OM

453

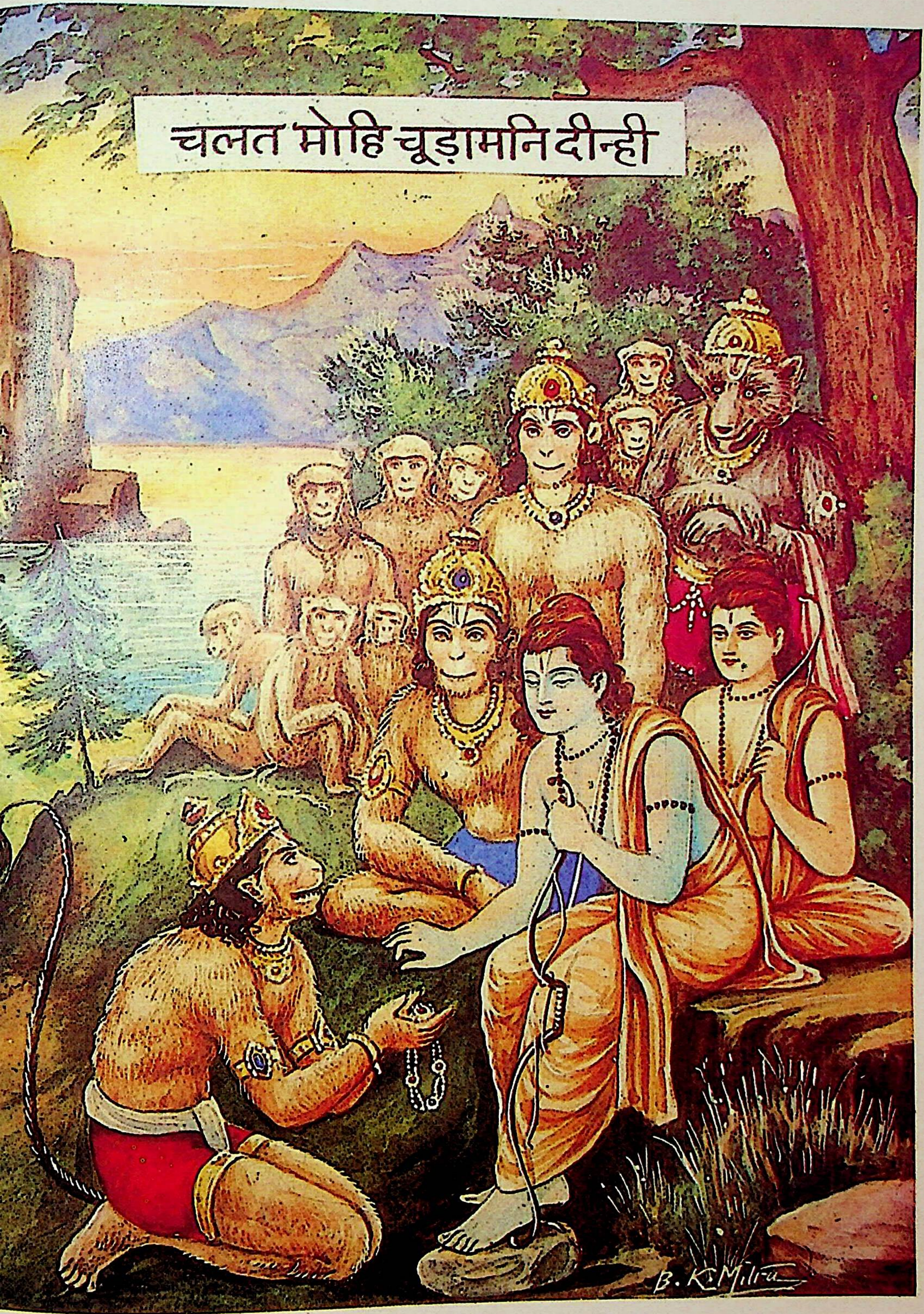
Śrīmad Vālmīki-Rāmāyaṇa

(With Sanskrit Text and English Translation)

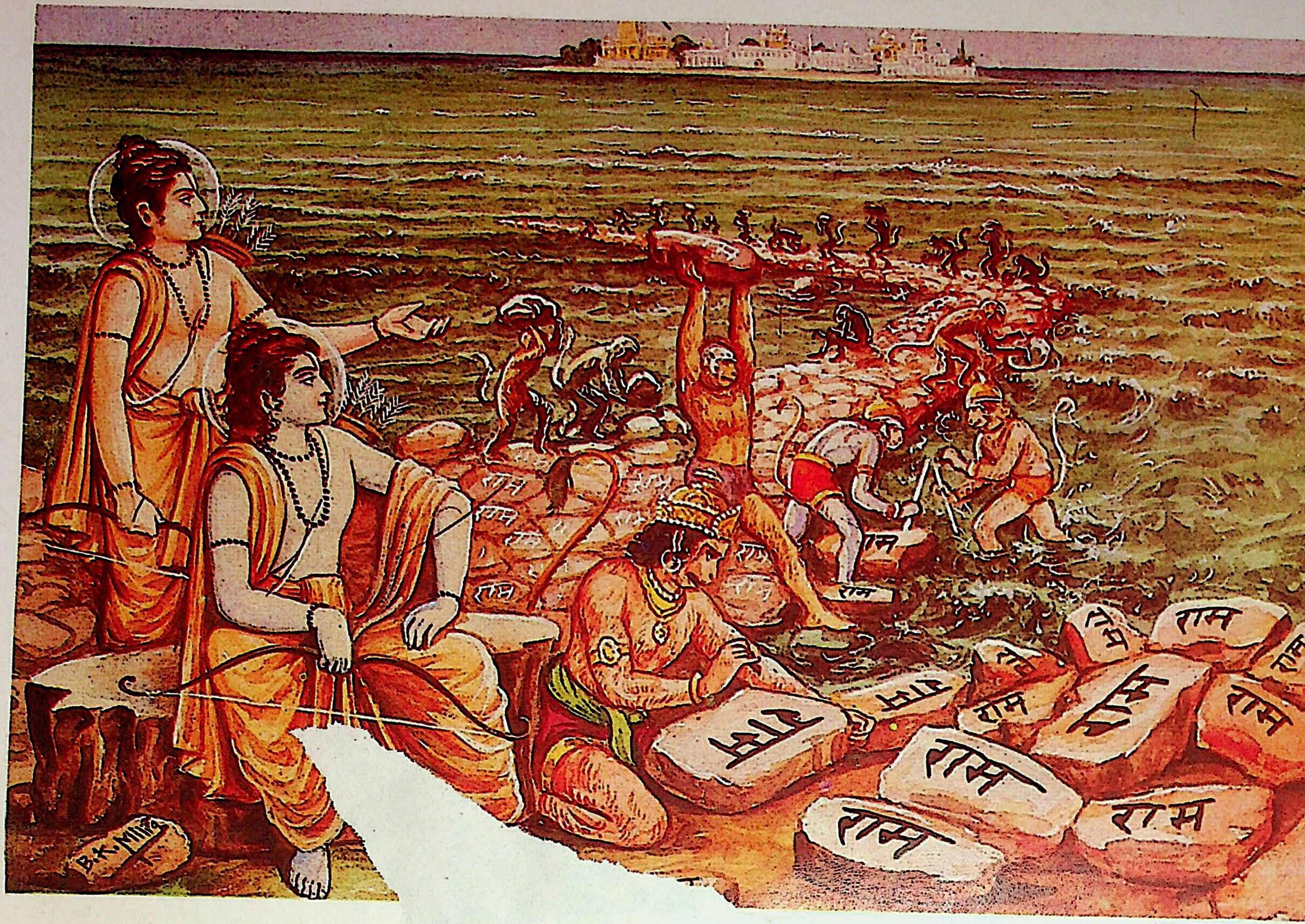
Part—II

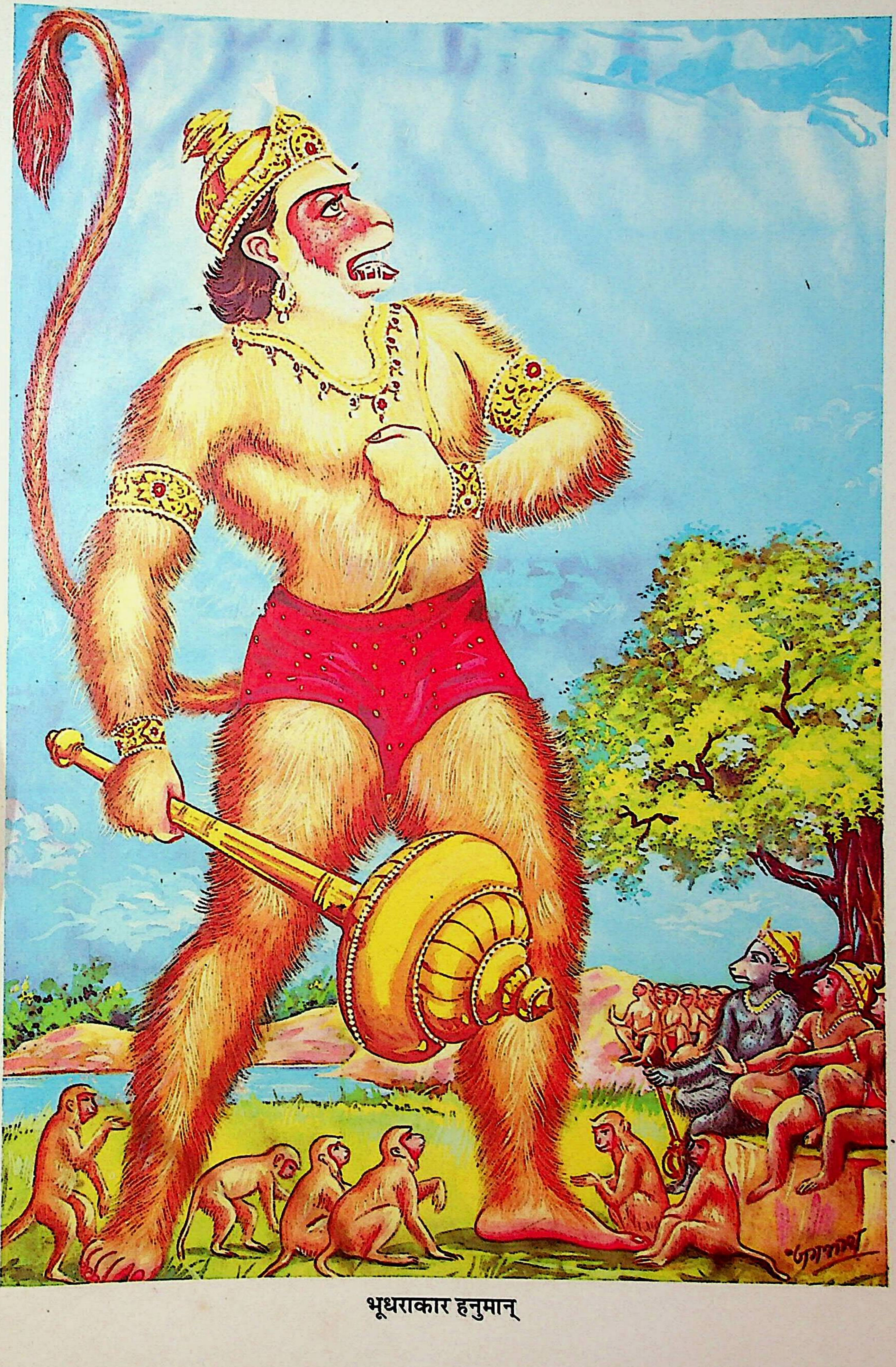
[Sundarakāṇḍa, Laṅkākāṇḍa and Uttarakāṇḍa]

Gita Press, Gorakhpur, India

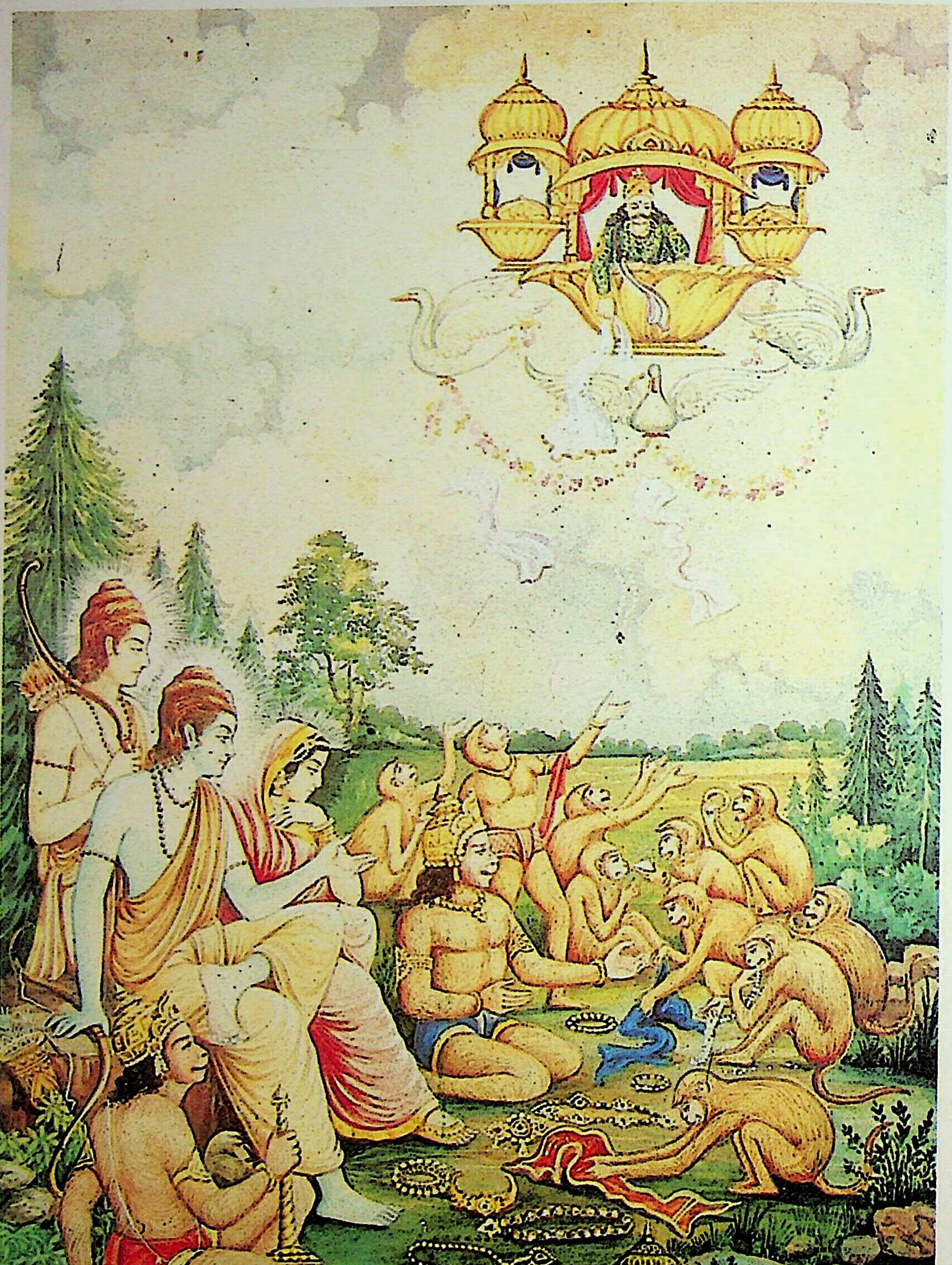

चलत मोहि चूड़ामनि दीन्ही
B. K. Mitra

सीताद्वारा प्रदत्त चूडामणि श्रीरामको समर्पित करना

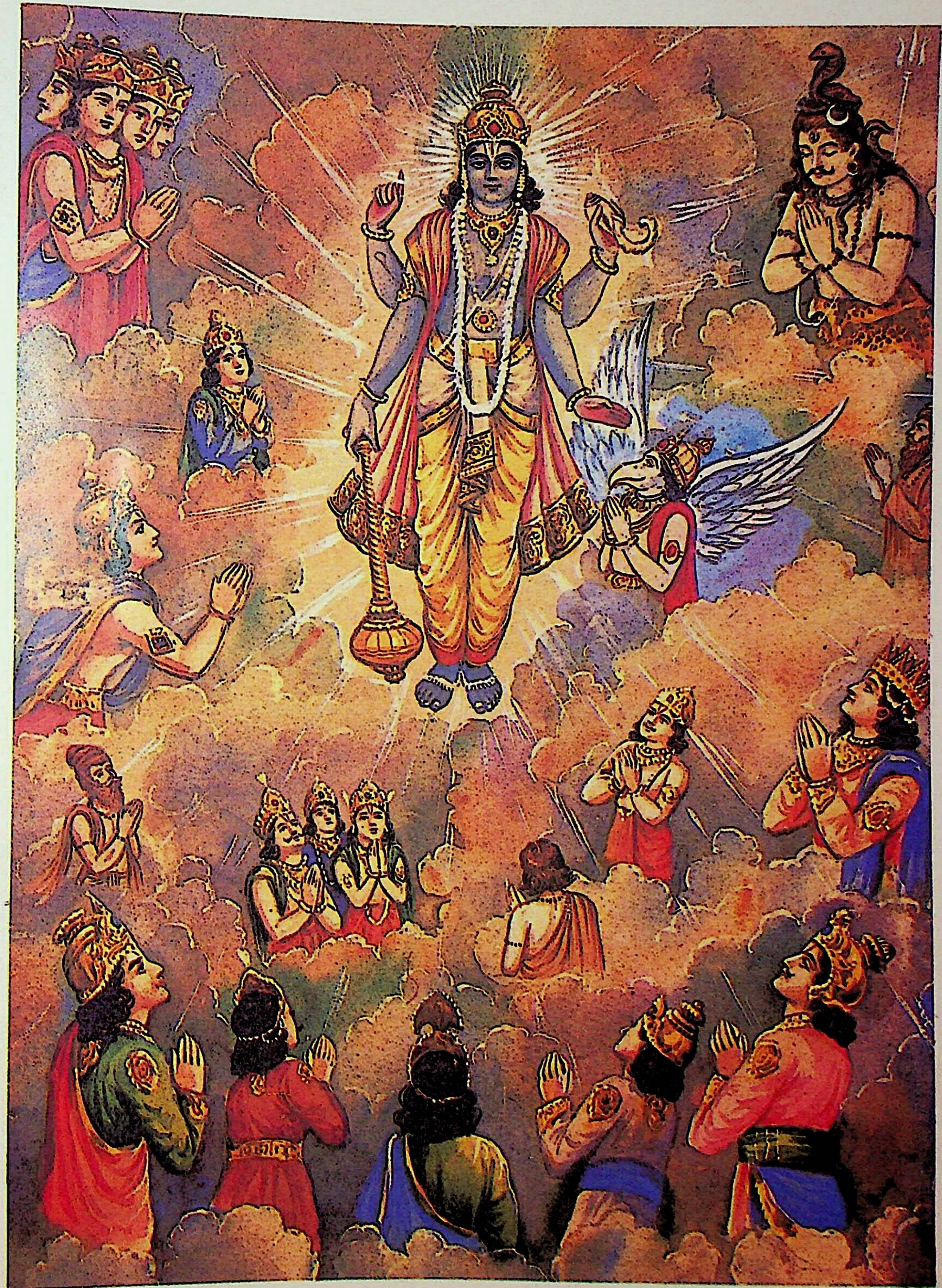

राम
राम
राम
राम
राम
राम
राम
राम
राम
राम
राम
राम
B.K. Mitra



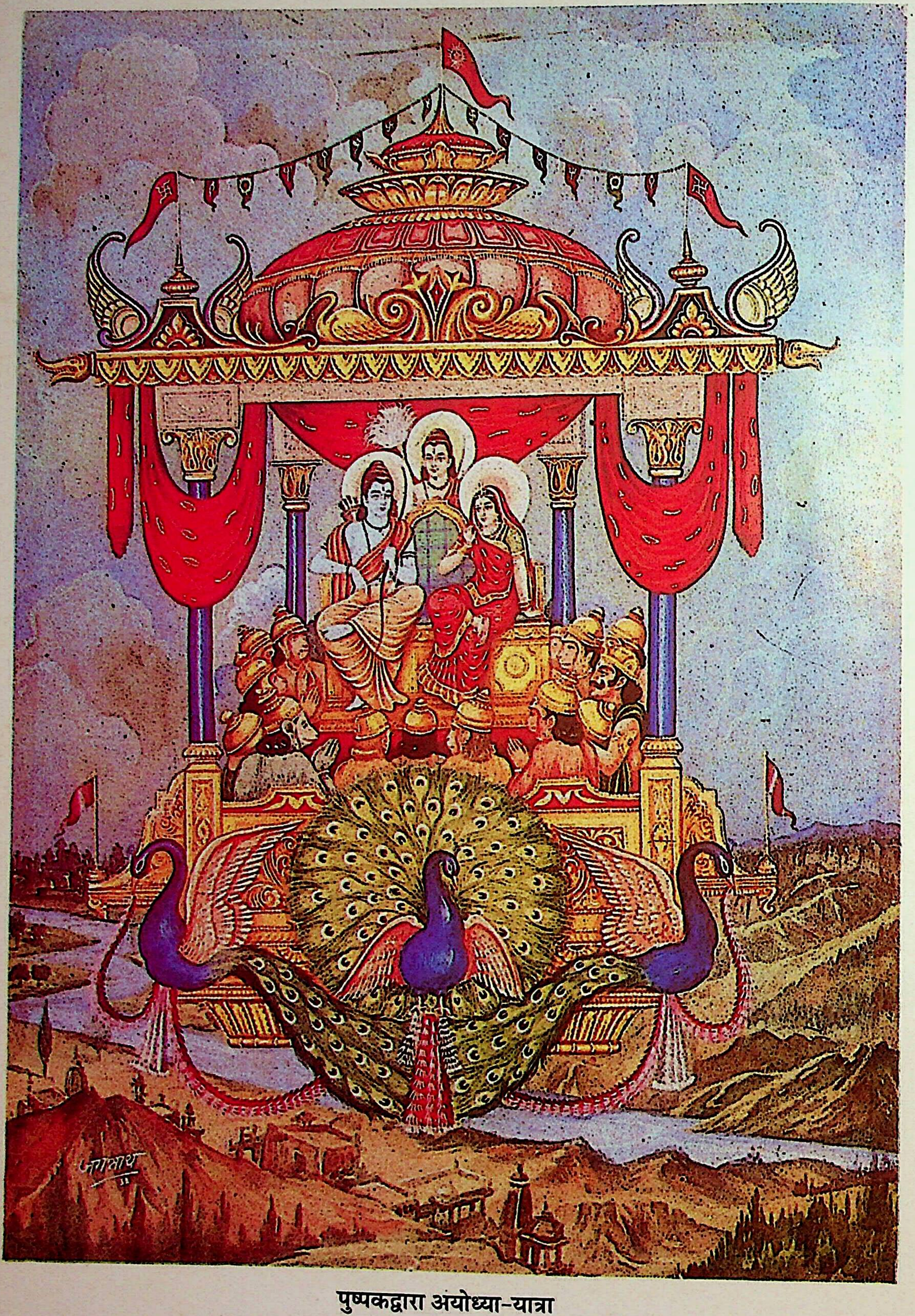
भूधराकार हनुमान्



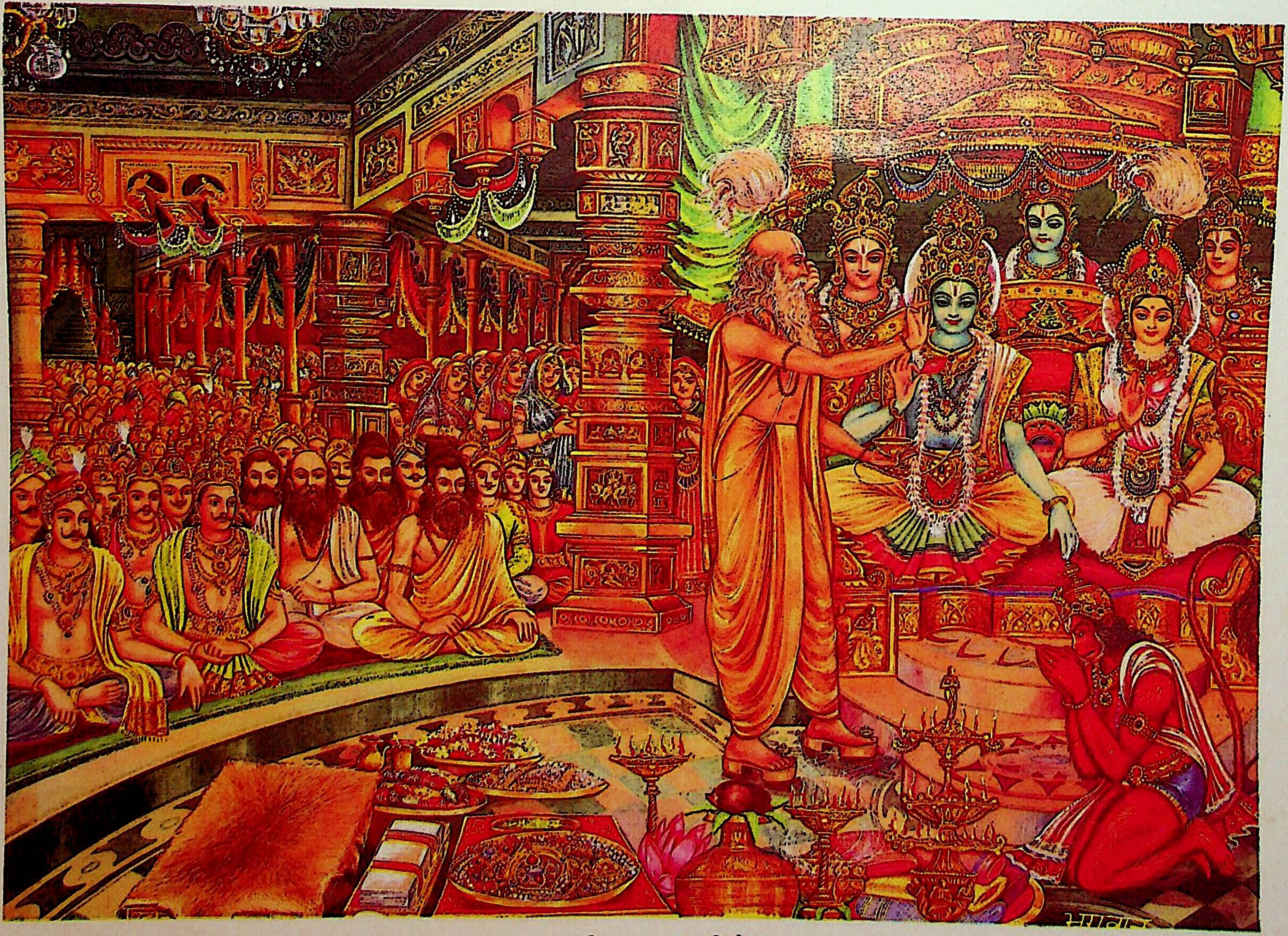
विभीषणद्वारा वस्त्राभूषणोंकी वर्षा



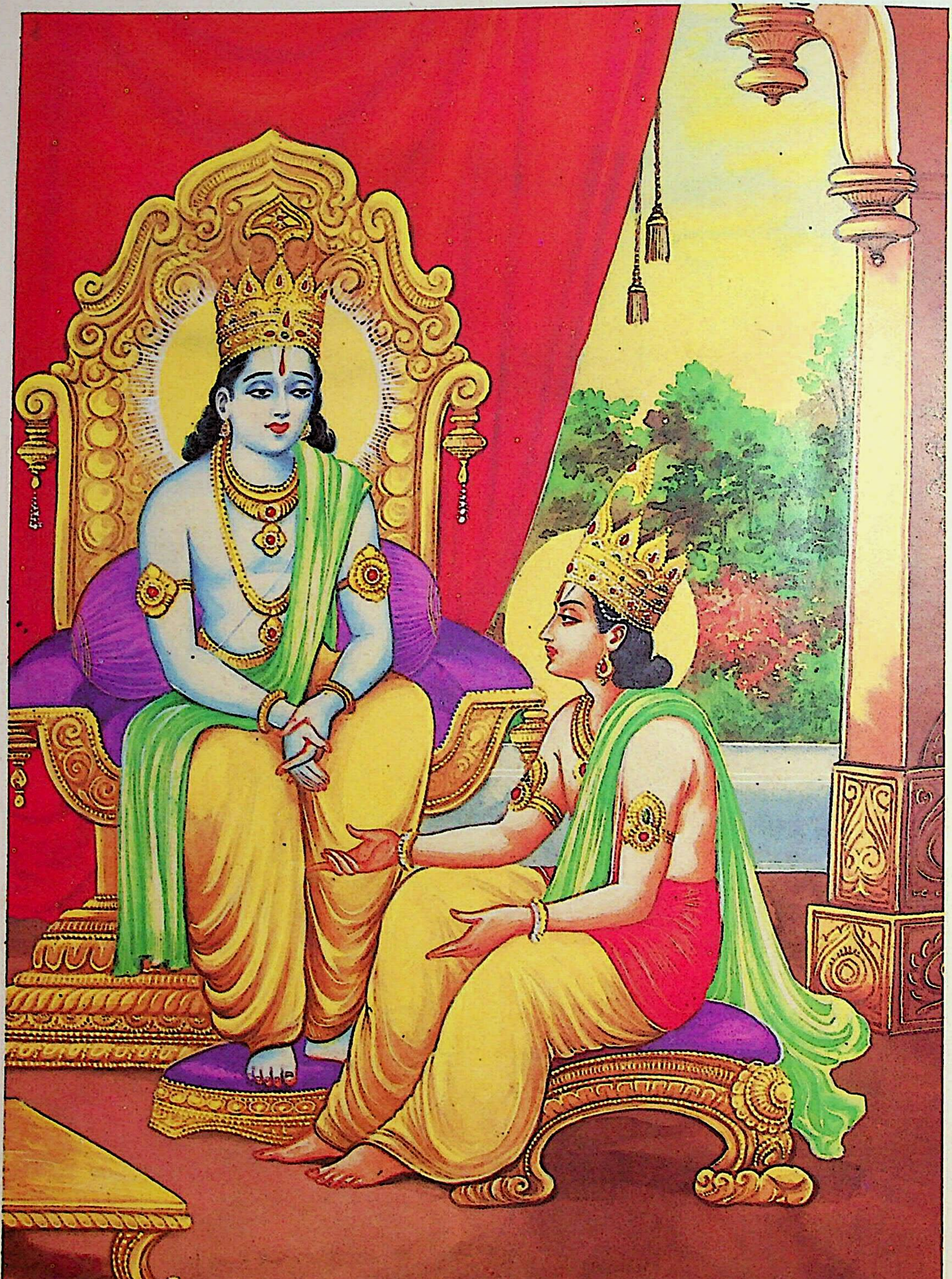
देवसभामें भगवान् विष्णु



पुष्पकद्वारा अयोध्या-यात्रा



भगवान् श्रीरामका राज्याभिषेक



सीता-त्यागके पश्चात् लक्ष्मण श्रीरामके सान्निध्यमें

453

OM

Śrīmad Vālmīki-Rāmāyaṇa

(With Sanskrit Text and English Translation)

Part—II

[Sundarakāṇḍa, Laṅkākāṇḍa and Uttarakāṇḍa]

Gita Press, Gorakhpur, India

Published by Govind Bhavan Karyalaya
Gita Press, Gorakhpur

First Four Editions	1969-1995	14,000 Copies
Fifth Edition	1998	4,000 Copies
		Total 18,000 Copies

Price {Vol.I&II Together} **Rupees Two hundred and Twenty Only**

Printed at Gita Press, Gorakhpur—273005
Telephone: 334721

OṀ

The Vālmīki-Rāmāyaṇa

Sundarakāṇḍa

Book Five

Number of Cantos: **Page**

1. Desirous of reaching Laṅkā in order to discover Sītā, Hanumān takes a leap from a peak of Mount Mahendra, and honouring with the touch of his hand Mount Maināka, which rose from the bottom of the sea to provide rest on its peak to Hanumān, encounters Surasā (mother of Nāgas), sent by the gods in the form of an ogress—who was waiting for Hanumān with her mouth open to devour him—enters her belly assuming a minute form and comes out without killing her. Further he is met by another ogress, Siṁhikā by name, standing with her mouth wide open to gulp Hanumān. He enters her mouth after assuming a minute form and comes out after splitting her belly open and killing her. Then contracting his body to a minute form again in order to preclude the fear of the ogres, he descends on a mountain peak outside Laṅkā. 001
2. Reflecting on the difficulty of penetrating into Laṅkā, which was strongly guarded by ogres, Hanumān further contracts his body and enters it at moonrise. 017
3. Appearing in person before Hanumān, while he was making his way into Laṅkā at night, the mighty ogress presiding over the city stops him, striking him with the palm of her hand. Getting unnerved even though gently smitten with his left fist, she permits the monkey to enter, repeating the words of Brahmā (the creator) that the destruction of Laṅkā should be concluded as imminent when she is overpowered by a monkey. 021
4. Entering Laṅkā and hearing the music of various instruments being played upon inside, and also observing the enemy's forces armed with various weapons, Hanumān finds his way into the royal gynaeceum. 025
5. Even though seeing ogres and ogresses of various grades and orders while the moon was ascending the heavens. Hanumān gives way to anxiety on his not being able to find Sītā. 028
6. Reaching the palace of Rāvaṇa, which served as an adornment to Laṅkā and having looked for Sītā in the adjoining mansions of Prahasta and others, Hanumān now enters the palace of Rāvaṇa. 031
7. The poet incidentally draws a pen-picture of Rāvaṇa's palace and his aerial car known by the name of Puṣpaka. 034
8. A further description of the aerial car Puṣpaka. 037
9. Leaping up the Puṣpaka in the course of his quest for Sītā in the palace of Rāvaṇa, Hanumān gazes from that vantage-ground on the hosts of women lying asleep in the women's apartments in diverse states. 038

10. Hanumān catches sight of Rāvaṇa reposing on an excellent couch decked with various ornaments, himself adorned with jewels of every description. Perceiving Mandodarī graced with bright jewels and lying asleep on a wonderful couch not far from her husband in the midst of dancing girls lying in, a disorderly state with diverse musical instruments clasped to their bosom, and taking her to be Sītā, Hanumān gets enraptured and exhibits his joy through various simian gestures such as kissing the end of his tail. 043

11. Banishing by recourse to reason the thought that the lady whom he had seen was Sītā, Hanumān searches for Sītā once more in the gynaeceum as well as in the banqueting hall and sees there a number of women lying in various states, as well as drinking vessels. He is seized with fear of having incurred the sin of gazing on others' wives; but the thought that he had looked on them with a lust-free mind eases his conscience. 048

12. Having failed to discover Sītā even after searching for her in the picture gallery and other places, Hanumān suspects that she might have been disposed of by Rāvaṇa and, thus meeting with frustration, falls into the quagmire of despair. On second thought, however, he deprecates despair as harmful and, falling back upon self-reliance, resumes the search. But, failing to find her even on searching for her all round, he becomes despondent again. 051

13. Coming out of the aerial car, Puṣpaka, and not finding Sītā even on searching for her on all sides, Hanumān concludes her to have been killed. Believing that her untraceability, no matter whether it is reported to Śrī Rāma or not, may lead to disastrous consequences, Hanumān decides not to return to the mainland. Meantime, while he contemplates fasting till death or suicide or the killing of Rāvaṇa, he catches sight of a grove which he does not remember to have seen and before proceeding to explore it mentally invokes the succour of Ṛṣis and gods for success in his undertaking. 054

14. Leaping down to the enclosure of the Aśoka grove and watching the loveliness of the grove from the top of the wall, Hanumān enters the grove and, leaping from tree to tree in the course of his search for Sītā, catches sight of an Aśoka tree. Espying a stream running beside it and expecting that Sītā might turn up on the bank of the stream to say her Sandhyā prayers, he takes up his position on that Aśoka tree, hiding himself behind its leafy boughs. 059

15. Casting his eyes all round while remaining perched on the top of that Śiṁśapā tree, Hanumān catches sight of Sītā in a temple and recognizes her by virtue of her characteristics and age. 063

16. Admiring the virtue and the propitious bodily marks etc., of Sītā, Hanumān grieves at the thought of that lady, for whose sake Khara, Virādha and other ogres were killed, having been reduced to such a sad plight. 067

17. His eyes filled with joy on beholding Sītā surrounded by ogresses with hideous and deformed faces while the moon was at the meridian, Hanumān mentally bows to Śrī Rāma and Lakṣmaṇa and remains hidden behind the boughs of the Śiṁśapā tree. 069

18. Perceiving Rāvaṇa surrounded by hundreds of young women and approaching Sītā towards the close of night, swayed by passion as he was, Hanumān, who was perched on the top of the Śiṁśapā tree, silently comes down in order to scan the figure of Rāvaṇa and hides himself under the boughs in order to avoid observation. 072

19. Finding himself unable as it were to depict the mental state of Sītā, who got withered up and began to shudder at the sight of Rāvaṇa, the poet tries to portray her with the help of similes. Arrived in her presence, Rāvaṇa tries to win her. 075

20. Seeking to seduce Sītā by means of coaxing words, Rāvaṇa implores her to accept him. 076

21. Placing a blade of grass between herself and Rāvaṇa in order to avoid direct contact with a man of evil intentions and expostulating with him by showing him the right path, Sītā praises Śrī Rāma and, impressing on Rāvaṇa the respective consequences of the latter befriending and antagonizing Śrī Rāma, advises Rāvaṇa to make friends with Śrī Rāma through self-surrender. 079

22. Nettled by the censure uttered by Sītā, Rāvaṇa allows her a time-limit of one month to revise her decision and threatens her with death if she does not listen to reason. Restored to confidence by the glances of Rāvaṇa's consorts, however, Sītā condemns him once more. Leaving instructions with the ogresses of terrible and ugly aspect to bring her to reason by recourse to intimidation and persuasion, Rāvaṇa thereupon leaves the presence of Sītā alongwith his womenfolk. 082

23. Extolling Rāvaṇa, Ekajaṭā and other ogresses posted in the Aśoka grove coax her to accept his proposal. 086

24. Citing the examples of Śacī, Arundhatī and other devoted wives, even though threatened by the ogresses, Sītā with a stout heart boldly proclaims her resolve not to submit to anyone else than her own husband even on pain of death. Hanumān silently watches her being menaced by the ogresses by means of harsh words and show of weapons, and weeping. 087

25. Unable to endure the threats of the ogresses and calling aloud Śrī Rāma and others, Sītā bursts into a wail. 091

26. Making up her mind not to submit to the advances of Rāvaṇa even on pain of death, when menaced by the ogresses, and indulging in speculation as to why Śrī Rāma was not turning up to rescue her, Sītā wails in various ways. 092

27. Risen from sleep, an ogress, Trijaṭā by name, speaks to her companions, intimidating Sītā, of a dream she saw only a few minutes before, revealing the triumph of Śrī Rāma and the discomfiture of Rāvaṇa, and

stops them from molesting Sītā. Pressed by them, she relates the dream to them and also speaks of the omens portending the triumph of Sītā. 096

28. The moment Sītā, who was unable to bear the reproaches and threats of the ogresses, endeavours after wailing a good deal to strangle herself to death with the cord used for tying her hair, propitious omen never seen before appear on her person. 100

29. The omens described. Concluding them to be auspicious from the thrill that ran through her body at their sight, Sītā experiences great joy. 102

30. Weighing the pros and cons of comforting Sītā or remaining mum, now that he had come to know everything about Sītā at first hand, Hanumān decides upon the former course at the psychological moment. 103

31. Transported with joy to hear the story commencing from the birth of Śrī Rāma and ending with Hanumān's espying Sītā, narrated in a human tongue by Hanumān remaining perched on the Śiṁśapā tree, and casting her eyes all round, Sītā catches sight of Hanumān sitting on a bough of the same Śiṁśapā tree beneath which she stood. 106

32. Imagining Hanumān to have been seen in a dream, though actually perceived by her, and believing the sight of a monkey in a dream to be ominous, Sītā becomes anxious about the welfare of Śrī Rāma and others. Then concluding him on other grounds to have been seen in her waking hours, she prays to Brahmā and other gods that the statement of Hanumān may come out to be true. 108

33. Keen to hear of Sītā's identity from her own lips, even though he had identified her, Hanumān inquires of her whether she was a goddess or anyone else and asks her to disclose her identity in case she was Sītā. In reply to this query Sītā narrates to him her whole life-story ending with her abduction by Rāvaṇa and tells him how Rāvaṇa was going to kill her two months later, and how in the event of her not being delivered from his clutches before that she has resolved to end her life by herself. 110

34. Inferring from the suitable reply to his queries received from Sītā and the trust reposed in him by the latter, Hanumān reveals to her the role of an envoy allotted to him by Śrī Rāma and repeats the inquiries made by the two brothers about her welfare. Taking him to be Rāvaṇa disguised as a monkey, Sītā, on the other hand, reproaches him when the latter approaches her in order to bow down at her feet. In order to allay her fears, Hanumān for his part discloses to her his reality as a minister of Sugrīva as well as requests her to give credence to his words. 112

35. Interrogated by Sītā, who was anxious to ascertain the bonafides of the monkey, Hanumān after cataloguing the marks on the person of Śrī Rāma and Lakṣmaṇa narrates his own life-story from his birth onwards including his role as a minister of Sugrīva, and ending with his sight of Sītā. 116

36. Hanumān delivers Śrī Rāma's signet-ring to Sītā in order to strengthen her confidence in him. Applauding Hanumān, Sītā, who was rejoiced to

receive the token, inquires about the health of Śrī Rāma and others. In order to appease the lady, who felt indignant at the thought that Śrī Rāma did not care to come to her rescue so far, which led her to suspect that he had ceased to love her, Hanumān attributes Śrī Rāma's non-appearance to his ignorance about her whereabouts. Describing Śrī Rāma's desolation in order to betoken his excessive love for her, Hanumān consoles her with the assurance that Śrī Rāma is sparing no pains to rescue her from her confinement. 123

37. Sītā, who was distressed to hear of Śrī Rāma's excessive grief caused by his separation from her, implores Hanumān to bring Śrī Rāma at once to her. Hanumān, who could not bear to see Sītā's sad plight, offers to carry her on his back to the presence of Śrī Rāma and girds up his loins to do so. In order to inspire confidence in Sītā, who doubts his capacity to do it looking to his small size, Hanumān assumes a gigantic form. Sītā, however, declines to go with him and urges Hanumān to bring Śrī Rāma to her. 127

38. Asked by Hanumān for a token, Sītā narrates the episode of a crow, which occurred on the Citrakūṭa mountain, and asks Hanumān to repeat the story to Śrī Rāma by way of a token. She further sends her greetings both to Śrī Rāma and Lakṣmaṇa, conveys her inquiry after their welfare and communicates to them her resolve to survive only for a month after the expiry of the time-limit prescribed by Rāvaṇa; and last of all she hands over to him her jewel for the head as a token. 132

39. Sītā asks Hanumān when the latter is about to depart with the jewel for her head, to apprise Śrī Rāma and Lakṣmaṇa of her own welfare and urge them to rescue her. When Sītā expresses her misgivings about the capacity of the heroes on Śrī Rāma's side to cross the sea, Hanumān expatiates on the might of the monkey heroes and assures her of their ability to cross it, and in the end consoles her by promising to bring Śrī Rāma and Lakṣmaṇa on his back across the sea. 137

40. Asking Hanumān who was ready to depart, to remind Śrī Rāma of his having once painted a decorative mark on her cheek with red arsenic, and also of how he threw a reed at the crow assailing her, destroying his right eye thereby, as further tokens of Hanumān having met her, and urging him to apprise Śrī Rāma of her wretched plight, Sītā grants him leave to depart with her blessings. 141

41. Accounting his purpose not fully accomplished till he had ascertained the strength of the ogres, even though he had received the message of Sītā, and making up his mind to lay waste the royal pleasure-garden as a means of ascertaining the strength of the enemy. Hanumān proceeds to do it. 143

42. Perceiving the devastation of the royal pleasance at the hands of Hanumān, the ogresses keeping watch over Sītā asked her who he was. On Sītā's pleading her ignorance in the matter, some of them hurriedly seek the presence of Rāvaṇa and report the matter to him. Hanumān

makes short work of a company of ogres known by the name of Kiṅkaras dispatched by Rāvaṇa. Thereupon Rāvaṇa sends Prahasta's son to punish the intruder. . 146

43. Having disposed of the Kiṅkaras dispatched by Rāvaṇa and making up his mind to demolish the sanctuary sacred to the guardian deity of ogres, Hanumān climbs it up and, killing the guards posted there, exhibits his prowess by uttering the name of Śrī Rāṃa in a thundering voice. Nay, uprooting a pillar of the sanctuary, he brandishes it and burns the sanctuary with the fire produced thereby. 149

44. Dispatched by Rāvaṇa to capture Hanumān, Jambumālī is killed in battle by the former. 151

45. Having made short work of the seven sons of Rāvaṇa's chief minister too, Hanumān climbs up the archway again and takes up his position there. 153

46. Having killed five more generals dispatched by Rāvaṇa, Hanumān returns again to the archway of the Aśoka grove. 154

47. Prince Akṣa, son of Rāvaṇa, who came to meet Hanumāṇ in combat, is killed. 157

48. Dispatched by Rāvaṇa, Indrajit (Rāvaṇa's eldest son) marches against Hanumān. On his shafts being rendered ineffective by Hanumān through his extreme agility, Indrajit takes him captive by discharging the unfailing missile presided over by Brahmā (the creator). Even though capable of rendering it useless, Hanumān yields to its influence, eager as he was to meet Rāvaṇa, to whose presence he is led by his son. 162

49. Wonderstruck to behold the splendour and glory of Rāvaṇa, Hanumān believes that he could even rule over heaven but for his gross unrighteousness, which dragged him down. 168

50. Commanded by Rāvaṇa, Prahasta inquires of Hanumān as to who he was as also his motive in devastating the royal pleasance and killing the ogres. In reply Hanumān says that he destroyed the grove in order that he might be taken captive and dragged to the presence of Rāvaṇa, whom he was eager to see, and was compelled in self-defence to kill those who stood in his way. In the end he declares himself to be a messenger of Śrī Rāma and adds that, though proof against the missile presided over by Brahmā, he submitted to its influence only in order to be able to see Rāvaṇa. 169

51. Narrating the story of Śrī Rāma from the latter's entry into the forest to his own sight of Sītā being borne away by Rāvaṇa through the air over the Ṛṣyamūka mountain, and celebrating the glory of Śrī Rāma, Hanumān points out to Rāvaṇa that if he longed to survive he should restore Sītā to Śrī Rāma and that he should be prepared for the worst if on the other hand he chose not to part with her. 171

52. Provoked by the harsh words of Hanumān; Rāvaṇa orders him to be put to death. Vibhīṣaṇa, however, exhorts the latter to desist from this,

dastardly act, pointing out that the killing of an envoy is forbidden by the Śāstras. 175

53. Wrapping up the tail of Hanumān in rage and soaking it in oil, and then lighting it up, the ogres, as urged by Rāvaṇa, take Hanumān round the city to the accompaniment of music. Hearing this news from the lips of the ogresses, Sītā prays to the god of fire on oath to see that Hanumān remains unscathed. Climbing up the gate and shedding the fire by attenuating his body, and then resuming vast proportions and seizing the iron bar of the gate, Hanumān kills with it the ogress guarding the gate. 178

54. Making up his mind to set fire to the city of Laṅkā, which was the only work left for him to do, and coming out (into the open). Hanumān burns the entire city barring the abode of Vibhīṣaṇa. Astonished to see the city burning, the gods and Gandharvas (celestial musicians) are filled with supreme joy. 181

55. Seeing the whole of Laṅkā reduced to ashes and presuming Sītā too to have shared its lot, Hanumān begins to reproach himself and gets overwhelmed with grief. In the meantime he hears of her safety from the lips of Siddhas, Cāraṇas (celestial bards) and others and feels comforted. 185

56. Hanumān sees Sītā once more and bidding adieu to her, takes a leap across the sea. 188

57. Having leapt from the coast of Laṅkā and touching the Maināka mountain; which he came across in the way; nay, advancing further, Hanumān roars at the top of his voice at the sight of the Mahendra mountain in order to bring joy to the monkeys awaiting his return there. Jāmbavān tells the monkeys, who had got up impetuously on hearing the roar, that Hanumān has returned successful from his expedition as was evident from his jubilant roar. Having greeted Jāmbavān and others on alighting on the summit of the Mahendra mountain, Hanumān narrates to them in a nutshell the story of his discovery of Sītā. Applauding Hanumān, Prince Aṅgada, who was eager to hear the story, sits down to do so on an extensive flat rock alongwith all. 192

58. Interrogated by Jāmbavān, seated alongwith the monkey hordes, Hanumān narrates in extenso how he saw Mount Maināka in the course of his journey to Laṅkā, reached Laṅka, beheld Janaka's daughter and returned to Mount Mahendra. 196

59. Picturing to his fellow monkeys the sad plight of Sītā, and feeling that it behoved them all to see Śrī Rāma only after recovering Sītā from Laṅkā nay, recounting the past heroic exploits of Jāmbavān and others, Hanumān incites them all to have recourse to the arbitrement of war. 207

60. Feeling encouraged by the tributes paid to his valour by his fellow monkeys, Prince Aṅgada undertakes to exterminate the entire ogre race including Rāvaṇa and bring back Sītā from Laṅkā. Jāmbavān, however,

who is more sagacious and practical-minded, discourages him by recourse to potent counter-arguments. 210

61. Set out from the Mahendra mountain in the direction of Kiṣkindhā, the monkeys halt at Madhuvana, a grove guarded by the monkey Dadhimukha and most beloved of Sugrīva, which falls on their way. When the monkeys began to enjoy the fruits of the grove with the permission of Prince Aṅgada, Dadhimukha comes in their way and is lacerated with their claws and teeth. 212

62. Having entered Madhuvana and partaken of honey, as permitted by Hanumān, and singing and dancing like drunken people, the monkeys were forbidden by those guarding the grove and they belaboured the latter. Repulsed by them, the guards reported the matter to their leader, Dadhimukha, who appeared on the scene with his entourage and on remonstrating with the monkeys was thrashed by Aṅgada who dashed him to the ground. The guards headed by Dadhimukha then move en masse to Kiṣkindhā to report the matter to Sugrīva and bow down at the latter's feet. 214

63. Having heard from the mouth of Dadhimukha the story of Madhuvana having been laid waste by the monkeys, Sugrīva concludes from the jubilation of the monkeys that Sītā has been traced out. Comforting Dadhimukha, he asks him to dispatch Aṅgada and others without delay. 217

64. Returning to Madhuvana as commanded by Sugrīva, and craving the forgiveness of Aṅgada, Dadhimukha submits to the latter that he is urgently required by Sugrīva. Set out in the company of Hanumān and others, and approaching Sugrīva, Prince Aṅgada apprises Śrī Rāma, after saluting him, of the discovery of Sītā and other events. 220

65. Asked by Śrī Rāma to tell him the news about Sītā, Hanumān apprises Śrī Rāma of her presence at the foot of a Śiṁśapā tree in the midst of ogresses and delivers her message after narrating the incidents related by her as a token. 223

66. Pressing to his bosom the jewel for the head dispatched by Sītā and piteously wailing in many ways, Śrī Rāma urges Hanumān to repeat the message of Sītā. 225

67. Hanumān reproduces at length the incident connected with a crow that took place during the sojourn of Sītā with Śrī Rāma at Citrakūṭa, related by her by way of a token, and further describes her piteous lament and the way in which she was comforted by Hanumān. 227

68. Hanumān tells Śrī Rāma how Sītā expressed her doubt in the first instance about a monkey being able to leap across a vast sea and how her doubt was resolved by him. 230

* * *

Yuddhakāṇḍa

Book Six

Number of Cantos : **Page**

1. Hearing the report of Hanumān, and highly rejoiced at his having done something worthy of a noble servant, which could not be accomplished by anyone else, Śrī Rāma applauds him and clasps him to his bosom. 233
2. Sugrīva heartens Śrī Rāma, who is tormented with grief, by asking him to take courage. 234
3. Interrogated about Laṅkā by Śrī Rāma on his hearing the appeal of Sugrīva, Hanumān gives a detailed description of Laṅkā as he saw it. 236
4. Hearing the report of Hanumān, Śrī Rāma fixes a propitious hour for the departure of his forces for Laṅkā, and perceives good omens. 239
5. While talking with Lakṣmaṇa, Śrī Rāma is reminded of Sītā and, smitten with pangs of love, gives way to grief and lamentation. 248
6. At Laṅkā Rāvaṇa holds consultation with the ogres on the means of victory in contingency of a conflict with the monkeys. 250
7. Indulging in praise of their own might on hearing the command of Rāvaṇa, all the ogres present inspire him with confidence asking him not to give way to despondency. 251
8. Prahasta and others reassure Rāvaṇa by vauntingly vowing the death of Śrī Rāma and others. 253
9. Restraining the ogres, who were boasting such of his own strength, Vibhīṣaṇa begins to talk wisdom, on which Rāvaṇa retires into his own palace. 255
10. Making his way into the palace of his eldest (half)-) brother early next morning and drawing his attention to the evil portents, Vibhīṣaṇa appeals to his good sense by making a timely speech. 257
11. When Rāvaṇa, who had grown emaciated through separation from Sītā and because of his underestimation by Vibhīṣaṇa, entered the assembly hall to hold consultations with his counsellors, other leading ogres as well as Vibhīṣaṇa follow suit. 260
12. Rāvaṇa orders his Commander-in-Chief, Prahasta, to make adequate arrangements for the defence of the city and to apprise Kumbhakarṇa of the whole situation now that he had awoke from his long slumber. 262
13. Advised by Mahāpārśwa to use violence against Sītā, Rāvaṇa pleads inability to do so because of a curse pronounced against him in the past by Brahmā, and boasts of his own valour. 266
14. Vibhīṣaṇa exhorts Rāvaṇa to restore Sītā to Rāma before the latter's arrows pierced the heads of the ogres. 267
15. Reproaching in a language which, though harsh, was (yet) conformable to truth. Indrajit, who was indulging in a boastful speech on hearing the advice of Vibhīṣaṇa, the latter repeats that the appeasement of Rāma

was the only opportune and salutary course. 270

16. Annoyed to hear this advice of his youngest half-brother, Vibhīṣaṇa, which, though unpleasant to hear, was most wholesome, Rāvaṇa, on whom it made no impression, castigates him with harsh words. 272

17. Vibhīṣaṇa seeks the protection of Śrī Rāma and the latter holds consultation with his counsellors on the question of giving him quarter. 274

18. Having heard the arguments of his counsellors, Śrī Rāma decides to accept Vibhīṣaṇa as his own. 279

19. Falling at the feet of Śrī Rāma on coming down to the earth alongwith his ministers, when he had received an assurance of safety from Śrī Rāma, Vibhīṣaṇa submits to the former that, having been insulted by his eldest brother, he has sought refuge with him, and on being interrogated by Śrī Rāma tells him everything about Rāvaṇa. 282

20. Told by an ogre, Śārdūla by name, that an army of monkeys led by Sugrīva was advancing towards Laṅkā. Rāvaṇa dispatched an ogre, Śuka by name, as an envoy to carry his message to Sugrīva. While commencing to deliver the message, Śuka is captured by the monkeys; but Śrī Rāma causes him to be set free and he delivers the message to Sugrīva. 286

21. When the sea did not, even when requested, allow a passage to Śrī Rāma, who was keen to cross it, nor did the sea-god care to appear in person before him, Śrī Rāma looses fierce arrows which cause a stir among the creatures inhabiting the sea and make the sea-water overflow. 289

22. Seized with terror to see a missile presided over by Brahmā (the creator) fitted to his bow by Śrī Rāma in fury, and appearing in person with joined palms, the sea-god undertakes to sustain on his bosom a bridge to be constructed by Nala, and goes out of sight. Nala accordingly builds a bridge across the sea. 291

23. Śrī Rāma speaks of evil portents to Lakṣmaṇa. 298

24. Beholding Laṅkā and applauding it, nay, drawing up his army in battle array, Śrī Rāma orders the release of Śuka (a spy of Rāvaṇa), who was captured earlier and kept under detention by the monkeys. Going back to Rāvaṇa, the ogre speaks to him about the military strength of Śrī Rāma. Infuriated by this report, Rāvaṇa vauntingly harps on his own prowess. 300

25. On Śrī Rāma having crossed over to the other side of the sea, Rāvaṇa commands his ministers, Śuka and Sāraṇa, to enter the enemy's ranks and tell him everything about them. Detected while doing the work of a spy, they are captured by Vibhīṣaṇa but let go by Śrī Rāma. Going back to Rāvaṇa, they exhort the latter to hand over Sītā to Śrī Rāma. 303

26. Climbing up the roof of his palace on hearing the submission of Sāraṇa and surveying the entire army of monkeys, Rāvaṇa inquires about the monkey leaders and Sāraṇa shows to him Hanumān and others along-

with their distinguishing marks. 306

27. Mentioning the names of other monkey generals, Sāraṇa proceeds to describe their individual valour. 309

28. Śuka completes the account given by Sāraṇa. 313

29. Snubbing Śuka and Sāraṇa, Rāvaṇa expels them from his court and dispatches Śārdūla and other ogres for espionage. Captured by the monkeys, the ogres are thrashed by them and get released by Śrī Rāma. Returning to Laṅkā, they too speak to Rāvaṇa about the army of monkeys. 316

30. Dispatched by Rāvaṇa to ascertain the strength of the simian army, the ogre Śārdūla acquaints his master with the topmost leaders of the monkeys. 319

31. Perturbed to learn from the spies sent by him that Śrī Rāma had taken up his position near the Suvela mountain, Rāvaṇa takes counsel with his ministers and, after dismissing them, approaches Sītā with Vidyujjihva, who was a past master in conjuring tricks. Telling her how her husband had been killed by him with his entire army, he produces before her as an evidence the counterfeit head of Śrī Rāma brought by Vidyujjihva. 322

32. Sītā bursts into a wail at the sight of Śrī Rāma's head and bow, when Rāvaṇa is abruptly called away by an emissary and after consultation with his ministers prepares his forces for action against the army of Śrī Rāma. 325

33. Saramā reassures Sītā by telling her that the head brought before her was not of Śrī Rāma, who was alive and would soon be able to see her, and asks her not to be afraid. 328

34. Urged by Sītā, Saramā discloses to her the definite plans of Rāvaṇa devised by him in consultation with his ministers. 331

35. Observing in Laṅkā evil portents and startling phenomena foreboding the destruction of ogres, Mālyavān exhorts Rāvaṇa to make peace with Śrī Rāma. 334

36. Deriding the exhortation of Mālyavān, even though conducive to his good, nay, holding consultation with his ministers and detailing Prahasta (the Commander-in-Chief) and others to guard the four main gates against the inroads of the enemy, Rāvaṇa complacently retires into his gynaeceum. 336

37. While, on reaching the precincts of Laṅkā, Śrī Rāma and Sugrīva as well as other monkeys headed by Hanumān were deliberating as to how to achieve success in their expedition, Vibhīṣaṇa apprises them of the arrangements made by Rāvaṇa at the four gates for the defence of Laṅkā as reported to him by his four ministers, who had entered Laṅkā in the disguise of birds and witnessed everything with their own eyes. Śrī Rāma too after detailing monkeys to storm the four gates climbs up the Suvela mountain with his army. 338

38. Climbing up the Suvela mountain in consultation with and in the

company of Lakṣmaṇa and Vibhīṣaṇa as well as of Sugrīva and others, Śrī Rāma surveys the city from that vantage-ground. The eminent heroes among the monkeys too, who were eager to fight, roar at the top of their voice and spend the night on the mountain itself with Śrī Rāma. 341

39. Having passed the night on the summit of the Suvela mountain, the commanders of simian troops entered the parks and gardens in the outskirts of Laṅkā, which were laden with blossoms etc., while others make their way into Laṅkā itself. Śrī Rāma, however, feels amazed to behold from the mountain-top Laṅkā, which was charming in every respect. 343

40. Ascending the highest peak of the Suvela mountain alongwith a division of his army, Śrī Rāma catches sight of Rāvaṇa perched on the top of a gate of his palace. Infuriated at his very sight, Sugrīva springs upon him by surprise from the mountain-top, throws down the diadem from his head, struggles with him for a long time and, eluding him, returns victorious to the presence of Śrī Rāma. 345

41. Śrī Rāma is not very pleased with the daring act of Sugrīva inasmuch as he had seen evil portents. Warning him against such action on the ground of his being a sovereign, and commanding the monkey generals to besiege (all) the four gates of Laṅkā, he dispatches Aṅgada to expostulate with Rāvaṇa and bring him back to reason. Aṅgada tries his best to bring him round, but in vain, and returns unsuccessful to the presence of Śrī Rāma after threatening the ogres. 348

42. Approaching Rāvaṇa, the ogres break to him the news about Laṅkā having been laid siege to by the monkeys led by Śrī Rāma. Ascending the roof of his palace and taxing his brain about the means of putting an end to the monkeys, he casts a look at Śrī Rāma and the monkeys. Pained at the thought that Sītā was being bullied by Rāvaṇa on his account, and commanding the monkeys to besiege all the four gates of Laṅkā and to destroy the ogres, Śrī Rāma on the other side takes up his position alongwith Lakṣmaṇa near the northern gate. Apprised of these developments, Rāvaṇa mobilizes his army and, encouraged by him, the ogres beat their drums and emit a terrible roar. 356

43. In the course of duels between the ogres and the monkeys, in which Aṅgada closes with Indrajit, the heads of Durdharṣa, Mitraghna, Agniketu and Yajñakopana are lopped off by Śrī Rāma, and that of Nikumbha by Nīla and, killed by Suṣeṇa, Vidyunmālī drops down dead. 360

44. During the nocturnal engagement the monkeys too dauntlessly offer a stiff fight to the ogres even though they were fighting against heavy odds inasmuch as the strength of ogres gets doubled at night, and felt highly rejoiced to find Indrajit vanquished by Aṅgada. Śrī Rāma and Lakṣmaṇa too put to flight numberless foes with their shower of arrows. Eventually, however, they are both bound by Indrajit in a noose of serpents. 363

45. Distressed to perceive the two scions of Raghu bound by Indrajit in a network of arrows and pierced with other fierce arrows, the monkeys give way to utter despondency. 366
46. Though itching to kill the enemy on beholding Śrī Rāma and Lakṣmaṇa enmeshed in a network of snakes, the monkeys, who were unable to perceive him, feel frustrated. Vibhīṣaṇa exhorts Sugrīva, who was seized with fear on finding Indrajit hidden under the cloak of witchcraft to take heart and not to give way to fear. Concluding the two brothers to be dead, Indrajit for his part triumphantly enters Laṅkā and is welcomed by his father. 369
47. Indrajit having re-entered Laṅkā, Hanumān and other monkeys encompass Śrī Rāma and Lakṣmaṇa and guard their bodies. Having dismissed Indrajit, Rāvaṇa commands the ogresses guarding Sītā to take her to the field of battle and show her the plight of Śrī Rāma and Lakṣmaṇa. The ogresses headed by Trijaṭā accordingly take her in the aerial car known by the name of Puṣpaka and show her the two princes lying unconscious and motionless on the ground. Sītā bursts into a piteous wail on seeing her husband and brother-in-law in that plight. 372
48. "Those well-versed in physiognomy and palmistry had prophesied that I should never be widowed and would bear sons. How could their predictions prove untrue?" While Sītā was absorbed in these thoughts on beholding Śrī Rāma and Lakṣmaṇa, Trijaṭā reassures her on the strength of good omens and, cheering her soul, takes her back to the Aśoka grove. 374
49. Returning to consciousness, Śrī Rāma wails over the lot of Lakṣmaṇa and the monkeys too fall a prey to extreme despondency on seeing Śrī Rāma wailing as aforesaid. Seeing Vibhīṣaṇa approach Śrī Rāma in the meantime, they all take to their heels, mistaking him for Indrajit. 378
50. Beholding Vibhīṣaṇa, Sugrīva asks Jāmbavān to restore the fleeing monkeys to confidence and himself reassures Vibhīṣaṇa. In the meantime Garuḍa, the king of birds, makes his appearance on the scene and liberates Śrī Rāma and Lakṣmaṇa from their bondage. 380
51. Hearing the tumultuous noise of the monkeys, the servants of Rāvaṇa, detailed for the purpose, report to him how the two scions of Raghu were freed from the bondage of arrows. Depressed by this news, Rāvaṇa dispatches Dhūmrākṣa to dispose of Śrī Rāma. Though perturbed at the sight of evil portents, yet unwilling to retrace his steps on any account, Dhūmrākṣa surveys the army of the monkeys. 385
52. Dhūmrākṣa fights and is killed by Hanumān. 388
53. The monkeys' tough fight with the ogre Vajradaṁṣṭra dispatched by Rāvaṇa who is provoked by the death of Dhūmrākṣa. 391
54. An encounter between Vajradaṁṣṭra and Aṅgada, who kills the former. 393
55. Akampana and other ogres appear on the field of battle under orders of Rāvaṇa and wage a deadly conflict with the monkeys. 395
56. Hanumān kills Akampana. 398

57. Under orders of Rāvaṇa, Prahasta sallies forthwith a large army for the battlefield. 401
58. Nīla kills Prahasta. 404
59. Disconsolate at the death of Prahasta, Rāvaṇa himself appears on the battlefield for an encounter. After a tough fight with Sugrīva, Lakṣmaṇa, Hanumān and Nīla, Rāvaṇa meets Śrī Rāma and, sustaining an ignominious defeat at the latter's hands and escaping with his life, withdraws to Laṅkā. 408
60. The slumbering Kumbhakarṇa is roused by the ogres under orders of their king, who felt disconsolate at his own defeat, and the monkeys get alarmed to see the former. 421
61. Vibhīṣaṇa acquaints Śrī Rāma with Kumbhakarṇa and the monkeys take up their position firmly at the gates of Laṅkā for an encounter under orders of Śrī Rāma. 428
62. Kumbhakarṇa enters the palace of Rāvaṇa, who warns him of the danger from Śrī Rāma and urges him to destroy the enemy's army. 432
63. Kumbhakarṇa twits Rāvaṇa for all his misdeeds and, reassuring him, shows his determination for a conflict. 434
64. Mahodara twits Kumbhakarṇa and suggests to Rāvaṇa a device to achieve his end without a struggle. 438
65. Kumbhakarṇa's sally for an encounter. 441
66. Aṅgada reassures and rallies the monkeys scared away by Kumbhakarṇa; their carnage at the hands of Kumbhakarṇa puts them to flight again and Aṅgada restores them to confidence once more. 446
67. Kumbhakarṇa's terrible encounter with Śrī Rāma and death at his hands. 448
68. Rāvaṇa's lament over Kumbhakarṇa's fall. 464
69. Rāvaṇa's sons and brothers sally forth for an encounter and Narāntaka meets with his death at the hands of Aṅgada. 465
70. Death of Devāntaka and Triśirā at the hands of Hanumān, of Mahodara at the hands of Nīla and of Mahāpārśwa at the hands of Ṛṣabha. 473
71. Atikāya puts up a fierce fight and is killed by Lakṣmaṇa. 478
72. Rāvaṇa feels anxious for the safety of Laṅkā and enjoins the ogres to guard the city jealously. 487
73. A missile presided over by Brahmā and loosed by Indrajit renders Śrī Rāma and Lakṣmaṇa as well as the whole army of monkeys unconscious. 488
74. Under instructions from Jāmbavān (the lord of bears) Hanumān fetched a hillock clothed with celestial herbs; and inhaling the odour of those herbs, Śrī Rāma, Lakṣmaṇa and all the monkeys regain their normal health. 495
75. Laṅkā is set fire to by the monkeys, on which a terrible conflict ensues between the ogres and the monkeys. 501
76. Death of Kampana and Prajaṅgha at the hands of Aṅgada, of Śoṇitākṣa at the hands of Dwivida, of Yūpākṣa at the hands of Mainda and of Kumbha at the hands of Sugrīva. 506

77. Nikumbha's death at the hands of Hanumān. 513
78. Makarākṣa sets out for an encounter under orders of Rāvaṇa. 515
79. Death of Makarākṣa at the hands of Śrī Rāma. 517
80. Indrajit puts up a formidable fight under orders of Rāvaṇa and Śrī Rāma and Lakṣmaṇa discuss the ways and means of putting an end to him. 519
81. Indrajit kills an illusory living image of Sītā. 523
82. Led by Hanumān, the monkeys meet the ogres in an encounter; Hanumān returns to the presence of Śrī Rāma and Indrajit pours oblations into the sacred fire at the sanctuary of Nikumbhilā. 525
83. Śrī Rāma faints away on being told that Sītā has been done to death. After consoling him Lakṣmaṇa prepares for action. 528
84. Telling Śrī Rāma the secret of the conjuring trick practised by Indrajit, Vibhīṣaṇa assures him of Sītā being still alive and urges him to send Lakṣmaṇa with an army to the sanctuary of Nikumbhilā. 531
85. Importuned by Vibhīṣaṇa, Śrī Rāma commands Lakṣmaṇa to march against Indrajit to make short work of him, and Lakṣmaṇa arrives with an army near the sanctuary of Nikumbhilā. 533
86. In the course of an encounter of the monkeys with the ogres Hanumān plays havoc among the hostile army and challenges Indrajit to a duel and Lakṣmaṇa catches sight of the ogre. 536
87. Exchange of hot words between Indrajit and Vibhīṣaṇa. 539
88. Exchange of hot words between Lakṣmaṇa and Indrajit followed by a fierce fight. 541
89. Vibhīṣaṇa takes the offensive against the ogres and encourages the commanders of monkey troops to carry on the struggle. Lakṣmaṇa kills the charioteer of Indrajit and the monkeys make short work of his horses. 547
90. A fierce contest between Indrajit and Lakṣmaṇa and Indrajit's fall. 551
91. Lakṣmaṇa, Vibhīṣaṇa and others approach Śrī Rāma with the news of Indrajit's fall. Delighted with the news, Śrī Rāma embraces Lakṣmaṇa and applauds him and gets Lakṣmaṇa and others treated by Suṣeṇa. 558
92. Stricken with grief at the death of Indrajit Rāvaṇa proceeds to kill Sītā, who was the root of all trouble, but desists from this dastardly act at the intercession of Supārśwa. 561
93. Destruction of ogre troops at the hands of Śrī Rāma. 566
94. Lament of the ogresses. 569
95. Rāvaṇa calls together his generals and, marching with them to the field of battle, exhibits his valour against the enemy. 572
96. Destruction of the army of ogres at the hands of Sugrīva and the fall of Virūpākṣa. 575
97. The fearful encounter of Mahodara with Sugrīva and his fall at the latter's hands. 578
98. Fall of Mahāpārśwa at the hands of Aṅgada. 581
99. Śrī Rāma's encounter with Rāvaṇa. 583
100. Encounter of Śrī Rāma with Rāvaṇa; Lakṣmaṇa swoons under a blow

of Rāvaṇa's javelin and Rāvaṇa flees away from the battlefield. 586
101. Śrī Rāma laments over the precarious condition of Lakṣmaṇa. The latter regains consciousness under the treatment of the monkey Suṣeṇa with the help of a herb brought at his instance all the way from the Himālaya mountain by Hanumān. 591
102. Seated in a chariot sent by Indra (the ruler of gods), Śrī Rāma renews his combat with Rāvaṇa. 595
103. Śrī Rāma upbraids Rāvaṇa, who, when wounded by the former is removed from the battlefield by his charioteer. 600
104. Rāvaṇa reproaches the charioteer and the latter after satisfying his master with his reply drives his chariot back to the battlefield. 603
105. Sage Agastya advises Śrī Rāma to recite the "Āditya-Hṛdaya", a collection of verses in praise of the sun-god, with a view to gaining victory. 605
106. Catching sight of Rāvaṇa's chariot, Śrī Rāma asks Mātali to be on his guard. A discription of portents prognosticating the fall of Rāvaṇa and good omens predicting the victory of Śrī Rāma. 607
107. Fierce encounter of Śrī Rāma with Rāvaṇa. 610
108. Rāvaṇa's death at Śrī Rāma's hands. 615
109. Vibhīṣaṇa bursts into a lament and Śrī Rāma comforts him and asks him to perform the obsequies in relation to his deceased eldest brother. 618
110. The lament of Rāvaṇa's consorts. 620
111. Mandodarī's lament and the funeral of Rāvaṇa. 622
112. Installation of Vibhīṣaṇa on the throne of Laṅkā; Śrī Rāma sends his message to Sītā through Hanumān. 631
113. Hanumān delivers Śrī Rāma's message to Sītā and brings back her message to him. 633
114. At the command of Śrī Rāma, Vibhīṣaṇa escorts Sītā to the former's presence and she feasts her eyes on the moon-like countenance of her darling. 638
115. Regarding with suspicion the character of Sītā, Śrī Rāma repudiates her and asks her to seek shelter elsewhere. 640
116. With a taunting reply, Sītā undergoes a fire-ordeal in order to prove her conjugal fidelity. 642
117. Gods seek the presence of Śrī Rāma and Brahmā (the creator) proclaims his divinity and extols him. 645
118. The god of fire emerges in person from the burning pyre with Sītā and, restoring her to Śrī Rāma, testifies to her purity and the latter joyfully accepts her. 648
119. As enjoined by Lord Śiva, Śrī Rāma and Lakṣmaṇa pay their respects to the soul of Emperor Daśaratha, who appears in an ethereal form, a replica of his extinct personality, and ascends once more to heaven after giving necessary instructions to his two former sons and daughter-in-law. 650
120. At the instance of Śrī Rāma, Indra brings back to life all the monkeys

who had lost their life in combat, the gods disperse and the simian army enjoys its well-earned rest. 653
121. Śrī Rāma prepares to leave for Ayodhyā and at his instance Vibhīṣaṇa orders the presence of the aerial car, Puṣpaka, to transport him to Ayodhyā. 655
122. In obedience to the command of Śrī Rāma, Vibhīṣaṇa heaps special honour on the monkeys and taking Sugrīva, Vibhīṣaṇa and other monkeys with them, Śrī Rāma, Sītā and Lakṣmaṇa start on their aerial journey in Puṣpaka. 657
123. In the course of their flight to Ayodhyā, Śrī Rāma shows to Sītā the places over which they were flying. 660
124. Landing from the aerial car at the hermitage of Sage Bharadwāja earlier, Śrī Rāma sees the great Ṛṣi and receives boons from him. 664
125. Preceeding Śrī Rāma to Śṛṅgaverapura and Nandigrāma, Hanumān, apprises Guha and Bharata of his impending return and Bharata offers him a number of valuable gifts in recompense for the delightful news. 666
126. Hanumān recounts to Bharata broad details relating to the sojourn of Śrī Rāma, Sītā and Lakṣmaṇa in the forest. 670
127. Arrangements for the reception of Śrī Rāma in Ayodhyā; the departure of Bharata with all others for Nandigrāma to receive Śrī Rāma; Śrī Rāma's meeting with Bharata and others and his sending back the aerial car, Puṣpaka, to Kubera, the ruler of Yakṣas (a class of demigods), to whom it originally belonged. 674
128. Bharata renders back the kingdom of Ayodhyā to Śrī Rāma, who drives in a procession to the city; His consecration on the throne of Ayodhyā; his farewell to the monkeys and the glory of the epic. 679

* * *

Uttarakāṇḍa

Book Seven

Number of Cantos: **Page**

1. Great seers meet Śrī Rāma in the audience hall, his conversation with them and the questions he addresses to them. 689
2. Agastya discourses on the good qualities and Tapas of Pulastya and the origin of Viśravā. 692
3. Vaiśravaṇa's birth from the loins of Viśravā; his obtaining boons through Tapas and his residence in Laṅkā. 694
4. A description of the race of Rākṣasas and the origin of Heti, Vidyutkeśa and Sukeśa. 696
5. Description of the descendants of Mālyavān, Sumālī and Mālī, sons of Sukeśa. 699
6. Under the advice of Lord Śiva, the gods seek the help of Śrī Viṣṇu for the destruction of the Rākṣasas; they return reassured; the Rākṣasas usurp the region of the gods; the coming of Śrī Viṣṇu to help the gods. 702
7. The destruction of the Rākṣasas by Lord Viṣṇu; the survivors take to flight. 707
8. Mālyavān's fight and his defeat; retreat of Sumālī and other Rākṣasas into the nether world. 710
9. The origin of Rāvaṇa and others; their stay in Gokarṇa to perform Tapas (askesis). 713
10. Rāvaṇa and his younger brothers perform Tapas and obtain boons. 716
11. Kubera listens to the ultimatum of Rāvaṇa, leaves Laṅkā at the command of his father and proceeds to Kailāsa to live there. The Rākṣasas occupy Laṅkā and Rāvaṇa is installed as its ruler. 719
12. The marriage of Śūrpaṇakhā, of Rāvaṇa and his brothers and the birth of Meghanāda. 722
13. Kumbhakarṇa goes to sleep in the mansion built at the command of Rāvaṇa; Rāvaṇa's transgressions; Kubera sends a messenger to pull him up; the messenger is put to death by the enraged Rāvaṇa. 725
14. An attack by Rāvaṇa and his ministers on the Yakṣas and the defeat (of the latter). 727
15. Defeat of Maṇibhadra and Kubera; Rāvaṇa takes hold of the Puṣpaka. 730
16. Nandīśwara curses Rāvaṇa; Lord Śaṅkara curbs the pride of Rāvaṇa, who obtains a sword from Lord Śaṅkara. 733
17. Vedavatī, daughter of a Brahmarṣī, insulted by Rāvaṇa, pronounces a curse on him and enters the fire. She appears as Sītā in another birth. 736
18. Marutta's discomfiture at the hands of Rāvaṇa; Indra and the other gods confer boons on the peacock and other birds. 740
19. Rāvaṇa kills Anaraṇya and receives a curse from him. 742
20. Rāvaṇa is pulled up by Nārada; at his suggestion he seeks the abode

of Yama for combat; Nārada's curiosity on that account. 745

21. Rāvaṇa invades the domain of Yama and destroys the forces of Yama. 747
22. Duel between Yama and Rāvaṇa; Yama holds back, at the intervention of Brahmā, his rod of destruction which was raised to make short work of Rāvaṇa; the triumphant Rāvaṇa leaves the domain of Yama. 750
23. Rāvaṇa makes friends with the Nivātakavacas, kills the Kālakeyas and vanquishes the sons of Varuṇa. 754
24. Lament of the celestial damsels and other ladies forcibly carried off by Rāvaṇa and the curse pronounced by them; Rāvaṇa consoles his wailing sister, Śūrpaṇakhā, and sends her to the Daṇḍaka forest with Khara. 758
25. Meghanāda attains success through sacrifices; Vibhīṣaṇa describes the evil consequences of bearing away others' wives; after consoling Kumbhīnasī, Rāvaṇa, accompanied by Madhu, invades the realm of the gods. 761
26. Rāvaṇa violates the celestial nymph Rambhā and receives a terrible curse from Nalakūbara. 765
27. Rāvaṇa, accompanied by his army, invades the realm of Indra; Indra invokes the help of Lord Viṣṇu; Viṣṇu dismisses Indra with a vow to kill Rāvaṇa; encounter of the ogres with the gods; Sumālī is killed by Vasu. 769
28. A duel between Meghanāda and Jayanta (Indra's son); Jayanta is removed to another place by Pulomā (his maternal grandfather) the appearance of Indra (the ruler of gods) on the field of battle; the destruction of the Rākṣasa army by the Rudras and the wind-gods; a duel between Indra and Rāvaṇa. 773
29. Rāvaṇa carves his way through the army of the gods; the gods try to capture him; Meghanāda captures Indra by employing conjuring tricks and coming out victorious returns to Laṅkā with his army. 776
30. Brahmā grants boons to Indrajit and prevails on him to release Indra from captivity; nay, reminding the latter of his past sin, Brahmā asks him to perform a sacrifice to propitiate Lord Viṣṇu; at the conclusion of the said sacrifice Indra returns to heaven. 780
31. Rāvaṇa goes to Māhiṣmatī; unable to find its ruler, Arjuna, he takes a dip into the holy Narmadā and offers worship to Lord Śiva. 784
32. The flow of the Narmadā gets intercepted by the arms of Arjuna; the heap of flowers collected for Rāvaṇa's worship of Lord Śiva is swept away by the reversed current; the encounter of Rāvaṇa and the other ogres with Arjuna; Arjuna captures Rāvaṇa and bears him away to his city. 787
33. Pulastya secures the deliverance of Rāvaṇa from the bondage of Arjuna. 792
34. Rāvaṇa's humiliation at the hands of Vālī; Rāvaṇa makes friends with him. 794
35. The descent of Hanumān; he rushes against the sun, the planet Rāhu

and Airāvata (the mount of Indra) even as an infant; he is rendered unconscious as a result of a stroke of lightning by Indra; the entire creation gets suffocated due to the displeasure of the wind-god; the gods under the leadership of Brahmā seek the presence of the wind-god to pacify him. 797

36. After bringing Hanumān back to life, Brahmā and other gods grant boons of various kinds in his favour. The wind-god takes him to Añjanā. Due to a curse pronounced on him by some Ṛṣis, Hanumān remains unconscious of his might. Śrī Rāma permits Agastya and other sages to depart after requesting them to be present at the sacrifice to be performed by Him. 802

37. Śrī Rāma sits in court with his courtiers. 807

38. Śrī Rāma grants leave to kings—Janaka, Yudhājit, Pratardana and others to proceed to their respective dominions. 809

39. The princes send presents to Śrī Rāma, who after accepting them distributes them to His friends, the monkeys, the bears and the ogres; and they all happily sojourn with Him. 811

40. Śrī Rāma sends back the monkeys, the bears and ogres to their respective abodes. 813

41. The arrival in Ayodhyā of the aerial car Puṣpaka sent by Kubera; its disappearance after receiving honours and blessings from Śrī Rāma; Bharata's description of the unique glory of Śrī Rāma's rule. 816

42. Recreation of Śrī Rāma and Śrī Sītā in the Aśoka-grove; the enceinte Śrī Sītā expresses her desire to visit penance-groves and Śrī Rāma accords His consent. 818

43. Bhadra apprises Śrī Rāma of the ugly remarks made by the citizens about Śrī Sītā. 820

44. On being sent for by Him all the brothers present themselves before Śrī Rāma. 822

45. Annoyed with the ill-report about Sītā Śrī Rāma orders Lakṣmaṇa to take Sītā away in the forest and leave her in the vicinity of Vālmīki-Āśrama. 824

46. Lakṣmaṇa proceeds to the forest, alongwith Sītā in order to leave her in the vicinity of Vālmīki's Āśrama and reaches on the bank of Gaṅgā. 825

47. Carrying Sītā across the Gaṅgā, Lakṣmaṇa laments agony and talks with a heavy heart thinking of her future. 828

48. Sītā's plaintive utterance, Her message to Śrī Rāma, Lakṣmaṇa's departure and the wail of Sītā. 829

49. Hearing Sītā's crying, from young ascetics sage Vālmīki approaches her and carries her to his hermitage. 831

50. Dialogue between Lakṣmaṇa and Sumantra. 833

51. On his way to Ayodhyā Sumantra narrates the account of Bhṛgu's curse which he heard from Durvāsā and tells Lakṣmaṇa some future events to console him. 834

52. Lakṣmaṇa meets Śrī Rāma in the Royal chamber and comforts Him. 836

53. Śrī Rāma narrates the story of king Nṛga, who was cursed for not attending to his subjects and instructs Lakṣmaṇa, to perform obligatory duties towards citizens. 837

54. King Nṛga gets a cosy pit prepared for himself, entrusts the kingdom to his son and enters the pit and suffers the consequences of curse. 839

55. King Nimi and sage Vasiṣṭha leave their bodies as a result of mutual curse. 841

56. At the instance of Brahmā Vasiṣṭha enters the semen of Varuṇa; Varuṇa places his semen in a pitcher near Urvaśī; as a consequence of Mitra's curse Urvaśī lives with king Purūravā on the earth and bears him a son. 842

57. Sage Vasiṣṭha is re-incarnated and king Nimi resides in the eye-lids of living beings. 844

58. Śukrācārya curses king Yayāti. 846

59. King Yayāti borrows youth from his son Pūru, in exchange for his own old age. Satisfied after a long time with the enjoyment of the objects of pleasure, he returns his youth to Pūru and consecrates him king and pronounces curse on Yadu. 848

Interpolated Canto 1. A dog arrives at the Royal palace-gate with a request, Śrī Rāma orders for ushuing. 850

2. Śrī Rāma does justice to the dog and makes the Brāhmaṇa 'Kulapati' (a Mahanta) of Kalañjara. The dog points out the evils associated with the offer of Kulapati. 852

60. Sages, living on the bank of Yamunā, terrorised by Asura Lavaṇa approaches Śrī Rāma, in order to make a complaint. Śrī Rāma receives them with honour and enquires about the cause of their arrival. 855

61. The sages inform Śrī Rāma about the boon obtained by the Asura Madhu and the might, and atrocities perpetrated and appeal to Śrī Rāma to dispel the fear. 857

62. Rāma enquires of the sages regarding Lavaṇa's way of living and dispatches Śatrughna with a view of killing Lavaṇa. 858

63. Rāma coronates Śatrughna as a king and explains him the way to safeguard himself against Lavaṇa's lance. 860

64. Śatrughna dispatches his army in compliance with Śrī Rāma's order in advance and he himself proceeds after a month. 862

65. Sage Vālmīki narrates to Śatrughna the story of Kalmāṣapāda, son of Sudāsa. 863

66. Birth of two sons to Sītā, Vālmīki makes arrangement for their protection. Śatrughna is happy over this and leaves for the bank of the Yamunā. 866

67. The sage Cyavana apprises Śatrughna with the power of Lavaṇa's lance and narrates the events connected with the slaying of king Māndhātā. 867

68. Lavaṇa goes out in search of food. Śatrughna stays at the city-gate awaiting return of Lavaṇa and has an angry exchange of words with the latter. 869

69. Duel fight between Śatrughna and Lavaṇa, Śatrughna kills Lavaṇa. 871
70. Having obtained a boon from the gods and after founding Madhupurī, in the twelfth year Śatrughna decides to meet Śrī Rāma. 873
71. Śatrughna accompanied by a few soldiers proceeds to Ayodhyā, on the way listening Śrī Rāma's glory being sung and getting surprised. 875
72. After taking leave from Vālmīki, Śatrughna meets Śrī Rāma and others at Ayodhyā and after staying there for a week leaves again for Madhupurī. 876
73. A Brāhmaṇa arrives at the palace-gate, carrying the dead body of his son and laments blaming king for the death of the child. 878
74. Nārada told Śrī Rāma the cause of the death of Brāhmaṇa's son as an unauthorised practice of penance by a Śūdra. 879
75. Śrī Rāma goes round in the aerial celestial car Puṣpaka of Kubera, in order to trace out unrighteousness in his kingdom, but finding no trace of it anywhere, He proceeds to the south and comes across a Śūdra, practising penance. 882
76. Śrī Rāma kills Śambūka for which gods laud Him. Sage Agastya welcomes Śrī Rāma and presents a celestial ornament to Him. 883
77. Sage Agastya narrates the story of the king Śveta, who after eating corpse acquires heaven. 886
78. King Śveta tells Agastya the reason as to why he had to eat the condemned food and recounts his conversation with Brahmā, he gives Agastya a divine ornament and gets freed from hunger and thirst. 888
79. Reign of king Daṇḍa, a son of Ikṣvāku. 890
80. The story of Daṇḍakavana. King Daṇḍa violates the chastity of Bhārgava's daughter and is cursed by him. 891
81. End of king Daṇḍa, his family and kingdom, as a result of Śukra's curse. 893
82. Śrī Rāma leaves Agastya's hermitage and starts for Ayodhyā. 894
83. Śrī Rāma abandons the proposal of performing Rājasūya sacrifice at the instance of Bharata. 896
84. Lakṣmaṇa advises Śrī Rāma to perform Aśvamedha sacrifice and narrates the story of Indra and Vṛtra. Vṛtra's penance and Indra's appeal to Viṣṇu to kill him. 897
85. Viṣṇu's lustre enters Indra's body and his thunderbolt, Indra kills Vṛtra with his thunderbolt and is guilty of killing a Brāhmaṇa and as a consequence has to go to the region of darkness. 898
86. Indra is freed from the sin of Brahmahatyā as a result of performing Aśvamedha. 900
87. Śrī Rāma narrates to Lakṣmaṇa the story of king Ila. 901
88. Ilā and Budha see each other, Budha gives the name Kiṁpuruṣīs to her and her companions and asks them to take their abode in the foot of the mountain. 903
89. Union of Budha and Ilā and birth of Purūravā. 905
90. Ilā attains manhood as a result of performing Aśvamedha. 907

91. Preparation for Aśvamedha by the order of Śrī Rāma. 908

92. Praising of donation and honour in the Aśvamedha of Śrī Rāma. 910

93. Arrival of sage Vālmīki with Lava and Kuśa in the Horse-sacrifice of Śrī Rāma and He orders to Kuśa and Lava for singing the Rāmāyaṇa. 912

94. Śrī Rāma hears the sweet song of the Rāmāyaṇa sung by Lava and Kuśa in his assembly. 913

95. Śrī Rāma despatches an envoy to sage Vālmīki. The envoy meets the sage. Śrī Sītā takes an oath for purification. 915

96. The sage Vālmīki supports purity of Sītā. 917

97. Sītā takes oath and enters in nether-world. 918

98. Śrī Rāma becomes enveloped by grief at Sītā's departure. Brahmā informs Him that Sītā will again be reunited with Him in the Heaven. 920

99. Śrī Rāma enters Ayodhyā in grief for Sītā and afterwards performs Ten-thousand Horse-sacrifices. Passing away of His mothers and brothers. 922

100. Gārgya comes with a token gift of pleasure to Śrī Rāma, Bharata proceeds towards the territory of the Gandharvas with his sons and army by the order of Śrī Rāma. 923

101. Bharata and Yudhājit reach the city of the Gandharva, their fight with Gandharvas, latters are defeated. Bharata installs Takṣa on Takṣaśilā and Puṣkala on Puṣkalāvatī and return to Ayodhyā. 925

102. Coronation of Aṅgada and Candraketu by Bharata and Lakṣmaṇa as per order of Śrī Rāma in the territory of Kārupatha 926

103. Śrī Rāma's virtuous rule. An ascetic approaches Him for a private talk. 928

104. The ascetic conveys the message of Brahmā to Śrī Rāma. 929

105. Durvāsā appears before Śrī Rāma and desires to take food. After eating he departs. Śrī Rāma remembers the words of Death and is wonder-struck. 930

106. Lakṣmaṇa departs and goes to heaven alongwith his body. 932

107. According to the opinion of sage Vasiṣṭha Śrī Rāma considers to take citizens with Him and crowns Kuśa and Lava on the kingdoms of South and North Kośalas. 933

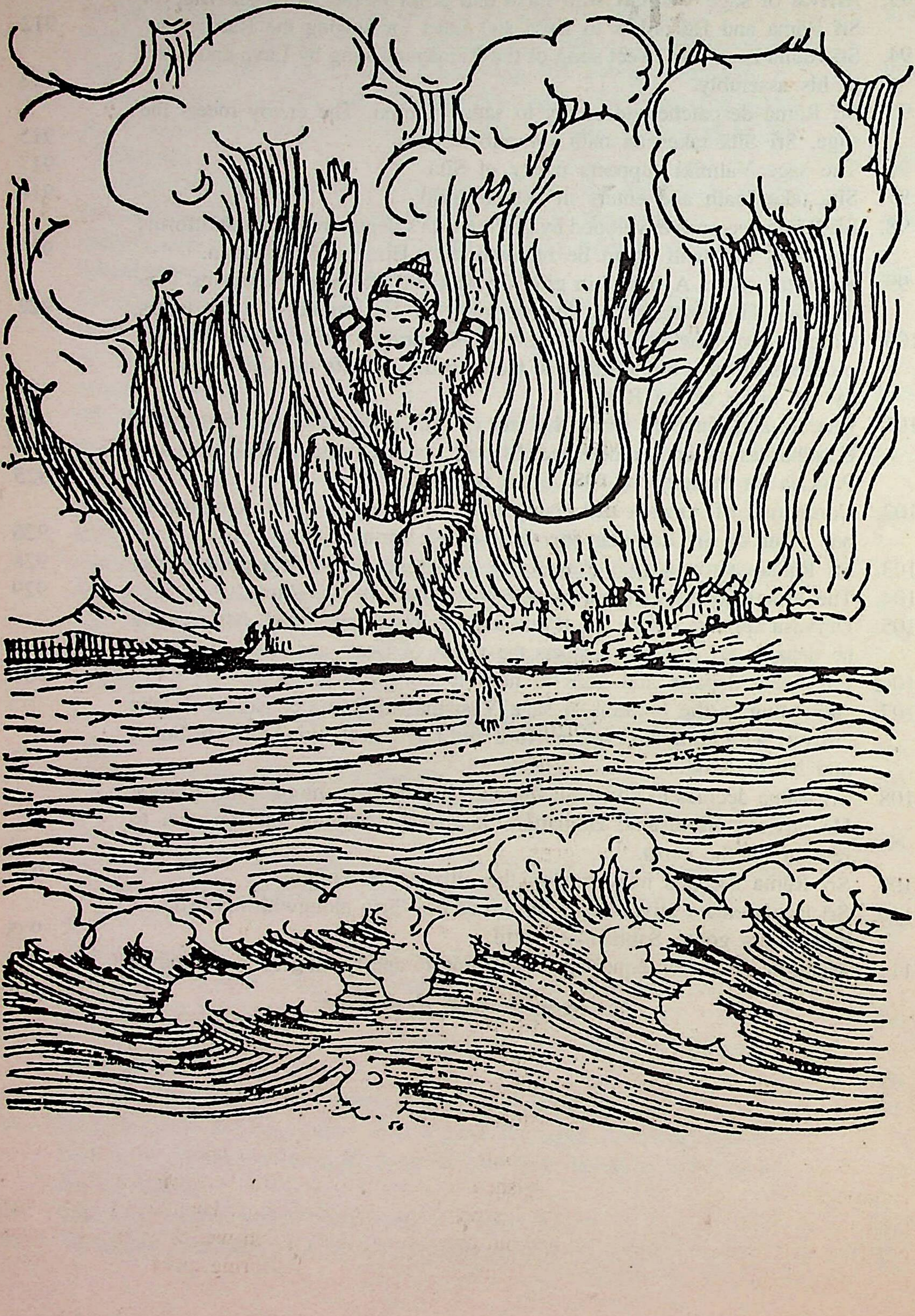
108. Śrī Rāma decides to go to heaven with his brothers, monkeys and bears. He advises Vibhīṣaṇa, Hanumān, Jāmbavān, Mainda and Dvivida to remain on the earth. 934

109. Śrī Rāma ascends heaven with the citizens of Kośala. 937

110. Śrī Rāma enters alive the divine lustre of Viṣṇu alongwith his brothers and others go to Santānaka world. 938

111. Mention of the consequences of listening to and reading of the Rāmāyaṇa. 940

* * *



श्रीसीतारामचन्द्राभ्यां नमः

श्रीमद्वाल्मीकीयरामायणम्

सुन्दरकाण्डम्

प्रथमः सर्गः

Śrīmad Vālmīki-Rāmāyaṇa

Book Five

(Sundarakāṇḍa)

Canto I

Desirous of reaching Laṅkā in order to discover Sītā, Hanumān takes a leap from a peak of Mount Mahendra and honouring with the touch of his hand Mount Maināka, which rose from the bottom of the sea to provide rest on its peak to Hanumān, encounters Surasā (mother of Nāgas), sent by the gods in the form of an ogress—who was waiting for Hanumān with her mouth open to devour him—enters her belly assuming a minute form and comes out without killing her. Further he is met by another ogress, Siṁhikā by name, standing with her mouth wide open to gulp Hanumān. He enters her mouth after assuming a minute form and comes out after splitting her belly open and killing her. Then contracting his body into a minute form again in order to preclude the fear of the ogres, he descends on a mountain peak outside Laṅkā

ततो रावणनीतायाः सीतायाः शत्रुकर्षणः। इयेष पदमन्वेष्टुं चारणाचरिते पथि॥ १॥
दुष्करं निष्प्रतिद्वन्द्वं चिकीर्षन् कर्म वानरः। समुदग्रशिरोग्रीवो गवां पतिरिवाबभौ॥ २॥
अथ वैदूर्यवर्णेषु शाद्वलेषु महाबलः। धीरः सलिलकल्पेषु विचचार यथासुखम्॥ ३॥
द्विजान् वित्रासयन् धीमानुरसा पादपान् हरन्। मृगांश्च सुबहून् निघ्नन् प्रवृद्ध इव केसरी॥ ४॥
नीललोहितमाञ्जिष्ठपद्मवर्णैः सितासितैः। स्वभावसिद्धैर्विमलैर्धातुभिः समलंकृतम्॥ ५॥
कामरूपिभिराविष्टमभीक्ष्णं सपरिच्छदैः। यक्षकिंनरगन्धर्वैर्देवकल्पैः सपन्नगैः॥ ६॥
स तस्य गिरिवर्यस्य तले नागवरायुते। तिष्ठन् कपिवरस्तत्र ह्रदे नाग इवाबभौ॥ ७॥

In order to discover the whereabouts of Sītā, who had been taken away by Rāvaṇa, Hanumān (the scourge of his foes) wished to course through the heavens (the path of the Cāraṇas or celestial bards). (1) With his head and neck projected, Hanumān (the monkey chief), who sought to accomplish without opposition a feat which was difficult (for others) to perform, looked like a large bull (a leader of cows). (2) Scaring away the birds (nay) sweeping the trees with his breast and crushing very many deer (under his feet), the brave and wise monkey, who was endowed with extraordinary might, trod at ease in the meantime like a full-grown lion on the swards possessing the hue of a cat's-eye gem and stretching (evenly) like (a sheet of green) water. (3-4) Stopping short at the well-known foot of that jewel among mountains—which was crowded with lordly elephants, was rendered most charming by spotless natural minerals of purple, rosy, ruby-like and white and black hues and was constantly visited by Yakṣas (a class of demigods ruled over by Kubera, the god of riches), Kinnaras (a class of semi-divine beings credited with a human figure and the head of a horse or with a horse's body and a human head), Gandharvas (celestial musicians), and Nāgas (serpent-demons believed to have a human face with serpent-like lower extremities), who very nearly resembled the gods, were capable of changing their form at will and were accompanied by their retinue—Hanumān, the foremost of monkeys, looked like an elephant standing in a pool. (5—7)

स सूर्याय महेन्द्राय पवनाय स्वयम्भुवे । भूतेभ्यश्चाञ्जलिं कृत्वा चकार गमने मतिम् ॥ ८ ॥
अञ्जलिं प्राङ्मुखं कुर्वन् पवनायात्मयोनये । ततो हि ववृधे गन्तुं दक्षिणो दक्षिणां दिशम् ॥ ९ ॥
प्लवगप्रवरैर्दृष्टः प्लवने कृतनिश्चयः । ववृधे रामवृद्ध्यर्थं समुद्र इव पर्वसु ॥ १० ॥
निष्प्रमाणशरीरः सँल्लिलङ्घयिषुरर्णवम् । बाहुभ्यां पीडयामास चरणाभ्यां च पर्वतम् ॥ ११ ॥
स चचालाचलश्चाशु मुहूर्तं कपिपीडितः । तरूणां पुष्पिताग्राणां सर्वं पुष्पमशातयत् ॥ १२ ॥
तेन पादपमुक्तेन पुष्पौघेण सुगन्धिना । सर्वतः संवृतः शैलो बभौ पुष्पमयो यथा ॥ १३ ॥
तेन चोत्तमवीर्येण पीड्यमानः स पर्वतः । सलिलं सम्प्रसुस्राव मदमत्त इव द्विपः ॥ १४ ॥
पीड्यमानस्तु बलिना महेन्द्रस्तेन पर्वतः । रीतीर्निर्वर्तयामास काञ्चनाञ्जनराजतीः ॥ १५ ॥
मुमोच च शिलाः शैलो विशालाः समनःशिलाः । मध्यमेनार्चिषा जुष्टो धूमराजीरिवानलः ॥ १६ ॥
हरिणा पीड्यमानेन पीड्यमानानि सर्वतः । गुहाविष्टानि सत्त्वानि विनेदुर्विकृतैः स्वरैः ॥ १७ ॥
स महान् सत्त्वसंनादः शैलपीडानिमित्तजः । पृथिवीं पूरयामास दिशश्चोपवनानि च ॥ १८ ॥
शिरोभिः पृथुभिर्नागा व्यक्तस्वस्तिकलक्षणैः । वमन्तः पावकं घोरं ददंशुर्दशनैः शिलाः ॥ १९ ॥
तास्तदा सविषैर्दष्टाः कुपितैस्तैर्महाशिलाः । जज्वलुः पावकोद्दीप्ता बिभिदुश्च सहस्रधा ॥ २० ॥
यानि त्वौषधजालानि तस्मिञ्जातानि पर्वते । विषघ्नान्यपि नागानां न शेकुः शमितुं विषम् ॥ २१ ॥

Joining his palms by way of salutation to the sun-god, the mighty Indra (the ruler of gods), the wind-god (his own procreant), Brahmā (the self-born) and the genii (the attendants of Lord Śiva), he made up his mind to depart.(8) Joining his palms towards the east in salutation to the wind-god, his procreant, the able-bodied Hanumān then actually grew in size in order to proceed to the southern quarter. (9) Gazed on (with wonder and love) by foremost of the monkeys and having resolved to take a leap, he swelled in size (further) for the purpose of Śrī Rāma as the sea swells on the full-moon days. (10) Wishing to leap across the sea, his body having grown immensely, Hanumān pressed the mountain with his hands and feet. (11) Pressed by the monkey (Hanumān), the aforesaid mountain (lit., unshakable) forthwith shook awhile and caused all the flowers of the trees (standing on it) to fall, the ends of their branches being laden with blossom. (12) Covered on all sides with that fragrant shower of flowers, discharged by the trees, the mountain appeared as though it were all flowers. (13) Nay, while being pressed by Hanumān, who was endowed with surpassing might, the said mountain spirted water profusely (even) as an elephant in rut would exude ichor in abundancy. (14) Being pressed by that mighty monkey, the Mahendra mountain for its part let loose streams possessing the huge of gold, antimony and silver (flowing as they did through beds containing the ore of these metals). (15) The mountain also discharged (from its flanks) massive boulders containing realgar (even) as a fire burning with a mild flame would release columns of smoke. (16) Being squeezed on all sides by the mountain, which was being hard pressed by the monkey (Hanumān), the creatures shut up in caverns shrieked in unnatural tones. (17) That loud clamour of the creatures (inhabiting the mountain), occasioned by the circumstance of pressure exerted on the mountain (by Hanumān) filled the earth as well as the (four) quarters and the groves. (18) Vomiting a terrible fire through their large heads (mouths,) which revealed the marks of Swastika on them, snakes bit the rocks with their fangs. (19) Bitten by those venomous serpents provoked to anger, the aforesaid huge rocks burst into flames as though lighted by fire, and got split up into thousands of fragments. (20) Even the bunches of medicinal herbs, capable of counteracting poison, which had sprung up on that mountain could not neutralize the poison of the snakes. (21)

भिद्यतेऽयं गिरिर्भूतैरिति मत्वा तपस्विनः। त्रस्ता विद्याधरास्तस्मादुत्पेतुः स्त्रीगणैः सह॥ २२॥
पानभूमिगतं हित्वा हैममासवभाजनम्। पात्राणि च महार्हाणि करकांश्च हिरण्मयान्॥ २३॥
लेह्यानुच्चावचान् भक्ष्यान् मांसानि विविधानि च। आर्षभाणि च चर्माणि खड्गांश्च कनकत्सरून्॥ २४॥
कृतकण्ठगुणाः क्षीबा रक्तमाल्यानुलेपनाः। रक्ताक्षाः पुष्कराक्षाश्च गगनं प्रतिपेदिरे॥ २५॥
हारनूपुरकेयूरपारिहार्यधराः स्त्रियः। विस्मिताः सस्मितास्तस्थुराकाशे रमणैः सह॥ २६॥
दर्शयन्तो महाविद्यां विद्याधरमहर्षयः। सहितास्तस्थुराकाशे वीक्षांचक्रुश्च पर्वतम्॥ २७॥
शुश्रुवुश्च तदा शब्दमृषीणां भावितात्मनाम्। चारणानां च सिद्धानां स्थितानां विमलेऽम्बरे॥ २८॥
एष पर्वतसंकाशो हनुमान् मारुतात्मजः। तितीर्षति महावेगः समुद्रं वरुणालयम्॥ २९॥
रामार्थं वानरार्थं च चिकीर्षन् कर्म दुष्करम्। समुद्रस्य परं पारं दुष्प्रापं प्राप्तुमिच्छति॥ ३०॥

Alarmed to think that the mountain in question was being riven by genii, ascetics (practising austerities on it) as well as the Vidyādharas (enjoying life there) with the hosts of their womenfolk rose (into the air) from that mountain. (22) Leaving their gold jug of wine lying in the liquor-house as well as their precious utensils and gold vases (for carrying water) as also sauces of every description capable of being licked and articles of food that could be (easily) gulped, meats of various kinds, shields made of the hides of oxen and swords with gold hilts, the intoxicated Vidyādharas with reddish lotus-like eyes, who had put garlands about their neck, and were decorated with red flowers and daubed with red sandal-paste, rose to the heavens. (23—25) Wearing pearl necklaces, anklets, armlets and bangles, the Vidyādhara women stood astonished and full of smiles with their husbands in the air. (26) Revealing their great skill (in the form of capability to remain standing in the air, which had obviously been acquired through some magical spell), the Vidyādharas, who looked like eminent sages, stood in a body in the air and gazed down on the mountain. (27) Nay, they heard at that time the (following) observation of the pure-minded Ṛṣis (seers of Vedic Mantras), Cāraṇas (celestial bards) and Siddhas (a class of demigods endowed with mystic powers from their very birth) standing (like them) in the cloudless sky:—(28) "Looking like a mountain (in size) and possessed of extraordinary vigour, the yonder Hanumān, son of the wind-god, seeks to leap across the sea, the abode of Varuṇa (the god of water). (29) Eager to perform for the cause of Śrī Rāma and the monkeys a feat which is hard to accomplish, he seeks to touch the other (opposite) shore of the sea, which is difficult to reach." (30)

इति विद्याधरा वाचः श्रुत्वा तेषां तपस्विनाम्। तमप्रमेयं ददृशुः पर्वते वानरर्षभम्॥ ३१॥
दुधुवे च स रोमाणि चकम्पे चानलोपमः। ननाद च महानादं सुमहानिव तोयदः॥ ३२॥
आनुपूर्व्या च वृत्तं तल्लाङ्गूलं रोमभिश्चितम्। उत्पतिष्यन् विचिक्षेप पक्षिराज इवोरगम्॥ ३३॥
तस्य लाङ्गूलमाविद्धमतिवेगस्य पृष्ठतः। ददृशे गरुडेनेव ह्रियमाणो महोरगः॥ ३४॥

Sund 59

बाहू संस्तम्भयामास महापरिघसंनिभौ । आससाद कपिः कट्यां चरणौ संचुकोच च ॥ ३५ ॥
संहृत्य च भुजौ श्रीमांस्तथैव च शिरोधराम् । तेजः सत्त्वं तथा वीर्यमाविवेश स वीर्यवान् ॥ ३६ ॥
मार्गमालोकयन् दूरादूर्ध्वप्रणिहितेक्षणः । रुरोध हृदये प्राणानाकाशमवलोकयन् ॥ ३७ ॥
पद्भ्यां दृढमवस्थानं कृत्वा स कपिकुञ्जरः । निकुच्य कर्णौ हनुमानुत्पतिष्यन् महाबलः ॥ ३८ ॥
वानरान् वानरश्रेष्ठ इदं वचनमब्रवीत् । यथा राघवनिर्मुक्तः शरः श्वसनविक्रमः ॥ ३९ ॥
गच्छेत् तद्वद् गमिष्यामि लङ्कां रावणपालिताम् । नहि द्रक्ष्यामि यदि तां लङ्कायां जनकात्मजाम् ॥ ४० ॥
अनेनैव हि वेगेन गमिष्यामि सुरालयम् । यदि वा त्रिदिवे सीतां न द्रक्ष्यामि कृतश्रमः ॥ ४१ ॥
बद्ध्वा राक्षसराजानमानयिष्यामि रावणम् । सर्वथा कृतकार्योऽहमेष्यामि सह सीतया ॥ ४२ ॥
आनयिष्यामि वा लङ्कां समुत्पाट्य सरावणाम् ।

Hearing the aforesaid remarks of those ascetics, the Vidyādharas espied on the mountain Hanumān, the foremost of monkeys, whose strength was beyond measure. (31) Nay, looking like a flame, Hanumān shook the hair on his body and quivered and thundered like a huge cloud. (32) While about to spring up, he stretched out his prominent tail—which was thickly set with hair and had been successively rolled up in a circle—as Garuḍa (the king of birds) would jolt a snake. (33) Curled at his back, the tail of Hanumān, who was full of great vigour, looked like a huge serpent being borne away by Garuḍa. (34) The monkey firmly fixed (on the mountain) his arms, which resembled a pair of huge iron clubs, and crouched at the waist and (also) contracted his feet. (35) Nay, drawing in his arms and likewise his neck (too), the glorious and powerful Hanumān summoned (all) his energy, courage and virility. (36) Having cast his eyes upwards in order to survey the long distance (he had to cover) he held his breath in the heart while looking into the sky. (37) Having firmly established himself with his feet, and contracting his ears, while about to leap, Hanumān, that elephant among the monkeys, (nay) the foremost of monkeys, who was endowed with extraordinary might, addressed the following words to the monkeys:—"(Even) as an arrow loosed by Śrī Rāma (a scion of Raghu) would fly with the speed of the wind, I (too) would likewise course to Laṅkā (which is) guarded by Rāvaṇa. If (however) I don't find Sītā, the daughter of Janaka, in Laṅkā, I shall certainly proceed with the same speed to heaven (the abode of gods). If I don't find Sītā in heaven even after exerting myself (so much), I shall bring Rāvaṇa, the ruler of ogres, in chains. At all events I shall return successful with Sītā. (38—42) Or else I shall bring Laṅkā with Rāvaṇa after uprooting it."

एवमुक्त्वा तु हनुमान् वानरो वानरोत्तमः ॥ ४३ ॥
उत्पपाताथ वेगेन वेगवानविचारयन् । सुपर्णमिव चात्मानं मेने स कपिकुञ्जरः ॥ ४४ ॥
समुत्पतति वेगात् तु वेगात् ते नगरोहिणः । संहृत्य विटपान् सर्वान् समुत्पेतुः समन्ततः ॥ ४५ ॥
स मत्तकोयष्टिभकान् पादपान् पुष्पशालिनः । उद्वहन्नुरुवेगेन जगाम विमलेऽम्बरे ॥ ४६ ॥
ऊरुवेगोत्थिता वृक्षा मुहूर्तं कपिमन्वयुः । प्रस्थितं दीर्घमध्वानं स्वबन्धुमिव बान्धवाः ॥ ४७ ॥
तमूरुवेगोन्मथिताः सालाश्चान्ये नगोत्तमाः । अनुजग्मुर्हनूमन्तं सैन्या इव महीपतिम् ॥ ४८ ॥
सुपुष्पिताग्रैर्बहुभिः पादपैरन्वितः कपिः । हनूमान् पर्वताकारो बभूवाद्भुतदर्शनः ॥ ४९ ॥
सारवन्तोऽथ ये वृक्षा न्यमज्जँल्लवणाम्भसि । भयादिव महेन्द्रस्य पर्वता वरुणालये ॥ ५० ॥
स नानाकुसुमैः कीर्णः कपिः साङ्कुरकोरकैः । शुशुभे मेघसंकाशः खद्योतैरिव पर्वतः ॥ ५१ ॥
विमुक्तास्तस्य वेगेन मुक्त्वा पुष्पाणि ते द्रुमाः । व्यवशीर्यन्त सलिले निवृत्ताः सुहृदो यथा ॥ ५२ ॥
लघुत्वेनोपपन्नं तद् विचित्रं सागरेऽपतत् ।
द्रुमाणां विविधं पुष्पं कपिवायुसमीरितम् । ताराचितमिवाकाशं प्रबभौ स महार्णवः ॥ ५३ ॥

"Saying so, the monkey Hanumān, the foremost of monkeys,for his part, who was impetus

full of vigour, sprang into the air with impetuosity, unmindful of the exertion. Nay, that elephant among the monkeys accounted himself a compeer of Garuḍa. (43-44) Drawing together all their boughs even while Hanumān sprang into the air with vehemence, the aforesaid trees growing on the mountain flew with force on all sides. (45) Bearing aloft in his great onrush the trees charming with flowers and with lapwings in heat perched on them. Hanumān coursed through the cloudless sky. (46) Swept away by the force of his thighs, the trees followed the monkey for a while like relatives accompanying their near one set out on a long journey. (47) Uprooted by the impetus of his thighs, sal and other excellent trees followed Hanūmān (even) as troops would follow a king (lit., a ruler of the earth). (48) Followed by numerous trees with their extremities laden with blossoms, Hanūmān, who looked like a mountain in size, presented a weird appearance. (49) Trees which were solid forthwith sank into the brackish sea (even) as mountains (in the hoary past) took a plunge into the ocean (the abode of Varuṇa) in fear of the mighty Indra. (50) Covered with flowers of every kind) from the trees that followed him) including shoots and buds, the aforesaid monkey, who resembled a cloud, shone brightly as a mountain with fireflies. (51) Shedding their blossom when cut off from his impetus, the said trees dropped into the water (of the sea) like near and dear ones returned (after escorting their relative up to the margin of water). (52) Swept away by the wind set in motion by the monkey (dashing forward through the air), the blossom on the trees, consisting of every variety, dropped on the ocean and presented a curious sight (while floating), endowed as they were with lightness of weight. (Carpeted with them) that vast sea looked charming like the star-spangled heavens. (53)

पुष्पौघेण सुगन्धेन नानावर्णेन वानरः। बभौ मेघ इवोद्यन् वै विद्युद्गणविभूषितः॥ ५४॥
तस्य वेगसमुद्धूतैः पुष्पैस्तोयमदृश्यत। ताराभिरिव रामाभिरुदिताभिरिवाम्बरम्॥ ५५॥
तस्याम्बरगतौ बाहू ददृशाते प्रसारितौ। पर्वताग्राद् विनिष्क्रान्तौ पञ्चास्याविव पन्नगौ॥ ५६॥
पिबन्निव बभौ चापि सोर्मिजालं महार्णवम्। पिपासुरिव चाकाशं ददृशे स महाकपिः॥ ५७॥
तस्य विद्युत्प्रभाकारे वायुमार्गानुसारिणः। नयने विप्रकाशेते पर्वतस्थाविवानलौ॥ ५८॥
पिङ्गे पिङ्गाक्षमुख्यस्य बृहती परिमण्डले। चक्षुषी सम्प्रकाशेते चन्द्रसूर्याविव स्थितौ॥ ५९॥
मुखं नासिकया तस्य ताम्रया ताम्रमाबभौ। संध्यया समभिस्पृष्टं यथा स्यात् सूर्यमण्डलम्॥ ६०॥
लाङ्गूलं च समाविद्धं प्लवमानस्य शोभते। अम्बरे वायुपुत्रस्य शक्रध्वज इवोच्छ्रितम्॥ ६१॥
लाङ्गूलचक्रो हनुमाञ्शुक्लदंष्ट्रोऽनिलात्मजः। व्यरोचत महाप्राज्ञः परिवेषीव भास्करः॥ ६२॥
स्फिग्देशेनातिताम्रेण रराज स महाकपिः। महता दारितेनेव गिरिर्गैरिकधातुना॥ ६३॥
तस्य वानरसिंहस्य प्लवमानस्य सागरम्। कक्षान्तरगतो वायुर्जीमूत इव गर्जति॥ ६४॥
खे यथा निपतत्युल्का उत्तरान्ताद् विनिःसृता। दृश्यते सानुबन्धा च तथा स कपिकुञ्जरः॥ ६५॥
पतत्पतंगसंकाशो व्यायतः शुशुभे कपिः। प्रवृद्ध इव मातङ्गः कक्ष्यया बध्यमानया॥ ६६॥
उपरिष्टाच्छरीरेण च्छायया चावगाढया। सागरे मारुताविष्टा नौरिवासीत् तदा कपिः॥ ६७॥
यं यं देशं समुद्रस्य जगाम स महाकपिः। स तु तस्याङ्गवेगेन सोन्माद इव लक्ष्यते॥ ६८॥
सागरस्योर्मिजालानामुरसा शैलवर्ष्मणाम्। अभिघ्नंस्तु महावेगः पुप्लुवे स महाकपिः॥ ६९॥
कपिवातश्च बलवान् मेघवातश्च निर्गतः। सागरं भीमनिर्ह्रादं कम्पयामासतुर्भृशम्॥ ७०॥
विकर्षन्नूर्मिजालानि बृहन्ति लवणाम्भसि। पुप्लुवे कपिशार्दूलो विकिरन्निव रोदसी॥ ७१॥
मेरुमन्दरसंकाशानुद्गतान् सुमहार्णवे। अत्यक्रामन्महावेगस्तरंगान् गणयन्निव॥ ७२॥
तस्य वेगसमुद्घुष्टं जलं सजलदं तदा। अम्बरस्थं विबभ्राजे शरदभ्रमिवाततम्॥ ७३॥
तिमिनक्रझषाः कूर्मा दृश्यन्ते विवृतास्तदा। वस्त्रापकर्षणेनेव शरीराणि शरीरिणाम्॥ ७४॥
क्रममाणं समीक्ष्याथ भुजगाः सागरंगमाः। व्योम्नि तं कपिशार्दूलं सुपर्णमिव मेनिरे॥ ७५॥

Covered with a shower of fragrant flowers of various tints, the monkey actually looked charming like a rising cloud streaked with flashes of lightning. (54) Overspread with flowers scattered by his impetus, the (sea-) water resembled the firmament spangled with lovely stars just risen. (55) His two arms outstretched in space looked like a pair of five-hooded serpents risen from a mountain-top. (56) Nay, (while looking downward) the great monkey appeared as though drinking up the vast sea alongwith the mass of its waves; and (looking upwards) he appeared keen to imbibe the sky. (57) The eyes of Hanumān, who was following the course of the wind, blazed like a pair of fires burning on a mountain, flashing as they did like lightning. (58) (Nay) the reddish-brown large round eyes of Hanumān (the foremost of monkeys) shed their bright light like the moon and the sun (shining together). (59) Due to (the reflection of) his coppery nose his countenance looked red as the solar orb embraced by dusk. (60) Moreover the coiled tail of Hanumān (son of the wind-god) darting through the air looked charming like a tall banner hoisted (on the twelfth day of the bright half of Bhādrapada) in honour of Indra (the ruler of gods). (61) With his curled tail and white teeth, the highly intelligent Hanumān, an offspring of the wind-god, shone brightly as the sun encircled by a misty halo. (62) With his deep-red rump that huge monkey looked splendid like a mountain with a large deposit of red chalk rent asunder. (63) The wind passing through the arm-pits of that leonine monkey, bounding over the sea, thundered like a cloud. (64) That elephant among the monkeys was seen darting (much) in the same way as a meteor risen from the upper part of the northern quarter shoots alongwith its tail-like extremity. (65) The enormous monkey who resembled the moving sun, looked charming (with his tail entwined round his waist) as a fully developed elephant with a girth tied round its waist. (66) Coursing above with his body and with his reflection immersed in water, the monkey looked at that time like a vessel propelled by the wind (above) and sailing on the sea (below). (67) Whichever part of the sea that enormous monkey passed over, it looked actually riotous as it were due to the impetus of his body. (68) Full of extraordinary vehemence, that huge monkey dashed forward actually smashing with his breast the rows of waves of the sea, rising as high as mountains. (69) The mighty wind generated by (the impetus of) the monkey as well as the wind set in motion by clouds, when adrift, violently agitated the sea, which began to roar terribly. (70) Forcibly drawing series of huge billows in the salt sea, Hanumān (a tiger among monkeys) sped along agitating the earth and heaven (both) as it were. (71) Hanumān (who was rushing alongwith great speed) moved on counting as it were the billows resembling Mounts Meru and Mandara (in size) and raised in the vast sea. (72) The water raised by his onrush and hanging in the air alongwith clouds looked exceptionally charming at that time like an outstretched mass of autumnal clouds. (73) Exposed at that time (on account of the sea-water being raised by the onrush of Hanumān), whales, crocodiles, alligators and turtles became visible (even) like the limbs of men uncovered by drawing the covering off. (74) Keenly observing that tiger among the monkeys coursing through space, the serpents moving in the sea forthwith took him to be Garuḍa (endowed with lovely wings). (75)

दशयोजनविस्तीर्णा त्रिंशद्योजनमायता । छाया वानरसिंहस्य जवे चारुतराभवत् ॥ ७६ ॥
श्वेताभ्रवनराजीव वायुपुत्रानुगामिनी । तस्य सा शुशुभे छाया पतिता लवणाम्भसि ॥ ७७ ॥
शुशुभे स महातेजा महाकायो महाकपिः । वायुमार्गे निरालम्बे पक्षवानिव पर्वतः ॥ ७८ ॥
येनासौ याति बलवान् वेगेन कपिकुञ्जरः । तेन मार्गेण सहसा द्रोणीकृत इवार्णवः ॥ ७९ ॥
आपाते पक्षिसंघानां पक्षिराज इव व्रजन् । हनुमान् मेघजालानि प्रकर्षन् मारुतो यथा ॥ ८० ॥
पाण्डुरारुणवर्णानि नीलमञ्जिष्ठकानि च । कपिनाऽऽकृष्यमाणानि महाभ्राणि चकाशिरे ॥ ८१ ॥
प्रविशन्नभ्रजालानि निष्पतंश्च पुनः पुनः । प्रच्छन्नश्च प्रकाशश्च चन्द्रमा इव दृश्यते ॥ ८२ ॥
प्लवमानं तु तं दृष्ट्वा प्लवगं त्वरितं तदा । ववृषुस्तत्र पुष्पाणि देवगन्धर्वदानवाः ॥ ८३ ॥

तताप नहि तं सूर्यः प्लवन्तं वानरेश्वरम् । सिषेवे च तदा वायू रामकार्यार्थसिद्धये ॥ ८४ ॥
ऋषयस्तुष्टुवुश्चैनं प्लवमानं विहायसा । जगुश्च देवगन्धर्वाः प्रशंसन्तो वनौकसम् ॥ ८५ ॥
नागाश्च तुष्टुवुर्यक्षा रक्षांसि विविधानि च । प्रेक्ष्य सर्वे कपिवरं सहसा विगतक्लमम् ॥ ८६ ॥

The shadow of that lion among monkeys, (which was) ten Yojanas (or eighty miles) wide and thirty Yojanas (or two hundred forty miles) long, appeared lovelier due to his rapidity (of movement). (76) Falling on the salt sea and following Hanumān (an offspring of the wind-god), that shadow of his looked charming like a row of clouds sailing in the white sky. (77) On his aerial path, where he had nothing to rest upon, that great monkey of vast proportions, who was endowed with extraordinary energy, appeared lovely like a winged mountain. (78) The sea below the path by which that mighty elephant-like monkey moved with speed got suddenly transformed into a trough as it were. (79) Coursing through the path of birds like Garuḍa (the king of winged creatures), Hanumān behaved like the wind drawing away clouds with force. (80) Being drawn by the monkey (Hanumān), big clouds, which were either white or reddish in colour or blue or madder-coloured, looked charming. (81) Repeatedly entering into the masses of clouds and (then) emerging, he looked like the hidden and the visible moon respectively. (82) Seeing the aforesaid monkey (lit., one who goes leaping and bounding) bounding apace at that time, gods, Gandharvas (celestial songsters) and Dānavas (demons) rained flowers on him. (83) The sun did not actually scorch Hanumān, the ruler of monkeys, who was travelling for the sake of accomplishing his object in the shape of Śrī Rāma's purpose (viz., the quest of Sītā); while the wind-god ministered to him (by fanning him with a delightful breeze in order to refresh him). (84) Nay, Ṛṣis (seers of Vedic Mantras) extolled this monkey (lit., a dweller of the woods) coursing through space; while gods and Gandharvas sang praises (in order to sustain him in his arduous journey). (85) Observing Hanumān (the foremost of monkeys) with a smile (on his lips) and entirely free from languor, Nāgas (semi-divine beings having the face of a man and the tail of a serpent, and inhabiting Pātāla) and Yakṣas (a class of demigods) as well as ogres of all classes—all lauded him. (86)

तस्मिन् प्लवगशार्दूले प्लवमाने हनूमति । इक्ष्वाकुकुलमानार्थी चिन्तयामास सागरः ॥ ८७ ॥
साहाय्यं वानरेन्द्रस्य यदि नाहं हनूमतः । करिष्यामि भविष्यामि सर्ववाच्यो विवक्षताम् ॥ ८८ ॥
अहमिक्ष्वाकुनाथेन सगरेण विवर्धितः । इक्ष्वाकुसचिवश्चायं तन्नार्हत्यवसादितुम् ॥ ८९ ॥
तथा मया विधातव्यं विश्रमेत यथा कपिः । शेषं च मयि विश्रान्तः सुखी सोऽतितरिष्यति ॥ ९० ॥
इति कृत्वा मतिं साध्वीं समुद्रश्छन्नमम्भसि । हिरण्यनाभं मैनाकमुवाच गिरिसत्तमम् ॥ ९१ ॥

While Hanūmān, that tiger among monkeys, was moving along (through space), the deity presiding over oceans, who sought to do honour to the House of Ikṣwāku (to which Śrī Rāma had the honour to belong), reflected (as follows):—(87) "If I do not lend assistance to Hanūmān, a leader of monkeys, I shall incur the obloquy of all among those gifted with speech. (88) I was greatly extended by King Sagara, the protector of Ikṣwāku's race, while Hanumān is a friend of Śrī Rāma (a descendant of Ikṣwāku). He must not therefore come to grief (in this journey). (89) I should so arrange that the monkey (Hanumān) may rest (awhile). Having rested (awhile), on me, I am sure he will leap across the rest (of the sea) with ease." (90) Having made this righteous resolve, the god presiding over the oceans spoke (as follows) to Maināka, the foremost of mountains, consisting mainly of gold and submerged in water:—(91)

त्वमिहासुरसंघानां देवराज्ञा महात्मना । पातालनिलयानां हि परिघः संनिवेशितः ॥ ९२ ॥
त्वमेषां ज्ञातवीर्याणां पुनरेवोत्पतिष्यताम् । पातालस्याप्रमेयस्य द्वारमावृत्य तिष्ठसि ॥ ९३ ॥
तिर्यगूर्ध्वमधश्चैव शक्तिस्ते शैल वर्धितुम् । तस्मात् संचोदयामि त्वामुत्तिष्ठ गिरिसत्तम ॥ ९४ ॥

स एष कपिशार्दूलस्त्वामुपर्येति वीर्यवान्। हनूमान्रामकार्यार्थी भीमकर्मा खमाप्लुतः॥ ९५ ॥
अस्य साह्यं मया कार्यमिक्ष्वाकुकुलवर्तिनः। मम इक्ष्वाकवः पूज्याः परं पूज्यतमास्तव॥ ९६ ॥
कुरु साचिव्यमस्माकं न नः कार्यमतिक्रमेत्। कर्तव्यमकृतं कार्यं सतां मन्युमुदीरयेत्॥ ९७ ॥
सलिलादूर्ध्वमुत्तिष्ठ तिष्ठत्वेष कपिस्त्वयि। अस्माकमतिथिश्चैव पूज्यश्च प्लवतां वरः॥ ९८ ॥
चामीकरमहानाभ देवगन्धर्वसेवित। हनूमांस्त्वयि विश्रान्तस्ततः शेषं गमिष्यति॥ ९९ ॥
काकुत्स्थस्यानृशंस्यं च मैथिल्याश्च विवासनम्। श्रमं च प्लवगेन्द्रस्य समीक्ष्योत्थातुमर्हसि॥ १०० ॥

"You have actually been established here by the high-souled Indra (the ruler of gods) by way of a barrier against the intrusion into the terrestrial region of the hordes of demons inhabiting Pātāla (the nethermost subterranean region). (92) You stand (here) blocking the entrance of the immeasurable Pātāla against the aforesaid demons, whose valour is well-known and who are prone to come up (to the surface of this earth) once more. (93) The capacity to grow from side to side (horizontally) as also upwards and downwards (vertically) is there in you, O mountain! I, therefore, command you as follows: (please) swell upwards, O jewel among mountains! (94) Here is the powerful Hanūmān of terrible deeds, a (veritable) tiger among monkeys, who has (already) sprung into the air, seeking (as he does) to achieve the purpose of Śrī Rāma, passing over you. (95) Assistance must be rendered by me to this monkey (Hanumān), who is a servant of the House of Ikṣwāku. The Ikṣwākus are worthy of adoration to me and are by far the highest objects of veneration to you. (96) (Therefore, please) render assistance to us. Our plan should not (be allowed to) miscarry (through default). A duty which needs must be performed is likely to rouse the anger of the virtuous, if not (scrupulously) discharged. (97) (Therefore) rise up from the water. Let this monkey stand on you. Hanumān (the foremost of monkeys) is our unexpected guest and worthy of (our) adoration too. (98) Having rested on you, O mountain with a lofty peak of gold and frequented by gods and Gandharvas, Hanūmān—will then cover the remaining distance. (99) Nay, fully considering the soft-heartedness of Śrī Rāma (a scion of Kakutstha) as well as the exile of Sītā (a princess of Mithilā) as also the exertion of Hanumān (a leader of monkeys), you ought to rise up." (100)

हिरण्यगर्भो मैनाको निशम्य लवणाम्भसः। उत्पपात जलात् तूर्णं महाद्रुमलतावृतः॥ १०१ ॥
स सागरजलं भित्त्वा बभूवात्युच्छ्रितस्तदा। यथा जलधरं भित्त्वा दीप्तरश्मिर्दिवाकरः॥ १०२ ॥
स महात्मा मुहूर्तेन पर्वतः सलिलावृतः। दर्शयामास शृङ्गाणि सागरेण नियोजितः॥ १०३ ॥
शातकुम्भमयैः शृङ्गैः सकिंनरमहोरगैः। आदित्योदयसंकाशैरुल्लिखद्भिरिवाम्बरम्॥ १०४ ॥
तस्य जाम्बूनदैः शृङ्गैः पर्वतस्य समुत्थितैः। आकाशं शस्त्रसंकाशमभवत् काञ्चनप्रभम्॥ १०५ ॥
जातरूपमयैः शृङ्गैर्भ्राजमानैर्महाप्रभैः। आदित्यशतसंकाशः सोऽभवद् गिरिसत्तमः॥ १०६ ॥
समुत्थितमसङ्गेन हनूमानग्रतः स्थितम्। मध्ये लवणतोयस्य विघ्नोऽयमिति निश्चितः॥ १०७ ॥
स तमुच्छ्रितमत्यर्थं महावेगो महाकपिः। उरसा पातयामास जीमूतमिव मारुतः॥ १०८ ॥
स तदाऽऽसादितस्तेन कपिना पर्वतोत्तमः। बुद्ध्वा तस्य हरेर्वेगं जहर्ष च ननाद च॥ १०९ ॥
तमाकाशगतं वीरमाकाशे समुपस्थितः। प्रीतो हृष्टमना वाक्यमब्रवीत् पर्वतः कपिम्॥ ११० ॥
मानुषं धारयन् रूपमात्मनः शिखरे स्थितः।

Hearing the (aforesaid) words of (the deity presiding over) the salty sea, Mount Maināka, which contained (deposits of) gold in its bowels and was covered by large trees and creepers, instantly emerged from (under) the water. (101) Dividing the sea-water, Maināka rose very high at that moment (even) as the sun with its brilliant rays would, tearing (the veil of) a cloud. (102) Enjoined by (the deity presiding over) the ocean, the aforesaid mountain of vast proportions, which had (heretofore) been covered with water, revealed its peaks in an instant. (103) The mountain looked charming with its peaks of gold, which were inhabited by Kinnaras (a class of demigods with a human figure and the head of a horse) and huge serpents, and shimmered like the sun at dawn, and which were scraping the skies as it were. (104) Due to the towering peaks of that mountain, consisting of gold, the blue sky which shone like a sword, (now) shed the lustre of gold. (105) With its shining peaks of gold, emitting a dazzling splendour, that jewel among mountains shone brightly like a hundred suns. (106) Hanūmān positively considered the mountain, which instantly stood very high before him in the midst of the salty sea, to be a stumbling block (in his journey). (107) Hanumān, the mighty monkey who was possessed of great impetuosity, felled with his breast the exceedingly lofty mountain (even) as the wind would strike down a cloud. (108) Worsted on that occasion by the aforesaid monkey (Hanumān) and recognizing his impetuosity, Maināka (the foremost of mountains) felt rejoiced and roared too. (109) Assuming the form of a human being and standing on his own summit, the mountain, which stood very high (once more) in the sky, glad at heart, lovingly spoke as follows to Hanumān, the heroic monkey, who (still) remained in the air:—

दुष्करं कृतवान् कर्म त्वमिदं वानरोत्तम॥ १११॥
निपत्य मम शृङ्गेषु सुखं विश्रम्य गम्यताम्। राघवस्य कुले जातैरुदधिः परिवर्धितः॥ ११२॥
स त्वां रामहिते युक्तं प्रत्यर्चयति सागरः। कृते च प्रतिकर्तव्यमेष धर्मः सनातनः॥ ११३॥
सोऽयं तत्प्रतिकारार्थी त्वत्तः सम्मानमर्हति। त्वन्निमित्तमनेनाहं बहुमानात् प्रचोदितः॥ ११४॥
योजनानां शतं चापि कपिरेष खमाप्लुतः। तव सानुषु विश्रान्तः शेषं प्रक्रमतामिति॥ ११५॥
तिष्ठ त्वं हरिशार्दूल मयि विश्रम्य गम्यताम्। तदिदं गन्धवत् स्वादु कंदमूलफलं बहु॥ ११६॥
तदास्वाद्य हरिश्रेष्ठ विश्रान्तोऽथ गमिष्यसि।
अस्माकमपि सम्बन्धः कपिमुख्य त्वयास्ति वै। प्रख्यातस्त्रिषु लोकेषु महागुणपरिग्रहः॥ ११७॥
वेगवन्तः प्लवन्तो ये प्लवगा मारुतात्मज। तेषां मुख्यतमं मन्ये त्वामहं कपिकुञ्जर॥ ११८॥
अतिथिः किल पूजार्हः प्राकृतोऽपि विजानता। धर्मं जिज्ञासमानेन किं पुनर्यादृशो भवान्॥ ११९॥
त्वं हि देववरिष्ठस्य मारुतस्य महात्मनः। पुत्रस्तस्यैव वेगेन सदृशः कपिकुञ्जर॥ १२०॥
पूजिते त्वयि धर्मज्ञे पूजां प्राप्नोति मारुतः। तस्मात्त्वं पूजनीयो मे शृणु चाप्यत्र कारणम्॥ १२१॥

"You have undertaken this task, which is hard to accomplish, O jewel among monkeys! (110-111) Alighting on my peaks and having comfortably rested (awhile) resume your journey (with renewed vigour). The ocean was extended by the sons of Sagara (who were born in the ancestry of Śrī Rāma). (112) (The deity presiding over) the said sea seeks to offer respect to you, who are engaged in the service of Śrī Rāma. And service must be rendered in return for a service: such is the eternal law. (113) Hence, seeking to repay that obligation (of his benefactors, the sons of Sagara) this Ocean merits attention (in the shape of willingness to accept his hospitality) from you. I have (therefore) been very politely charged by him in the followning words to honour you:—(114) 'This monkey has taken a leap in the sky with a view to covering (a distance of) even a hundred Yojanas (or eight hundred miles). Having rested (awhile) on your peaks, he may cover the remaining distance.' (115) (Therefore) tarry, O tiger among monkeys, and proceed (further) after reposing on me (for some time). Here are abundant bulbs, roots and fruits, (both) fragrant and luscious. (116) Having relished them, O jewel among monkeys, and reposed (for a short while) you should then proceed on your course. Indeed we too have some relation with you, O jewel among monkeys! You are a storehouse of great virtues and are widely known in all the three worlds. (117) I account you the most prominent among monkeys, who are given to leaping and full of vigour, O elephant among monkeys! (118) Even an ordinary newcomer is surely deserving of adorationg at the hands of a discerning man who is keen to know his duty, much more so an individual such as you. (119) Indeed you are a son of the high-souled wind-god, the most pre-eminent among gods, and equal to him alone in speed, O elephant among monkeys! (120) On your being adored, a knower as you are of what is right, the wind-god will have received my homage. You are worthy of adoration to me for that reason. Know one further reason for my adoring the wind-god (through you) (121):—

पूर्वं कृतयुगे तात पर्वताः पक्षिणोऽभवन् । तेऽपि जग्मुर्दिशः सर्वा गरुडा इव वेगिनः ॥ १२२ ॥
ततस्तेषु प्रयातेषु देवसंघाः सहर्षिभिः । भूतानि च भयं जग्मुस्तेषां पतनशङ्कया ॥ १२३ ॥
ततः क्रुद्धः सहस्राक्षः पर्वतानां शतक्रतुः । पक्षांश्चिच्छेद वज्रेण ततः शतसहस्रशः ॥ १२४ ॥
स मामुपगतः क्रुद्धो वज्रमुद्यम्य देवराट् । ततोऽहं सहसा क्षिप्तः श्वसनेन महात्मना ॥ १२५ ॥
अस्मिँल्लवणतोये च प्रक्षिप्तः प्लवगोत्तम । गुप्तपक्षः समग्रश्च तव पित्राभिरक्षितः ॥ १२६ ॥
ततोऽहं मानयामि त्वां मान्योऽसि मम मारुते । त्वया ममैष सम्बन्धः कपिमुख्य महागुणः ॥ १२७ ॥
अस्मिन्नेवंगते कार्ये सागरस्य ममैव च । प्रीतिं प्रीतमनाः कर्तुं त्वमर्हसि महामते ॥ १२८ ॥
श्रमं मोक्षय पूजां च गृहाण हरिसत्तम । प्रीतिं च मम मान्यस्य प्रीतोऽस्मि तव दर्शनात् ॥ १२९ ॥

"Formerly in a Satya Yuga, O dear one, mountains were endowed with wings. Full of speed they too used to range all the (four) quarters (even) like (so many) Garuḍas. (122) Therefore when they moved with speed (to and fro) hosts if gods with Ṛṣis (seers of Vedic Mantras) and spirits (too) fell a prey to ponic seized as they were with the apprehension of their falling. (123) Provoked to anger by their fear, Indra (who is presupposed to have preformed a hundred Aśwamedha sacrifices in his previous existences as a condition precedent for attaining that position) thereupon lopped off with his thunderbolt the wings of mountains in hundreds of thousands. (124) Lifting up his thunderbolt in anger, the aforesaid Indra (the ruler of gods) approached me (too); I (however) was thereupon suddenly tossed (into the air) by the high-souled wind-god and then violently cast into this salty sea. (In this way) my wings were preserved; nay, I was saved with all my being by your father. O jewel among monkeys! (125-126) Therefore do I esteem you and you are worthy of honour to me, O son of the wind-god! This bond of mine with you (in the shape of your being my benefactor's son) is full of great potentialities, O leader of monkeys! (127) This (long awaited and welcome) opportunity of repaying my debt to your father having thus (fortunately) arrived, you ought to oblige (the deity presiding over) the ocean as well as myself with a glad heart, O highly talented monkey! (128) (Therefore, pray) relieve your fatigue and accept my hospitality as well as my affection, O jewel among the monkeys! I am pleased to see you, worthy of honour (as you are to me)." (129)

एवमुक्तः कपिश्रेष्ठस्तं नगोत्तममब्रवीत् । प्रीतोऽस्मि कृतमातिथ्यं मन्युरेषोऽपनीयताम् ॥ १३० ॥
त्वरते कार्यकालो मे अहश्चाप्यतिवर्तते । प्रतिज्ञा च मया दत्ता न स्थातव्यमिहान्तरा ॥ १३१ ॥
इत्युक्त्वा पाणिना शैलमालभ्य हरिपुंगवः । जगामाकाशमाविश्य वीर्यवान् प्रहसन्निव ॥ १३२ ॥
स पर्वतसमुद्राभ्यां बहुमानादवेक्षितः । पूजितश्चोपपन्नाभिराशीर्भिरभिनन्दितः ॥ १३३ ॥
अथोर्ध्वं दूरमागत्य हित्वा शैलमहार्णवौ । पितुः पन्थानमासाद्य जगाम विमलेऽम्बरे ॥ १३४ ॥
भूयश्चोर्ध्वं गतिं प्राप्य गिरिं तमवलोकयन् । वायुसूनुर्निरालम्बो जगाम कपिकुञ्जरः ॥ १३५ ॥
तद् द्वितीयं हनुमतो दृष्ट्वा कर्म सुदुष्करम् । प्रशशंसुः सुराः सर्वे सिद्धाश्च परमर्षयः ॥ १३६ ॥
देवताश्चाभवन् हृष्टास्तत्रस्थास्तस्य कर्मणा । काञ्चनस्य सुनाभस्य सहस्राक्षश्च वासवः ॥ १३७ ॥

Spoken to as above (by Maināka), Hanumān (the foremost of monkeys) replied (as follows) to the aforesaid jewel among mountains:—I am pleased (with you) and homage has been done (by you in the form of kind words). Let this sad thought that your hospitality

१अ:८५श्रेष्ठम्

has not been accepted by me be banished (from your mind). (130) The time allotted to my duty (of leaping across the sea and tracing out Sītā) is hastening me. The day too is passing. Nay, plighted word has been given by me (to my fellow monkeys) to the effect that I should not tarry here midway." (131) Saying so and touching the mountain with his hand (as a token of respect and friendship), nay, rising to the skies, the valiant Hanumān (the foremost of monkeys) sped on, as though heartily laughing. (132) He was (on that occasion) regarded with great esteem, adored and cheered with suitable benedictions by the deities presiding over) the mountain and the ocean (both). (133) Then, rising high, (nay) leaving the mountain as well as the ocean far below and reaching the path of the wind (his father), Hanumān coursed through the cloudless sky. (134) Rising still higher and looking on the mountain (below), Hanumān (a son of the wind-god), an elephant among the monkeys, moved on unsupported (in the sky). (135) Seeing the aforesaid second achievement of Hanumān, (viz., refusal on his part to seize the golden opportunity offered to him by Mount Maināka to rest on its peaks), which was most difficult to accomplish, the gods and the Siddhas as well as the greatest Ṛṣis—all lauded him. (136) The gods who happened to be on the mountain (at that time in order to see what the mountain intended to do by rising up), nay, Indra, the thousand-eyed god, too, were pleased with the work (of offering hospitality and foothold to Hanumān) of that golden mountain with beautiful slopes. (137)

उवाच वचनं धीमान् परितोषात् सगद्गदम्। सुनाभं पर्वतश्रेष्ठं स्वयमेव शचीपतिः॥ १३८॥
हिरण्यनाभ शैलेन्द्र परितुष्टोऽस्मि ते भृशम्। अभयं ते प्रयच्छामि गच्छ सौम्य यथासुखम्॥ १३९॥
साह्यं कृतं ते सुमहद् विश्रान्तस्य हनूमतः। क्रमतो योजनशतं निर्भयस्य भये सति॥ १४०॥
रामस्यैष हितायैव याति दाशरथेः कपिः। सत्क्रियां कुर्वता शक्त्या तोषितोऽस्मि दृढं त्वया॥ १४१॥
स तत् प्रहर्षमलभद् विपुलं पर्वतोत्तमः। देवतानां पतिं दृष्ट्वा परितुष्टं शतक्रतुम्॥ १४२॥
स वै दत्तवरः शैलो बभूवावस्थितस्तदा। हनूमांश्च मुहूर्तेन व्यतिचक्राम सागरम्॥ १४३॥

The sagacious Indra (the spouse of Śacī) of his own initiative addressed the following words in faltering tones through intense gratification to Maināka (the foremost of mountains) distinguished by charming slopes:—(138) "I am extremely pleased with you, O lord of mountains with peaks of gold! I grant you immunity from (all) fear (of being shorn of your wings by me). (Therefore) proceed according to your pleasure, O gentle one! (139) Exceedingly valuable help has been rendered by you to Hanumān, who is fearlessly attempting to leap over a distance of hundred Yojanas (or eight hundred miles), even though there is (every) risk (of his getting exhausted in the course of his journey and falling down), and who has had the (mental) satisfaction of having rested. (140) This monkey is journeying only for the benefit of Śrī Rāma, son of Daśaratha. (And) I have been highly gratified by you through a good turn done (to Hanumān) according to your capacity." (141) Seeing Indra, the ruler of gods, highly gratified, Maināka, the foremost of mountains, derived deep and abundant joy. (142) Having been granted (as above by Indra) the boon (of security), the aforesaid mountain then stood rooted as before (belfow the surface of sea-water); while Hanūmān shortly sped over the sea. (143)

ततो देवाः सगन्धर्वाः सिद्धाश्च परमर्षयः। अब्रुवन् सूर्यसंकाशां सुरसां नागमातरम्॥ १४४॥
अयं वातात्मजः श्रीमान् प्लवते सागरोपरि। हनूमान् नाम तस्य त्वं मुहूर्तं विघ्नमाचर॥ १४५॥
राक्षसं रूपमास्थाय सुघोरं पर्वतोपमम्। दंष्ट्राकरालं पिङ्गाक्षं वक्त्रं कृत्वा नभःस्पृशम्॥ १४६॥
बलमिच्छामहे ज्ञातुं भूयश्चास्य पराक्रमम्। त्वां विजेष्यत्युपायेन विषादं वा गमिष्यति॥ १४७॥
एवमुक्ता तु सा देवी दैवतैरभिसत्कृता। समुद्रमध्ये सुरसा बिभ्रती राक्षसं वपुः॥ १४८॥
विकृतं च विरूपं च सर्वस्य च भयावहम्। प्लवमानं हनूमन्तमावृत्येदमुवाच ह॥ १४९॥

मम भक्ष्यः प्रदिष्टस्त्वमीश्वरैर्वानरर्षभ। अहं त्वां भक्षयिष्यामि प्रविशेदं ममाननम्॥ १५०॥
वर एष पुरा दत्तो मम धात्रेति सत्वरा। व्यादाय वक्त्रं विपुलं स्थिता सा मारुतेः पुरः॥ १५१॥

Thereupon the gods, Siddhas and the most eminent Ṛṣis with Gandharvas (approached and) spoke (as follows) to Surasā, mother of the Nāgas, who shone brightly like the sun:—(144) "This glorious son of the wind-god, Hanūmān by name, is leaping across the sea. Assuming the exceedingly hideous form of an ogress, gigantic as a mountain, and revealing a head looking fearful with its tusks and red-brown eyes and reaching up to the sky, (pray) interrupt you him awhile. (145-146) We seek to ascertain his strength and more so his prowess. He will conquer you with expediency or give way to despondency." (147) Assuming in mid sea, when spoken to and honoured by the gods, the form of an ogress, which was deformed and ugly too, nay, inspiring fear to all and encompassing Hanūmān, who was leaping forward, Surasā for her part spoke to him, they say, as follows:— (148-149) "You have been destined by the lords of the universe to serve as my food, O jewel among the monkeys! I shall (accordingly) eat you up; (pray) enter for good this mouth of mine. (150) A boon to this effect (that I shall be able to catch up and devour whosoever comes up before me) was granted in my favour by the creator (Brahmā)." Opening her vast mouth with these words, she speedily stood up before Hanumān (son of the wind-god). (151)

एवमुक्तः सुरसया प्रहृष्टवदनोऽब्रवीत्।
रामो दाशरथिर्नाम प्रविष्टो दण्डकावनम्। लक्ष्मणेन सह भ्रात्रा वैदेह्या चापि भार्यया॥ १५२॥
अन्यकार्यविषक्तस्य बद्धवैरस्य राक्षसैः। तस्य सीता हृता भार्या रावणेन यशस्विनी॥ १५३॥
तस्याः सकाशं दूतोऽहं गमिष्ये रामशासनात्। कर्तुमर्हसि रामस्य साह्यं विषयवासिनि॥ १५४॥
अथवा मैथिलीं दृष्ट्वा रामं चाक्लिष्टकारिणम्। आगमिष्यामि ते वक्त्रं सत्यं प्रतिशृणोमि ते॥ १५५॥
एवमुक्ता हनुमता सुरसा कामरूपिणी। अब्रवीन्नातिवर्तेन्मां कश्चिदेष वरो मम॥ १५६॥
तं प्रयान्तं समुद्वीक्ष्य सुरसा वाक्यमब्रवीत्। बलं जिज्ञासमाना सा नागमाता हनूमतः॥ १५७॥
निविश्य वदनं मेऽद्य गन्तव्यं वानरोत्तम। वर एष पुरा दत्तो मम धात्रेति सत्वरा॥ १५८॥
व्यादाय विपुलं वक्त्रं स्थिता सा मारुतेः पुरः। एवमुक्तः सुरसया क्रुद्धो वानरपुंगवः॥ १५९॥
अब्रवीत् कुरु वै वक्त्रं येन मां विषहिष्यसि।

Accosted thus by Surasā, Hanumān (with his face lit up with excessive joy) replied (as follows):—"A son of Emperor Daśaratha, Śrī Rāma by name, entered deep into the Daṇḍaka forest with his (younger half-) brother, Lakṣmaṇa, as well as with his consort, Sītā (a princess of the Videha territory). (152) Sītā, the illustrious consort of Śrī Rāma, was carried off by Rāvaṇa while Śrī Rāma was engaged otherwise (in chasing and killing the demon Mārīca), since the ogres bore deep-rooted enmity to him. (153) At the command of Śrī Rāma I am going to seek her presence as his messenger. You ought to render assistance to Śrī Rāma, O ogress inhabiting his dominion (which extends over the whole earth)! (154) Or (if you are bent on devouring me at all costs) I promise to you in good faith: having seen Sītā (a princess of Mithilā) as well as Śrī Rāma, who is unwearied in action, I shall seek your mouth." (155) Spoken to as aforesaid, Surasā, who was capable of assuming any form at will, rejoined:—"None dare elude me: such is the boon granted in my favour." (156) Perceiving him on the journey (nevertheless), that mother of the Nāgas, Surasā, who was keen to ascertain the strength of Hanūmān, said:—(157) "You must proceed (only) after entering my mouth (for once) today, O jewel among the monkeys! Such is the boon granted in my favour by the creator (Brahmā) in the past." Saying so and opening her enormous mouth, she hastily stood in front of Hanumān (son of the wind-god). Provoked to anger when spoken to in these words by Surasā, Hanumān (the foremost of monkeys) said, "Extend your mouth so that you may (be able to) sustain me."

इत्युक्त्वा सुरसां क्रुद्धो दशयोजनमायताम्॥ १६०॥
दशयोजनविस्तारो हनूमानभवत् तदा।
तं दृष्ट्वा मेघसंकाशं दशयोजनमायतम्। चकार सुरसाप्यास्यं विंशद्योजनमायतम्॥ १६१॥
हनूमांस्तु ततः क्रुद्धस्त्रिंशद्योजनमायतः। चकार सुरसा वक्त्रं चत्वारिंशत् तथोच्छ्रितम्॥ १६२॥
बभूव हनुमान् वीरः पञ्चाशद् योजनोच्छ्रितः। चकार सुरसा वक्त्रं षष्टिं योजनमुच्छ्रितम्॥ १६३॥
तदैव हनुमान् वीरः सप्ततिं योजनोच्छ्रितः। चकार सुरसा वक्त्रमशीतिं योजनोच्छ्रितम्॥ १६४॥
हनूमाननलप्रख्यो नवतिं योजनोच्छ्रितः। चकार सुरसा वक्त्रं शतयोजनमायतम्॥ १६५॥
तद् दृष्ट्वा व्यादितं त्वास्यं वायुपुत्रः स बुद्धिमान्। दीर्घजिह्वं सुरसया सुभीमं नरकोपमम्॥ १६६॥
स संक्षिप्यात्मनः कायं जीमूत इव मारुतिः। तस्मिन् मुहूर्ते हनुमान् बभूवाङ्गुष्ठमात्रकः॥ १६७॥
सोऽभिपद्याथ तद्वक्त्रं निष्पत्य च महाबलः। अन्तरिक्षे स्थितः श्रीमानिदं वचनमब्रवीत्॥ १६८॥
प्रविष्टोऽस्मि हि ते वक्त्रं दाक्षायणि नमोऽस्तु ते। गमिष्ये यत्र वैदेही सत्यश्चासीद् वरस्तव॥ १६९॥
तं दृष्ट्वा वदनान्मुक्तं चन्द्रं राहुमुखादिव। अब्रवीत् सुरसा देवी स्वेन रूपेण वानरम्॥ १७०॥
अर्थसिद्ध्यै हरिश्रेष्ठ गच्छ सौम्य यथासुखम्। समानय च वैदेहीं राघवेण महात्मना॥ १७१॥
तत् तृतीयं हनुमतो दृष्ट्वा कर्म सुदुष्करम्। साधुसाध्विति भूतानि प्रशशंसुस्तदा हरिम्॥ १७२॥
स सागरमनाधृष्यमभ्येत्य वरुणालयम्। जगामाकाशमाविश्य वेगेन गरुडोपमः॥ १७३॥

Saying so to Surasā, whose mouth was ten Yojanas (or eighty miles) wide, Hanūmān then angrily assumed a height of ten Yojanas. Seeing him ten Yojanas high and resembling a cloud, Surasā too made her mouth twenty Yojanas (or one hundred and sixty miles) wide. (158—161) Enraged at this, Hanūmān for his part became thirty Yojanas (or two hundred and forty miles) high. Surasā likewise made her mouth forty Yojanas (or three hundred and twenty miles) wide. (162) (Thereupon) the gallant Hanumān became fifty Yojanas (or four hundred miles) high, while Surasā made her mouth sixty Yojanas (or four hundred and eighty miles) wide. (163) That very moment the valiant Hanumān became seventy Yojanas (or five hundred and sixty miles) high and Surasā (too) made her mouth eighty Yojanas (or six hundred and forty miles) wide. (164) Hanūmān, who was blazing like fire, (thereupon) became ninety Yojanas (or seven hundred and twenty miles) high and Surasā widened her mouth to a hundred Yojanas (or eight hundred miles). (165)* Seeing the aforesaid mouth opened by Surasā, which with its long tongue was extremely terrible (to look at) and was a replica of hell, and contracting his body like a cloud, Hanumān, son of the wind-god, was reduced to the breadth of a thumb the same moment. (166-167) Having entered her mouth and coming out forthwith, the glorious Hanumān, who was endowed with extraordinary might, spoke (to her) as follows standing in space:—(168) "Indeed I have entered your mouth and the boon granted to you has been honoured. My salutation be to you, O daughter of Dakṣa! I shall (now) move to the place where Sītā (a princess of the Videha territory) is." (169) Seeing him released from her mouth as the moon gets released from the mouth of the demon Rāhu, and appearing in her native form, the goddess Surasā said to the monkey:—(170) "Move according to your pleasure for accomplishing your mission, O gentle Hanumān, the foremost of monkeys, and unite Sītā (a princess of the Videha territory) with the high-souled Śrī Rāma (a scion of Raghu)." (171) Witnessing this third feat of Hanumān (in the shape of escaping alive from the mouth of Surasā), which was most difficult to accomplish, living beings (who were watching it) applauded the monkey on that occasion, exclaiming "Well done, excellent!" (172) Drawing near the inviolable sea, the abode of Varuṇa (the god of water), and coursing through the air, he moved on with speed like Garuḍa. (173)

---

* Verses 162 to 165 above have been rejected as interpolated by some commentators. The author of the commentary known by the name of "Rāmāyaṇa-Śiromaṇi" has, however commented on them and we have therefore incorporated them into the text.

सेविते वारिधाराभिः पतगैश्च निषेविते । चरिते कैशिकाचार्यैरैरावतनिषेविते ॥ १७४ ॥
सिंहकुञ्जरशार्दूलपतगोरगवाहनैः । विमानैः सम्पतद्भिश्च विमलैः समलंकृते ॥ १७५ ॥
वज्राशनिसमस्पर्शैः पावकैरिव शोभिते । कृतपुण्यैर्महाभागैः स्वर्गजिद्भिरधिष्ठिते ॥ १७६ ॥
वहता हव्यमत्यन्तं सेविते चित्रभानुना । ग्रहनक्षत्रचन्द्रार्कतारागणविभूषिते ॥ १७७ ॥
महर्षिगणगन्धर्वनागयक्षसमाकुले । विविक्ते विमले विश्वे विश्वावसुनिषेविते ॥ १७८ ॥
देवराजगजाक्रान्ते चन्द्रसूर्यपथे शिवे । विताने जीवलोकस्य वितते ब्रह्मनिर्मिते ॥ १७९ ॥
बहुशः सेविते वीरैर्विद्याधरगणैर्वृते । जगाम वायुमार्गे च गरुत्मानिव मारुतिः ॥ १८० ॥

Like Garuḍa, Hanumān (son of the wind-god) coursed through the path of the wind, which was refreshed by torrents and frequented by birds, was traversed by masters of music and dancing (Tumburu and other Gandharvas) and used by Airāvata (a celestial elephant which carries Indra on its back), and was adorned with stainless fast-moving aerial cars drawn by lions, elephants, tigers, birds and serpents; which was presided over and rendered charming by highly blessed souls who had performed meritorious deeds (in their previous lives) and had (accordingly) won (their residence in) heaven, were hard to the touch like a diamond and thunderbolt and shone like fire; which was inhabited by the god of fire abundantly carrying oblations (to the various gods), and was richly adorned with planets, lunar asterisks, the moon, the sun and groups of stars; which was (ever) thronged with hosts of eminent Ṛṣis (the seers of Vedic Mantras), Gandharvas, Nāgas and Yakṣas, and was isolated, cloudless and spacious and frequented by Viśwāvasu (the chief of Gandharvas); (nay) which was traversed by elephants (other than Airāvata) belonging to Indra (the ruler of gods), was the peaceful orbit of the sun and the moon, and served as an extensive canopy for the world of living beings, spread by Brahmā (the creator) and which was frequented by numerous heroes (ascending to heaven by virtue of their laying down their life in a righteous cause) and blocked by Vidyādharas (celestial artists). (174—180)

हनुमान् मेघजालानि प्राकर्षन् मारुतो यथा । कालागुरुसवर्णानि रक्तपीतसितानि च ॥ १८१ ॥
कपिना कृष्यमाणानि महाभ्राणि चकाशिरे । प्रविशन्नभ्रजालानि निष्पतंश्च पुनः पुनः ॥ १८२ ॥
प्रावृषीन्दुरिवाभाति निष्पतन् प्रविशंस्तदा । प्रदृश्यमानः सर्वत्र हनूमान् मारुतात्मजः ॥ १८३ ॥
भेजेऽम्बरं निरालम्बं पक्षयुक्त इवाद्रिराट् । प्लवमानं तु तं दृष्ट्वा सिंहिका नाम राक्षसी ॥ १८४ ॥
मनसा चिन्तयामास प्रवृद्धा कामरूपिणी । अद्य दीर्घस्य कालस्य भविष्याम्यहमाशिता ॥ १८५ ॥
इदं मम महासत्त्वं चिरस्य वशमागतम् । इति संचिन्त्य मनसा च्छायामस्य समाक्षिपत् ॥ १८६ ॥
छायायां गृह्यमाणायां चिन्तयामास वानरः । समाक्षिप्तोऽस्मि सहसा पङ्गूकृतपराक्रमः ॥ १८७ ॥
प्रतिलोमेन वातेन महानौरिव सागरे । तिर्यगूर्ध्वमधश्चैव वीक्षमाणस्तदा कपिः ॥ १८८ ॥
ददर्श स महासत्त्वमुत्थितं लवणाम्भसि । तद् दृष्ट्वा चिन्तयामास मारुतिर्विकृताननाम् ॥ १८९ ॥
कपिराज्ञा यथाख्यातं सत्त्वमद्भुतदर्शनम् । छायाग्राहि महावीर्यं तदिदं नात्र संशयः ॥ १९० ॥

Like the wind, Hanumān dragged along (with him) masses of clouds of the same colour as Agallocam (the black aloe) as also red, yellow and white (in colour). (181) Drawn by the monkey (Hanumān) the huge clouds looked charming. Penetrating the masses of clouds and coming out again and again, he shone forth at that moment like the moon emerging from and entering into the clouds during the monsoon. (Eagerly) watched everywhere (by all), Hanūmān, son of the wind-god, sped through the supportless sky like Sumeru (the king of mountains) endowed with wings. Seeing him moving on, an ogress, Siṁhikā by name, who was able to change her form at will, and had grown out of all proportion; thought for her part within herself:—"Today I shall be sated for a long time (to come). After a long time this huge creature has fallen into my hands." Reflecting thus in her heart, she clutched his shadow. (182—186) On his shadow being seized, the monkey thought: "Clutched (by someone) all of a sudden, I have been rendered powerless like a big bark retarded in its course by an adverse wind." Looking about sideways as well as (both) upward and below, the said monkey (Hanumān) espied a huge creature risen from the salty sea (below). Seeing that female form with an ugly face, Hanumān (son of the wind-god) reflected:—(187—189) "It is the same creature of weird appearance, endowed with extraordinary prowess and capable of securing her prey by means of its shadow which was depicted in its true colours by Sugrīva (the king of monkeys): there is no doubt about it." (190)

स तां बुद्ध्वार्थतत्त्वेन सिंहिकां मतिमान् कपिः। व्यवर्धत महाकायः प्रावृषीव बलाहकः॥१९१॥
तस्य सा कायमुद्वीक्ष्य वर्धमानं महाकपेः। वक्त्रं प्रसारयामास पातालाम्बरसंनिभम्॥१९२॥
घनराजीव गर्जन्ती वानरं समभिद्रवत्। स ददर्श ततस्तस्या विकृतं सुमहन्मुखम्॥१९३॥
कायमात्रं च मेधावी मर्माणि च महाकपिः। स तस्या विकृते वक्त्रे वज्रसंहननः कपिः॥१९४॥
संक्षिप्य मुहुरात्मानं निपपात महाकपिः। आस्ये तस्या निमज्जन्तं ददृशुः सिद्धचारणाः॥१९५॥
ग्रस्यमानं यथा चन्द्रं पूर्णं पर्वणि राहुणा। ततस्तस्या नखैस्तीक्ष्णैर्मर्माण्युत्कृत्य वानरः॥१९६॥
उत्पपाताथ वेगेन मनःसम्पातविक्रमः। तां तु दिष्ट्या च धृत्या च दाक्षिण्येन निपात्य सः॥१९७॥
कपिप्रवीरो वेगेन ववृधे पुनरात्मवान्।
हतहृत्सा हनुमता पपात विधुराम्भसि। स्वयम्भुवैव हनुमान् सृष्टस्तस्या निपातने॥१९८॥
तां हतां वानरेणाशु पतितां वीक्ष्य सिंहिकाम्। भूतान्याकाशचारीणि तमूचुः प्लवगोत्तमम्॥१९९॥
भीममद्य कृतं कर्म महत्सत्त्वं त्वया हतम्। साधयार्थमभिप्रेतमरिष्टं प्लवतां वर॥२००॥
यस्य त्वेतानि चत्वारि वानरेन्द्र यथा तव। धृतिर्दृष्टिर्मतिर्दाक्ष्यं स कर्मसु न सीदति॥२०१॥

Knowing her from the correctness of the description (given by Sugrīva) to be Siṁhikā, that sagacious monkey grew out of all proportions to be gigantic in form like a cloud during the rains. (191) Observing the body of that huge monkey growing, she distended her mouth, which resembled the space enclosed in Pātāla (the nethermost subterranean region) and, thundering like a mass of clouds, rushed towards the monkey. That huge intelligent monkey then noticed her ugly enormous mouth, which was of the same dimensions as his body, as well as her vulnerable parts. Contracting his body further, that mighty monkey, Hanumān, who was hard as a diamond, fell into her hideous mouth. Siddhas and Cāraṇas beheld him disappearing into her mouth like the full moon being devoured on a full moon night by the demon Rāhu. Then, tearing out her vulnerable parts with his sharp nails, the monkey forthwith rushed out with the rapidity of thought. Having overthrown her with the help of Providence, as well as through firmness and ingenuity, Hanumān, for his part, who was the foremost hero among the monkeys and self-possessed (too), rapidly grew once more in size. With her heart (the very seat of her life) torn asunder by Hanumān, she fell down dead into the water. Hanumān was created as an instrument for her destruction by the self-born creator himself. (192—198) Perceiving the aforesaid Siṁhikā killed in no time by the monkey and fallen, the beings who ranged the skies said to that jewel among the monkeys:—(199) "A terrible deed has been performed (by you) this day in that a mighty creature has been killed by you. (Now) accomplish your desired object without hindrance, O jewel among the monkeys! (200) He in whom the following four virtues, viz., firmness, vision, understanding and skill actually exist as in you never fails in his undertakings." (201)

स तैः सम्पूजितः पूज्यः प्रतिपन्नप्रयोजनैः। जगामाकाशमाविश्य पन्नगाशनवत् कपिः॥२०२॥
प्राप्तभूयिष्ठपारस्तु सर्वतः परिलोकयन्। योजनानां शतस्यान्ते वनराजीं ददर्श सः॥२०३॥
ददर्श च पतन्नेव विविधद्रुमभूषितम्। द्वीपं शाखामृगश्रेष्ठो मलयोपवनानि च॥२०४॥

सागरं सागरानूपान् सागरानूपजान् द्रुमान् । सागरस्य च पत्नीनां मुखान्यपि विलोकयत् ॥ २०५ ॥
स महामेघसंकाशं समीक्ष्यात्मानमात्मवान् । निरुन्धन्तमिवाकाशं चकार मतिमान् मतिम् ॥ २०६ ॥
कायवृद्धिं प्रवेगं च मम दृष्ट्वैव राक्षसाः । मयि कौतूहलं कुर्युरिति मेने महामतिः ॥ २०७ ॥
ततः शरीरं संक्षिप्य तन्महीधरसंनिभम् । पुनः प्रकृतिमापेदे वीतमोह इवात्मवान् ॥ २०८ ॥
तद्रूपमतिसंक्षिप्य हनूमान् प्रकृतौ स्थितः । त्रीन् क्रमानिव विक्रम्य बलिवीर्यहरो हरिः ॥ २०९ ॥

स चारुनानाविधरूपधारी परं समासाद्य समुद्रतीरम् ।
परैरशक्यं प्रतिपन्नरूपः समीक्षितात्मा समवेक्षितार्थः ॥ २१० ॥
ततः स लम्बस्य गिरेः समृद्धे विचित्रकूटे निपपात कूटे ।
सकेतकोद्दालकनारिकेले महाभ्रकूटप्रतिमो महात्मा ॥ २११ ॥
ततस्तु सम्प्राप्य समुद्रतीरं समीक्ष्य लङ्कां गिरिवर्यमूर्ध्नि ।
कपिस्तु तस्मिन् निपपात पर्वते विधूय रूपं व्यथयन्मृगद्विजान् ॥ २१२ ॥
स सागरं दानवपन्नगायुतं बलेन विक्रम्य महोर्मिमालिनम् ।
निपत्य तीरे च महोदधेस्तदा ददर्श लङ्काममरावतीमिव ॥ २१३ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे प्रथमः सर्गः ॥ १ ॥

Bounding into the air like Garuḍa (who feeds on serpents), adored with ceremony by those beings, who were now accomplished of purpose (thanks to the gallantry of Hanumān), the aforesaid monkey, who was worthy of adoration (for his exploits), sped on. (202) Looking round on all sides when he had well-nigh reached the (opposite) shore at the end of a hundred Yojanas (or eight hundred miles), he espied a row of forest trees. (203) While yet in the air, Hanumān (the foremost of monkeys) also beheld an island adorned with trees of various kinds as well as groves on the Malaya mountain. (204) He further saw the sea (skirting the island), the watery regions bordering it, the trees growing in those regions and the mouths of rivers (consorts of the ocean) too. (205) Gazing on his own person, which closely resembled a big cloud and blocked the sky as it were, the intelligent Hanumān, who was self-possessed (too), began to reflect. (206) The highly talented monkey felt convinced that seeing the (extraordinary) growth of his body and his tremendous speed itself the ogres would be inquisitive about him. (207) Then, contracting his aforesaid (expanded) body, which closely resembled a mountain, he once more assumed his native form, (even) as he who has mastered his self and is completely free from infatuation realizes his own blissful divine nature. (208) Having considerably contracted that form (of his), Hanumān returned to his natural state even as, having taken three strides (in His Cosmic Form) and (thereby) frustrated the power of Bali (the demon king), Lord Śrī Viṣṇu (descended as the Divine Dwarf) returned to His former state (of a dwarf). (209) Having duly reached the other shore of the sea, which could not be approached (by anyone else), Hanumān, who was capable of assuming various graceful forms, gazed on his own body and, fully considering his mission (of tracing out Sītā), regained his native form. (210) Then the high-souled Hanumān, who resembled a huge mass of clouds, descended on a summit of the Lamba mountain, rich in fruit and blossom and covered with Ketaka, Uddālaka and cocoanut trees and consisting of wonderful lower peaks. (211) Duly reaching the seashore and perceiving from there Laṅkā perched on a summit of the Trikūṭa mountain (the foremost of mountains), the monkey for his part descended on that mountain (Trikūṭa), abandoning his (assumed colossal) form and agitating the beasts and birds (inhabiting that mountain with his gigantic monkey form). (212) Having leapt by dint of his vigour over the sea infested with demons and reptiles and heaving with series of huge waves, and descending on the shore of the vast sea, Hanumān then saw Laṅkā standing like Amarāvatī (the city of gods, the capital of Indra). (213)

Thus ends Canto One of the Sundarakāṇḍa in the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

द्वितीयः सर्गः

Canto II

Reflecting on the difficulty of penetrating into Laṅkā, which was strongly guarded by ogres, Hanumān further contracts his body and enters it at moonrise

स सागरमनाधृष्यमतिक्रम्य महाबलः। त्रिकूटस्य तटे लङ्कां स्थितः स्वस्थो ददर्श ह॥ १ ॥
ततः पादपमुक्तेन पुष्पवर्षेण वीर्यवान्। अभिवृष्टस्ततस्तत्र बभौ पुष्पमयो हरिः॥ २ ॥
योजनानां शतं श्रीमांस्तीर्त्वाप्युत्तमविक्रमः। अनिःश्वसन् कपिस्तत्र न ग्लानिमधिगच्छति॥ ३ ॥
शतान्यहं योजनानां क्रमेयं सुबहून्यपि। किं पुनः सागरस्यान्तं संख्यातं शतयोजनम्॥ ४ ॥
स तु वीर्यवतां श्रेष्ठः प्लवतामपि चोत्तमः। जगाम वेगवाँल्लङ्कां लङ्घयित्वा महोदधिम्॥ ५ ॥
शाद्वलानि च नीलानि गन्धवन्ति वनानि च। मधुमन्ति च मध्येन जगाम नगवन्ति च॥ ६ ॥
शैलांश्च तरुसंछन्नान् वनराजीश्च पुष्पिताः। अभिचक्राम तेजस्वी हनूमान् प्लवगर्षभः॥ ७ ॥

Standing at ease on a slope of the Trikūṭa mountain on having negotiated the inviolable sea, Hanumān, who was endowed with extraordinary might, surveyed Laṅkā: so the tradition goes. (1) Covered all over by a shower of blossoms discharged by the trees on all sides, the powerful monkey looked as if consisting of flowers (only). (2) Even on having covered a hundred Yojanas (eight hundred miles), the glorious monkey, who was endowed with prowess of the first magnitude, did not gasp for breath nor did he experience any fatigue.(3) He said to himself; "I am able to journey many hundreds of miles, to say nothing of reaching the opposite shore of a sea, which has been calculated as being at a distance of a hundred Yojanas (only)." (4) Having negotiated the vast sea, Hanumān, for his part, who was the foremost of powerful beings and a jewel among the monkeys, and was full of energy, reached Laṅkā. (5) He passed through dark green meadows and groves full of fragrance, nay, full of trees and full of honey too. (6) The glorious Hanumān, the foremost of monkeys, further coursed through mountains covered with trees and groves laden with blossom. (7)

स तस्मिन्नचले तिष्ठन् वनान्युपवनानि च। स नगाग्रे स्थितां लङ्कां ददर्श पवनात्मजः॥ ८ ॥
सरलान् कर्णिकारांश्च खर्जूरांश्च सुपुष्पितान्। प्रियालान् मुचुलिन्दांश्च कुटजान् केतकानपि॥ ९ ॥
प्रियंगून् गन्धपूर्णांश्च नीपान् सप्तच्छदांस्तथा। असनान् कोविदारांश्च करवीरांश्च पुष्पितान्॥ १० ॥
पुष्पभारनिबद्धांश्च तथा मुकुलितानपि। पादपान् विहगाकीर्णान् पवनाधूतमस्तकान्॥ ११ ॥
हंसकारण्डवाकीर्णा वापीः पद्मोत्पलावृताः। आक्रीडान् विविधान् रम्यान् विविधांश्च जलाशयान्॥ १२ ॥
संततान् विविधैर्वृक्षैः सर्वर्तुफलपुष्पितैः। उद्यानानि च रम्याणि ददर्श कपिकुञ्जरः॥ १३ ॥

Stationed on that mountain, he saw forests and groves. That son of the wind-god (also) beheld Laṅkā perched on the top of the mountain. (8) Hanumān (an elephant among the monkeys) further saw Saralas (a species of pine trees), and Karṇikāras, as also date-palms in full blossom, Priyālas and muculindas (a species of oranges), Kuṭajas, also Ketakas and fragrant Priyaṅgus (trees yielding long pepper as their fruit), Nīpas (a species of Kadamba trees) as well as Saptacchadas, Asanas, Kovidāras and Karavīras in blossom as also trees adorned with a load of flowers as well as those bearing buds (only), and which were crowded with birds and whose crests were being shaken by the wind, ponds abounding in swans and Kāraṇḍavas (a species of duck) and carpeted with lotuses and water-lilies, lovely pleasure-groves of every description and lovely ponds of various kinds overspread by trees of every species bearing fruit and flower in all seasons as also delightful gardens. (9—13)

समासाद्य च लक्ष्मीवाँल्लङ्कां रावणपालिताम् । परिखाभिः सपद्माभिः सोत्पलाभिरलंकृताम् ॥ १४ ॥
सीतापहरणात् तेन रावणेन सुरक्षिताम् । समन्ताद् विचरद्भिश्च राक्षसैरुग्रधन्वभिः ॥ १५ ॥
काञ्चनेनावृतां रम्यां प्राकारेण महापुरीम् । गृहैश्च गिरिसंकाशैः शारदाम्बुदसंनिभैः ॥ १६ ॥
पाण्डुराभिः प्रतोलीभिरुच्चाभिरभिसंवृताम् । अट्टालकशताकीर्णां पताकाध्वजशोभिताम् ॥ १७ ॥
तोरणैः काञ्चनैर्दिव्यैर्लतापङ्क्तिविराजितैः । ददर्श हनुमाँल्लङ्कां देवो देवपुरीमिव ॥ १८ ॥
गिरिमूर्ध्नि स्थितां लङ्कां पाण्डुरैर्भवनैः शुभैः । ददर्श स कपिः श्रीमान् पुरीमाकाशगामिव ॥ १९ ॥
पालितां राक्षसेन्द्रेण निर्मितां विश्वकर्मणा । प्लवमानामिवाकाशे ददर्श हनुमान् कपिः ॥ २० ॥
वप्रप्राकारजघनां विपुलाम्बुवनाम्बराम् । शतघ्नीशूलकेशान्तामट्टालकावतंसकाम् ॥ २१ ॥
मनसेव कृतां लङ्कां निर्मितां विश्वकर्मणा ।

Duly arriving at the great and lovely city of Laṅkā, which was protected by Rāvaṇa, (nay) was fringed with moats full of lotuses and water-lilies and was strongly guarded, ever since Sītā had been abducted (and placed there), by the selfsame Rāvaṇa, as well as by (other) ogres armed with formidable bows ranging on every side; which was enclosed with a golden boundary wall and crowded with buildings lofty as mountains and resembling autumnal clouds; which was hemmed in with white-plastered and elevated roads, was crowded with hundreds of mansions and decorated with flags and pennons and was distinguished by wonderful golden archways adorned with rows of climbers—the glorious Hanumān surveyed Laṅkā (even) as a god would look on the city of gods. (14—18) That illustrious monkey saw Laṅkā perched on the summit of a mountain and distinguished by its sparkling white mansions as though it were a city moving in the air. (19) (Nay) the monkey, Hanumān, beheld the city constructed by Viśwakarmā (the architect of gods) and protected by Rāvaṇa (the king of the ogres) as though it was sailing in the air. (20) He (further) conceived Laṅkā, the city built by Viśwakarmā, as a woman evolved with his mind, with its buttress and enclosure as her hip and loins, the vast sea and the woods encircling the city for her raiment, the Śataghnīs* and Śūlas (spikes) for her lŏcks and the mansions for her earrings.

द्वारमुत्तरमासाद्य चिन्तयामास वानरः ॥ २२ ॥
कैलासनिलयप्रख्यमालिखन्तमिवाम्बरम् । ध्रियमाणमिवाकाशमुच्छ्रितैर्भवनोत्तमैः ॥ २३ ॥
सम्पूर्णां राक्षसैर्घोरैर्नागैर्भोगवतीमिव । अचिन्त्यां सुकृतां स्पष्टां कुबेराध्युषितां पुरा ॥ २४ ॥
दंष्ट्राभिर्बहुभिः शूरैः शूलपट्टिशपाणिभिः । रक्षितां राक्षसैर्घोरैर्गुहामाशीविषैरिव ॥ २५ ॥
तस्याश्च महतीं गुप्तिं सागरं च निरीक्ष्य सः । रावणं च रिपुं घोरं चिन्तयामास वानरः ॥ २६ ॥

Reaching the northern gate, which looked like the gateway of the city of Alakā (the capital of Kubera, the god of riches) perched on Mount Kailāsa, (the abode of Lord Śiva), which scraped the sky as it were by means of its tall mansions and supported the firmament as it were (on its housetops), the monkey fell a brooding. (21—23) Observing the city—which was overfull with fierce ogres as Bhogavatī (the capital of Pātāla) with

---

*A kind of weapon used as a missile (and described as a huge stone studded with iron spikes and four Tālas or palmyra trees in length):—

शतघ्नी च चतुस्ताला लोहकण्टकसंचिता ।
or
अयःकण्टकसंछन्ना शतघ्नी महती शिला ॥

Nāgas—was beyond conception and well-constructed, was clearly visible and had been occupied by Kubera in the past and was guarded by numerous gallant and terrible ogres distinguished by tusks and carrying spikes and Paṭṭiśas (a kind of sharp-edged spear) in their hands, (even) as a cavern by venomous serpents—as well as its mighty defences, as also the sea (encircling it) and thinking the formidable adversary in the form of Rāvaṇa, the monkey reflected (as follows):—(24—26)

आगत्यापीह हरयो भविष्यन्ति निरर्थकाः। नहि युद्धेन वै लङ्का शक्या जेतुं सुरैरपि॥ २७॥
इमां त्वविषमां लङ्कां दुर्गां रावणपालिताम्। प्राप्यापि सुमहाबाहुः किं करिष्यति राघवः॥ २८॥
अवकाशो न सान्त्वस्य राक्षसेष्वभिगम्यते। न दानस्य न भेदस्य नैव युद्धस्य दृश्यते॥ २९॥
चतुर्णामेव हि गतिर्वानराणां तरस्विनाम्। वालिपुत्रस्य नीलस्य मम राज्ञश्च धीमतः॥ ३०॥
यावज्जानामि वैदेहीं यदि जीवति वा न वा। तत्रैव चिन्तयिष्यामि दृष्ट्वा तां जनकात्मजाम्॥ ३१॥
ततः स चिन्तयामास मुहूर्तं कपिकुञ्जरः। गिरेः शृङ्गे स्थितस्तस्मिन् रामस्याभ्युदयं ततः॥ ३२॥
अनेन रूपेण मया न शक्या रक्षसां पुरी। प्रवेष्टुं राक्षसैर्गुप्ता क्रूरैर्बलसमन्वितैः॥ ३३॥
महौजसो महावीर्या बलवन्तश्च राक्षसाः। वञ्चनीया मया सर्वे जानकीं परिमार्गता॥ ३४॥
लक्ष्यालक्ष्येण रूपेण रात्रौ लङ्कापुरी मया। प्राप्तकालं प्रवेष्टुं मे कृत्यं साधयितुं महत्॥ ३५॥

"The monkeys will prove of no avail even on coming here; for Laṅkā cannot be conquered in any case through warfare even by the gods. (27) What will Śrī Rāma (a scion of Raghu) of very mighty arms do even on actually reaching this Laṅkā, which is surpassingly rugged and difficult of access and is protected by Rāvaṇa? (28) No possibility at all is perceived of winning over ogres through persuasion or gift nor of bringing them to their knees by sowing dissension among them nor again of reducing them to submission through warfare. (29) Only four agile monkeys can actually reach this place, viz., Aṅgada (the son of Vāli), Nīla, the sagacious king (Sugrīva) and myself. (30) Meanwhile I shall find out whether Sītā (a princess of the Videha territory) is alive or not. Having seen that daughter of King Janaka, I shall consider other points only then." (31) Stationed on that mountain peak, that elephant among the monkeys, pondered for a while the means of discovering Sītā (in which lay the welfare of Śrī Rāma). (32) (He said to Himself:) "Laṅkā (the city of ogres), guarded as it is by ferocious and mighty ogres, cannot be entered by me in this form. (33) All the ogres, who are endowed with extraordinary energy and extraordinary prowess and are full of might, must be blindfolded by me while I continue to look about for Sītā (the daughter of Janaka). (34) In order to accomplish this great task it is advisable for me to enter the city of Laṅkā during the night in a form which cannot be directly perceived but whose existence could be inferred (by its exploits)." (35)

तां पुरीं तादृशीं दृष्ट्वा दुराधर्षां सुरासुरैः। हनूमांश्चिन्तयामास विनिःश्वस्य मुहुर्मुहुः॥ ३६॥
केनोपायेन पश्येयं मैथिलीं जनकात्मजाम्। अदृष्टो राक्षसेन्द्रेण रावणेन दुरात्मना॥ ३७॥
न विनश्येत् कथं कार्यं रामस्य विदितात्मनः। एकामेकस्तु पश्येयं रहिते जनकात्मजाम्॥ ३८॥
भूताश्चार्था विनश्यन्ति देशकालविरोधिताः। विक्लवं दूतमासाद्य तमः सूर्योदये यथा॥ ३९॥
अर्थानर्थान्तरे बुद्धिर्निश्चितापि न शोभते। घातयन्तीह कार्याणि दूताः पण्डितमानिनः॥ ४०॥
न विनश्येत् कथं कार्यं वैक्लव्यं न कथं भवेत्। लङ्घनं च समुद्रस्य कथं नु न भवेद् वृथा॥ ४१॥
मयि दृष्टे तु रक्षोभी रामस्य विदितात्मनः। भवेद् व्यर्थमिदं कार्यं रावणानर्थमिच्छतः॥ ४२॥
नहि शक्यं क्वचित् स्थातुमविज्ञातेन राक्षसैः। अपि राक्षसरूपेण किमुतान्येन केनचित्॥ ४३॥
वायुरप्यत्र नाज्ञातश्चरेदिति मतिर्मम। नह्यत्राविदितं किंचिद् रक्षसां भीमकर्मणाम्॥ ४४॥
इहाहं यदि तिष्ठामि स्वेन रूपेण संवृतः। विनाशमुपयास्यामि भर्तुरर्थश्च हास्यति॥ ४५॥
तदहं स्वेन रूपेण रजन्यां ह्रस्वतां गतः। लङ्कामभिपतिष्यामि राघवस्यार्थसिद्धये॥ ४६॥

रावणस्य पुरीं रात्रौ प्रविश्य सुदुरासदाम् । प्रविश्य भवनं सर्वं द्रक्ष्यामि जनकात्मजाम् ॥ ४७ ॥

Beholding that city to be of the kind mentioned above and difficult to overcome even for gods and demons, and sighing again and again, Hanumān reflected (as follows):—(36) "Through what device shall I (be able to) behold Sītā (daughter of King Janaka and) a princess of Mithilā, (myself) remaining unperceived by the evil-minded Rāvaṇa, (the ruler of the ogres)? (37) How shall I (be able to) see the daughter of Janaka alone in secret with none else beside me so that the cause of Śrī Rāma, the knower of the Self, may not be altogether lost? (38) (Nay, even) as a darkness disappears at sunrise, objects which are all but accomplished are completely lost at the hands of a timid (or thoughtless) messenger when they are set in opposition to time and place. (39) Even a decision (duly) arrived at (by a ruler in consultation with his ministers) regarding what should be done and what should be refrained from does not yield good results (when implemented by a thoughtless messenger). Messengers fancying themselves clever (but really not so) bring to nought all undertakings on such occasions. (40) How should I act to ensure that the purpose may not be frustrated? How should I guard against thoughtlessness? And how, I wonder, should I ensure that my leaping across the sea does not go in vain? (41) If I am detected by the ogres, this project (in the shape of my being sent to Laṅkā) of Śrī Rāma, who is a knower of the Self, and who seeks the overthrow of Rāvaṇa, will miscarry. (42) It is not possible at this place for anyone to remain anywhere unknown by the ogres even in the disguise of an ogre, much less by anyone else. (43) My belief is that even the wind cannot circulate here undetected. Certainly nothing here is unknown to the ogres of terrible deeds. (44) If I remain here clothed with my native form, I shall (certainly) meet with destruction and the cause of my master will suffer. (45) Therefore, reduced to a small size, I shall penetrate into Laṅkā by night in my own form for carrying through the purpose of my master. (46) Entering by night the capital of Rāvaṇa, which is most difficult of access, and penetrating through every dwelling I shall find out Janaka's daughter." (47)

इति निश्चित्य हनुमान् सूर्यस्यास्तमयं कपिः । आचकाङ्क्षे तदा वीरो वैदेह्या दर्शनोत्सुकः ॥ ४८ ॥
सूर्ये चास्तं गते रात्रौ देहं संक्षिप्य मारुतिः । वृषदंशकमात्रोऽथ बभूवाद्भुतदर्शनः ॥ ४९ ॥
प्रदोषकाले हनुमांस्तूर्णमुत्पत्य वीर्यवान् । प्रविवेश पुरीं रम्यां प्रविभक्तमहापथाम् ॥ ५० ॥
प्रासादमालाविततां स्तम्भैः काञ्चनसंनिभैः । शातकुम्भनिभैर्जालैर्गन्धर्वनगरोपमाम् ॥ ५१ ॥
सप्तभौमाष्टभौमैश्च स ददर्श महापुरीम् । तलैः स्फटिकसंकीर्णैः कार्तस्वरविभूषितैः ॥ ५२ ॥
वैदूर्यमणिचित्रैश्च मुक्ताजालविभूषितैः । तैस्तैः शुशुभिरे तानि भवनान्यत्र रक्षसाम् ॥ ५३ ॥
काञ्चनानि विचित्राणि तोरणानि च रक्षसाम् । लङ्कामुद्योतयामासुः सर्वतः समलंकृताम् ॥ ५४ ॥
अचिन्त्यामद्भुताकारां दृष्ट्वा लङ्कां महाकपिः । आसीद् विषण्णो हृष्टश्च वैदेह्या दर्शनोत्सुकः ॥ ५५ ॥

स पाण्डुराविद्धविमानमालिनीं महार्हजाम्बूनदजालतोरणाम् ।
यशस्विनीं रावणबाहुपालितां क्षपाचरैर्भीमबलैः सुपालिताम् ॥ ५६ ॥
चन्द्रोऽपि साचिव्यमिवास्य कुर्वंस्तारागणैर्मध्यगतो विराजन् ।
ज्योत्स्नावितानेन वितत्य लोकानुत्तिष्ठतेऽनेकसहस्त्ररश्मिः ॥ ५७ ॥
शङ्खप्रभं क्षीरमृणालवर्णमुद्गच्छमानं व्यवभासमानम् ।
ददर्श चन्द्रं स कपिप्रवीरः पोप्लूयमानं सरसीव हंसम् ॥ ५८ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे द्वितीयः सर्गः ॥ २ ॥

Having resolved thus, Hanumān, the heroic monkey, who was eager to discover Sītā (a princess of the Videha territory), then longed for the sunset. (48) Nay, contracting his body at night, when the sun had actually set, the son of the wind-god assumed the size of a cat, strange to behold. (49) Springing up quickly at eventide, the powerful Hanumān proceeded to penetrate deep into the lovely city, whose highways had been symmetrically aligned, which was filled with rows of mansions, and with its golden pillars and golden lattice windows looked like the city of the Gandharvas. (50-51) He saw the great city (from where he stood) as distinguished by seven-storeyed and eight-storeyed mansions. Those dwellings of the ogres in this city shone brightly with their respective floors inlaid with crystal and gold, nay, studded with cat's-eye gems and decorated with strings of pearls. (52-53) Wonderful archways of gold, erected by the ogres, also illumined Laṅkā, decorated on all sides. (54) Beholding Laṅkā, which was beyond (all) imagination and strange to look at, Hanumān (the great monkey) felt despondent and delighted (too at the prospect of finding out Sītā), eager as he was to see Sītā (a princess of the Videha territory). (55) (Presently) he entered the glorious city, which was arrayed with rows of white interlaced seven-storeyed mansions, and conspicuous with gold latticed archways of great value, (nay) which was protected by Rāvaṇa and fully guarded by ogres of terrible might. (56) Rendering aid as it were to him and shining brightly with hosts of stars in their midst, nay, overspreading the worlds with the canopy of its light, the moon with its myriad rays made its appearance on the horizon. (57) That great hero among the monkeys gazed on the rising moon white as milk or a lotus-fibre, which was shining brightly with the splendour of a conch-shell and resembled a swan swimming in a lake. (58)

Thus ends Canto Two in the Sundarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

* * *

तृतीयः सर्गः

Canto III

Appearing in person before Hanumān, while he was making his way into Laṅkā at night, the mighty ogress presiding over the city stops him, striking him with the palm of her hand. Getting unnerved, even though gently smitten with his left fist, she permits the monkey to enter, repeating the words of Brahmā (the creator) that the destruction of Laṅkā should be concluded as imminent when she is overpowered by a monkey

स लम्बशिखरे लम्बे लम्बतोयदसंनिभे। सत्त्वमास्थाय मेधावी हनुमान् मारुतात्मजः॥ १॥
निशि लङ्कां महासत्त्वो विवेश कपिकुञ्जरः। रम्यकाननतोयाढ्यां पुरीं रावणपालिताम्॥ २॥
शारदाम्बुधरप्रख्यैर्भवनैरुपशोभिताम्। सागरोपमनिर्घोषां सागरानिलसेविताम्॥ ३॥
सुपुष्टबलसम्पुष्टां यथैव विटपावतीम्। चारुतोरणनिर्यूहां पाण्डुरद्वारतोरणाम्॥ ४॥
भुजगाचरितां गुप्तां शुभां भोगवतीमिव। तां सविद्युद्घनाकीर्णां ज्योतिर्गणनिषेविताम्॥ ५॥
चण्डमारुतनिर्ह्रादां यथा चाप्यमरावतीम्। शातकुम्भेन महता प्राकारेणाभिसंवृताम्॥ ६॥
किङ्किणीजालघोषाभिः पताकाभिरलंकृताम्। आसाद्य सहसा हृष्टः प्राकारमभिपेदिवान्॥ ७॥
विस्मयाविष्टहृदयः पुरीमालोक्य सर्वतः।

Standing on a towering peak of the Lamba mountain (a synonym of Trikūṭa), which looked much like a high cloud, and relying on his own virility, the intelligent Hanumān, son of the wind-god, who was full of great courage and was an elephant among the monkeys, entered by night the city of Laṅkā, which was protected by Rāvaṇa, and was rich in lovely forests and water, which was adorned with mansions white as autumnal clouds, which (unceasingly) emitted a sound like the roaring of the sea and was fanned by breezes from the sea, (nay) which had been rendered sufficiently strong by well-fed forces even like Viṭapāvatī (a synonym of Alakāpurī, the capital of Kubera's realm), had elephants in rut stationed at its charming outer gates and was provided with white gates and archways and which was frequented by serpents and guarded (by them) like the splendid Bhogavatī (the city of serpents, the capital of Pātāla, the nethermost subterranean region). Delighted to reach the city—which was (ever) overcast with clouds illumined with (flashes of) lightning, and served by hosts of luminaries (the planets and stars) and which (ever) resounded with the thunder-like sound of violent blasts even like Amarāvatī (the city of gods, the capital of heaven), (nay) which was enclosed with a defensive wall of gold and was decorated with pennons fluttering with the jingling of tiny bells attached to them—Hanumān leapt up the wall. (1—7) When he had surveyed the city on all sides, his heart was filled with wonder.

जाम्बूनदमयैर्द्वारैर्वैदूर्यकृतवेदिकैः ॥८॥
वज्रस्फटिकमुक्ताभिर्मणिकुट्टिमभूषितैः । तप्तहाटकनिर्यूहै राजतामलपाण्डुरैः ॥ ९ ॥
वैदूर्यकृतसोपानैः स्फाटिकान्तरपांसुभिः । चारुसंजवनोपेतैः खमिवोत्पतितैः शुभैः ॥ १० ॥
क्रौञ्चबर्हिणसंघुष्टै राजहंसनिषेवितैः । तूर्याभरणनिर्घोषैः सर्वतः परिनादिताम् ॥ ११ ॥
वस्वोकसारप्रतिमां समीक्ष्य नगरीं ततः । खमिवोत्पतितां लङ्कां जहर्ष हनुमान् कपिः ॥ १२ ॥
तां समीक्ष्य पुरीं लङ्कां राक्षसाधिपतेः शुभाम् । अनुत्तमामृद्धिमतीं चिन्तयामास वीर्यवान् ॥ १३ ॥
नेयमन्येन नगरी शक्या धर्षयितुं बलात् । रक्षिता रावणबलैरुद्यतायुधपाणिभिः ॥ १४ ॥
कुमुदाङ्गदयोर्वापि सुषेणस्य महाकपेः । प्रसिद्धेयं भवेद् भूमिर्मैन्दद्विविदयोरपि ॥ १५ ॥
विवस्वतस्तनूजस्य हरेश्च कुशपर्वणः । ऋक्षस्य कपिमुख्यस्य मम चैव गतिर्भवेत् ॥ १६ ॥
समीक्ष्य च महाबाहो राघवस्य पराक्रमम् । लक्ष्मणस्य च विक्रान्तमभवत् प्रीतिमान् कपिः ॥ १७ ॥
तां रत्नवसनोपेतां गोष्ठागारावतंसिकाम् । यन्त्रागारस्तनीमृद्धां प्रमदामिव भूषिताम् ॥ १८ ॥
तां नष्टतिमिरां दीपैर्भास्वरैश्च महाग्रहैः । नगरीं राक्षसेन्द्रस्य स ददर्श महाकपिः ॥ १९ ॥

The monkey, Hanumān, rejoiced to gaze on Laṅkā, which was distinguished by charming golden entrances with platforms of cat's-eye (on both sides of the gates inside) as well as with those inlaid with diamonds, crystals and pearls—entrances which were embellished with floors of gems and graced with elephants of refined gold and were crowned with spotless white vaults of silver, entrances accessible by means of stairs of cat's-eye and with their inside walls made of crystal and free from dust and provided with lovely and charming assembly halls, entrances which appeared to have risen to the skies (due to their height), and were rendered noisy by herons and frequented by swans—and which (Laṅkā) was resonant on all sides with the sound of clarionets and the tinkling of ornaments, was a replica of Vaswokasāra (another name of the city of Alakā) and appeared as though risen to the skies (on account of its lofty mansions). (8—12) Gazing on Laṅkā, that splendid city of the suzerain lord of ogres,which was unsurpassed (in beauty) and was full of opulence, the valiant Hanumān reflected (as follows):—(13) "Guarded by the forces of Rāvaṇa with weapons uplifted in their hands, this city is incapable of being subdued by another by force. (14) This land is accessible only to Kumuda and Aṅgada or to the great monkey Suṣeṇa as also to Mainda and Dwivida. (15) Again access to it may be had by Sugrīva (sprung from the loins of the sun-god), the monkey Kuśaparvā, Jāmbavān (the bear), the foremost of the monkey hordes, and even by myself." (16) Fully considering, however, the prowess of the mighty-armed Śrī Rāma (a scion of Raghu) as also the valour of Lakṣmaṇa, the monkey (Hanumān) felt satisfied. (17) That mighty monkey looked upon that celebrated and flourishing city of Rāvaṇa (the lord of ogres)—whose darkness had been dispelled by lights as well as by the major planets full of radiance—as if it were a young woman adorned with ornaments, (nay) having the bejewelled defensive wall for her raiment, the cow-pens (including stables etc.,) as well as other houses for her earrings and the armouries for her breasts. (18-19)

अथ सा हरिशार्दूलं प्रविशन्तं महाकपिम्। नगरी स्वेन रूपेण ददर्श पवनात्मजम्॥ २०॥
सा तं हरिवरं दृष्ट्वा लङ्का रावणपालिता। स्वयमेवोत्थिता तत्र विकृताननदर्शना॥ २१॥
पुरस्तात् तस्य वीरस्य वायुसूनोरतिष्ठत। मुञ्चमाना महानादमब्रवीत् पवनात्मजम्॥ २२॥
कस्त्वं केन च कार्येण इह प्राप्तो वनालय। कथयस्वेह यत् तत्त्वं यावत् प्राणा धरन्ति ते॥ २३॥
न शक्यं खल्वियं लङ्का प्रवेष्टुं वानर त्वया। रक्षिता रावणबलैरभिगुप्ता समन्ततः॥ २४॥
अथ तामब्रवीद् वीरो हनुमानग्रतः स्थिताम्। कथयिष्यामि तत् तत्त्वं यन्मां त्वं परिपृच्छसे॥ २५॥
का त्वं विरूपनयना पुरद्वारेऽवतिष्ठसे। किमर्थं चापि मां क्रोधान्निर्भर्त्सयसि दारुणे॥ २६॥

Appearing in her personal form, the city now beheld the great monkey, Hanumān (sprung from the loins of the wind-god), a tiger among the monkeys, entering the city unchecked. (20) Seeing that jewel among the monkeys, the aforesaid Laṅkā, protected by Rāvana, rose up of her own initiative on that spot showing her ugly features. (21) She stood before that heroic offspring of the wind-god. Emitting a loud cry she spoke (as follows) to Hanumān (sprung from the loins of the wind-god):—(22) "Who are you and for what purpose have you come hither, O dweller of the forest? Speak out what the truth is so long as life has its hold on you. (23) Protected by the forces of Rāvaṇa and strongly guarded on all sides, this Laṅkā can never be penetrated by you, O monkey!" (24) The valiant Hanumān then replied to the ogress standing before him:—"I shall (presently) give out that truth which you have (just) questioned me about. (25) Who are you with hideous eyes standing at the city gate? And what for do you angrily threaten me, O cruel one!" (26)

हनुमद्वचनं श्रुत्वा लङ्का सा कामरूपिणी। उवाच वचनं क्रुद्धा परुषं पवनात्मजम्॥ २७॥
अहं राक्षसराजस्य रावणस्य महात्मनः। आज्ञाप्रतीक्षा दुर्धर्षा रक्षामि नगरीमिमाम्॥ २८॥
न शक्यं मामवज्ञाय प्रवेष्टुं नगरीमिमाम्। अद्य प्राणैः परित्यक्तः स्वप्स्यसे निहतो मया॥ २९॥
अहं हि नगरी लङ्का स्वयमेव प्लवंगम। सर्वतः परिरक्षामि अतस्ते कथितं मया॥ ३०॥
लङ्काया वचनं श्रुत्वा हनूमान् मारुतात्मजः। यत्नवान् स हरिश्रेष्ठः स्थितः शैल इवापरः॥ ३१॥
स तां स्त्रीरूपविकृतां दृष्ट्वा वानरपुंगवः। आबभाषेऽथ मेधावी सत्त्ववान् प्लवगर्षभः॥ ३२॥

Irritated to hear the (counter-) question of Hanumān, the aforesaid Laṅkā, who was able to change her form at will, spoke harshly (as follows) to the offspring of the wind-god:—(27) "(Always) remaining at the beck and call of the high-souled Rāvaṇa—the ruler of ogres—and difficult to overpower, I guard this city. (28) It is not possible to make one's way into this city disregarding me. Overthrown by me and deprived of your life-breath, you will lie down (in eternal sleep) today. (29) In truth I am the city of Laṅkā in person, O monkey, and guard it on all sides; hence such (harsh) words have been spoken to you by me." (30) Hearing the words of Laṅkā, that jewel among the monkeys, Hanūmān, sprung from the loins of the wind-god, stood like another mountain (standing on the Trikūṭa mountain), full of agility (to give her a sound thrashing if she dared to assail him). (31) Seeing that monster in the form of a woman, that bull among the monkeys, a (veritable) jewel among monkeys, who was full of intelligence and courage, then spoke to her (as follows):—(32)

द्रक्ष्यामि नगरीं लङ्कां साट्टप्राकारतोरणाम् । इत्यर्थमिह सम्प्राप्तः परं कौतूहलं हि मे ॥ ३३ ॥
वनान्युपवनानीह लङ्कायाः काननानि च । सर्वतो गृहमुख्यानि द्रष्टुमागमनं हि मे ॥ ३४ ॥
तस्य तद् वचनं श्रुत्वा लङ्का सा कामरूपिणी । भूय एव पुनर्वाक्यं बभाषे परुषाक्षरम् ॥ ३५ ॥
मामनिर्जित्य दुर्बुद्धे राक्षसेश्वरपालिताम् । न शक्यं ह्यद्य ते द्रष्टुं पुरीयं वानराधम ॥ ३६ ॥
ततः स हरिशार्दूलस्तामुवाच निशाचरीम् । दृष्ट्वा पुरीमिमां भद्रे पुनर्यास्ये यथागतम् ॥ ३७ ॥
ततः कृत्वा महानादं सा वै लङ्का भयंकरम् । तलेन वानरश्रेष्ठं ताडयामास वेगिता ॥ ३८ ॥
ततः स हरिशार्दूलो लङ्कया ताडितो भृशम् । ननाद सुमहानादं वीर्यवान् मारुतात्मजः ॥ ३९ ॥
ततः संवर्तयामास वामहस्तस्य सोऽङ्गुलीः । मुष्टिनाभिजघानैनां हनुमान् क्रोधमूर्च्छितः ॥ ४० ॥
स्त्री चेति मन्यमानेन नातिक्रोधः स्वयं कृतः ।
सा तु तेन प्रहारेण विह्वलाङ्गी निशाचरी । पपात सहसा भूमौ विकृताननदर्शना ॥ ४१ ॥
ततस्तु हनुमान् वीरस्तां दृष्ट्वा विनिपातिताम् । कृपां चकार तेजस्वी मन्यमानः स्त्रियं च ताम् ॥ ४२ ॥

"I should like to see the city of Laṅkā with its palaces, defensive wall and archways. I have come here for this (very) purpose; for great is my curiosity (in this behalf). (33) Indeed my visit to this place is purposed to explore the forests, gardens and groves of Laṅkā and to see the foremost of its mansions on all sides." (34) Hearing the aforesaid reply of Hanumān, the notorious Laṅkā, who was able to take any form at will, once more uttered the following harsh words:—(35) "Without overcoming me, protected (as I am) by Rāvaṇa (the ruler of ogres), O monkey of perverted mind, it is surely not possible for you to see the city today, O the lowest of monkeys!" (36) Thereupon that tiger among the monkeys, said to that ogress, "Having seen this city, O good woman, I shall go back as I came." (37) Raising a loud and frightful cry, Laṅkā then actually struck with impetuosity that jewel among the monkeys with the palm of her hand. (38) Smitten violently by Laṅkā, that valiant offspring of the wind-god, a (veritable) tiger among the monkeys, thereupon uttered a very high-pitched roar. (39) Overcome with anger, the aforesaid Hanumān then closed the fingers of his left and smote her with his fist. (40) No violent anger, however, was exhibited by him of his own accord, inasmuch as he looked upon her as a woman. Her limbs having been overpowered by that blow, that ogress fell precipitately to the ground, dislaying her ugly features. (41) Seeing her prostrated, the heroic and noble Hanumān showed compassion to her, considering her to be a woman (one belonging to the weaker sex). (42)

ततो वै भृशमुद्विग्ना लङ्का सा गद्गदाक्षरम् । उवाचागर्वितं वाक्यं हनुमन्तं प्लवंगमम् ॥ ४३ ॥
प्रसीद सुमहाबाहो त्रायस्व हरिसत्तम । समये सौम्य तिष्ठन्ति सत्त्ववन्तो महाबलाः ॥ ४४ ॥
अहं तु नगरी लङ्का स्वयमेव प्लवंगम । निर्जिताहं त्वया वीर विक्रमेण महाबल ॥ ४५ ॥
इदं च तथ्यं शृणु मे ब्रुवन्त्या वै हरीश्वर । स्वयं स्वयम्भुवा दत्तं वरदानं यथा मम ॥ ४६ ॥
यदा त्वां वानरः कश्चिद् विक्रमाद् वशमानयेत् । तदा त्वया हि विज्ञेयं रक्षसां भयमागतम् ॥ ४७ ॥
स हि मे समयः सौम्य प्राप्तोऽद्य तव दर्शनात् । स्वयम्भूविहितः सत्यो न तस्यास्ति व्यतिक्रमः ॥ ४८ ॥
सीतानिमित्तं राज्ञस्तु रावणस्य दुरात्मनः । रक्षसां चैव सर्वेषां विनाशः समुपागतः ॥ ४९ ॥
तत् प्रविश्य हरिश्रेष्ठ पुरीं रावणपालिताम् । विधत्स्व सर्वकार्याणि यानि यानीह वाञ्छसि ॥ ५० ॥
प्रविश्य शापोपहतां हरीश्वर पुरीं शुभां राक्षसमुख्यपालिताम् ।
यदृच्छया त्वं जनकात्मजां सतीं विमार्ग सर्वत्र गतो यथासुखम् ॥ ५१ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे तृतीयः सर्गः ॥ ३ ॥

Greatly alarmed at this (turn of events), the aforesaid Laṅkā actually addressed the following words, which were shorn of pride, to the monkey, Hanumān, in a faltering tone:—(43) "Get propitiated, O exceedingly mighty-armed one! Spare me, O jewel among

the monkeys! Those endowed with courage and extraordinary might honour the code of chivalry (that a woman ought not to be killed), O gentle one! (44) I am the city of Laṅkā incarnate. I have actually been vanquished by you by dint of your prowess, O heroic monkey of extraordinary might! (45) And duly hear this truth from me even as I speak, O lord of monkeys! The following prophecy was uttered in my presence by Brahmā (the self-born creator) himself:—(46) "Surely at the time when some monkey subdues you by dint of his prowess, destruction of the ogres should be concluded by you to be imminent. (47) From your sight, O gentle one, it is concluded by me that the aforesaid time has now come. The fact has been ordained by Brahmā (the self-born creator) and no reversal of it is possible. (48) The time of destruction of King Rāvaṇa of perverted mind as well as of all the ogres has duly arrived on account of (the abduction of) Sītā. (49) Therefore, penetrating deep into this city protected by Rāvaṇa, accomplish all objects whichever you seek to accomplish. (50) Entering deep into the charming city protected by Rāvaṇa (the foremost of ogres), which has been consigned to destruction by an imprecation (uttered by Nandikeśwara, the divine bull who carries Lord Śiva on his back and remains posted at the entrance of His Abode), O lord of monkeys, and, having easily found access to every place, carefully look at will for the virtuous daughter of Janaka." (51)

Thus ends Canto Three in the Sundarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

चतुर्थः सर्गः

Canto IV

Entering Laṅkā and hearing the music of various instruments being played upon inside, and also observing the enemy's forces armed with various weapons, Hanumān finds his way into the royal gynaeceum

स निर्जित्य पुरीं लङ्कां श्रेष्ठां तां कामरूपिणीम्। विक्रमेण महातेजा हनूमान् कपिसत्तमः॥ १॥
अद्वारेण महावीर्यः प्राकारमवपुप्लुवे। निशि लङ्कां महासत्त्वो विवेश कपिकुञ्जरः॥ २॥
प्रविश्य नगरीं लङ्कां कपिराजहितंकरः। चक्रेऽथ पादं सव्यं च शत्रूणां स तु मूर्धनि॥ ३॥
प्रविष्टः सत्त्वसम्पन्नो निशायां मारुतात्मजः। स महापथमास्थाय मुक्तपुष्पविराजितम्॥ ४॥
ततस्तु तां पुरीं लङ्कां रम्यामभिययौ कपिः। हसितोत्कृष्टनिनदैस्तूर्यघोषपुरस्कृतैः॥ ५॥
वज्राङ्कुशनिकाशैश्च वज्रजालविभूषितैः। गृहमेधैः पुरी रम्या बभासे द्यौरिवाम्बुदैः॥ ६॥
प्रजज्वाल तदा लङ्का रक्षोगणगृहैः शुभैः। सिताभ्रसदृशैश्चित्रैः पद्मस्वस्तिकसंस्थितैः॥ ७॥
वर्धमानगृहैश्चापि सर्वतः सुविभूषितैः।

Having subdued by dint of his (superior) prowess Laṅkā, the ogress presiding over that most excellent city, able to take any form at will, the jewel among the monkeys, Hanūmān, who was endowed with extraordinary energy and great virility, leapt over the defensive wall without passing through the gate*; and the elephant-like monkey, endowed as he was with exceptional courage, entered Laṅkā by night. (1-2) Nay, having penetrated deep into the city of Laṅkā, Hanumān, who was in the habit of doing acts of service to Sugrīva (the king of monkeys), thereby actually placed his left foot (as it were) on the head of his foes. (3) Taking the main road, which looked bright with flowers strewn along it, now that he had definitely made good his entry (into the city) by night, the said monkey, for his part, who was an offspring of the wind-god and was full of courage, then headed towards that lovely city of Laṅkā. The delightful city looked charming with its excellent houses—which resounded with exquisite peals of laughter preceded by the sound of musical instruments, were marked with figures of thunderbolts and goads and adorned with lattice-windows of diamonds—(even) as the sky looks charming with clouds. (4—6) Laṅkā shone brightly at that time with the magnificent and wonderful mansions belonging to the hosts of ogres, and resembling white clouds and of designs known by the name of Padma* and Swastika and also of the pattern called Vardhamāna, all of which were profusely decorated on all sides.

---

* Works on Hindu military science recommend entry into a hostile city without passing through the gate, to ensure the overthrow of the enemy.

तां चित्रमाल्याभरणां कपिराजहितंकरः॥ ८॥
राघवार्थे चरञ्श्रीमान् ददर्श च ननन्द च। भवनाद् भवनं गच्छन् ददर्श कपिकुञ्जरः॥ ९॥
विविधाकृतिरूपाणि भवनानि ततस्ततः। शुश्राव रुचिरं गीतं त्रिस्थानस्वरभूषितम्॥ १०॥
स्त्रीणां मदनविद्धानां दिवि चाप्सरसामिव। शुश्राव काञ्चीनिनदं नूपुराणां च निःस्वनम्॥ ११॥
सोपाननिनदांश्चापि भवनेषु महात्मनाम्। आस्फोटितनिनादांश्च क्ष्वेडितांश्च ततस्ततः॥ १२॥
शुश्राव जपतां तत्र मन्त्रान् रक्षोगृहेषु वै। स्वाध्यायनिरतांश्चैव यातुधानान् ददर्श सः॥ १३॥
रावणस्तवसंयुक्तान् गर्जतो राक्षसानपि। राजमार्गं समावृत्य स्थितं रक्षोगणं महत्॥ १४॥

Ranging in the interest of Śrī Rāma (a scion of Raghu), Hanumān (the glorious one), who was wont to do a good turn to Sugrīva (the ruler of monkeys), surveyed that city decorated with wonderful wreaths and jewels and rejoiced. Going from house to house, the elephant-like monkey beheld on every side buildings of various shapes and forms and heard melodious songs embellished by notes of higher, medium and lower pitches (uttered from the three different centres viz., the cerebrum, the throat and the heart respectively).(7—10) He also heard the tinkling of ornaments (with tiny bells) worn round the waist as well as the jingling sound of anklets of women stung with love, who vied with celestial nymphs, as also the footfalls of those going upstairs and downstairs in the houses of high-minded ogres, nay, the sound of clapping of arms (by way of challenge on the eve of a wrestling bout) and the roar of heroes competing in a duel everywhere. (11-12) He actually heard there the sound of those muttering sacred formulas in the dwellings of the ogres and also observed Yātudhānas (a class of ogres) engaged in the study of the Vedas. (13) He further saw ogres united for the purpose of glorifying Rāvaṇa and roaring, and a large crowd of ogres which stood blocking the road on all sides. (14)

ददर्श मध्यमे गुल्मे राक्षसस्य चरान् बहून्। दीक्षिताञ्जटिलान्मुण्डान्गोजिनाम्बरवाससः॥ १५॥
दर्भमुष्टिप्रहरणानग्निकुण्डायुधांस्तथा। कूटमुद्गरपाणींश्च दण्डायुधधरानपि॥ १६॥
एकाक्षानेकवर्णांश्च लम्बोदरपयोधरान्। करालान्भुग्नवक्त्रांश्च विकटान्वामनांस्तथा॥ १७॥
धन्विनः खड्गिनश्चैव शतघ्नीमुसलायुधान्। परिघोत्तमहस्तांश्च विचित्रकवचोज्ज्वलान्॥ १८॥
नातिस्थूलान् नातिकृशान् नातिदीर्घातिह्रस्वकान्। नातिगौरान्नातिकृष्णान्नातिकुब्जान्न वामनान्॥ १९॥
विरूपान् बहुरूपांश्च सुरूपांश्च सुवर्चसः। ध्वजिनः पताकिनश्चैव ददर्श विविधायुधान्॥ २०॥
शक्तिवृक्षायुधांश्चैव पट्टिशाशनिधारिणः। क्षेपणीपाशहस्तांश्च ददर्श स महाकपिः॥ २१॥

---

* We read the following description of these patterns of buildings in the Saṁhitā of Varāhamihira:—

चतुश्शालं चतुर्द्वारं सर्वतोभद्रसंज्ञितम्। पश्चिमद्वाररहितं नन्द्यावर्ताह्वयं तु तत्॥
दक्षिणद्वाररहितं वर्धमानं धनप्रदम्। प्राग्द्वाररहितं स्वस्तिकाख्यं पुत्रधनप्रदम्॥

"A house with four rooms (one in each quarter) with an equal number of exits is known by the name of Sarvatobhadra. A house (with only three gates) having no opening in the west is called by the name of Nandyāvarta. A house without any opening in the south is known as Vardhamāna and bestows riches (on the owner or the occupant); while that which has no entrance in the east is called Swastika and bestows sons and riches (both)."

स्रग्विणस्त्वनुलिप्तांश्च वराभरणभूषितान्। नानावेषसमायुक्तान् यथास्वैरचरान् बहून्॥ २२॥
तीक्ष्णशूलधरांश्चैव वज्रिणश्च महाबलान्। शतसाहस्रमव्यग्रमारक्षं मध्यमं कपिः॥ २३॥
रक्षोऽधिपतिनिर्दिष्टं ददर्शान्तःपुराग्रतः।

In the central zone (of the city) he perceived numerous spies of the ogre (Rāvaṇa), some of whom were disguised at householders initiated into yogic practiçes, others an anchorites (wearing matted locks on their head), still others as recluses (with shaven heads) and others as ascetics wearing the hide of cows or deerskin or stark naked (having no covering other than space). (15) He saw them carrying a handful of the sacred Kuśa grass as a weapon (to ward off evil spirits), or a fire-vessel (for pouring oblations into it to invoke malevolent spirits) also as a weapon (for protection against enemies), or bearing hammers and clubs and also holding staffs as weapons. (16) He beheld spies who were one-eyed or had a multi-coloured complexion, were pot-bellied or with pendent breasts, were hideous with crooked faces, fierce or dwarfish. (17) He saw them armed with a bow or sword, Śataghnī or pestle, carrying an excellent Parigha (a club tipped with iron) or effulgent in curious armour. (18) He found some of them neither very stout nor too lean, neither very tall nor very short-statured, neither very fair nor very dark-complexioned, neither very humpbacked nor dwarfish. (19) He also found them ugly or able to assume many forms, with a comely form or endowed with great brilliance, carrying banners or pennons or bearing every kind of weapon. (20) That great monkey (Hanumān) saw them carrying a javelin or a tree for a weapon or bearing a Paṭṭiśa (a kind of spear with a sharp edge) or thunderbolt and holding a sling or a noose in their hand. (21) He (also) saw many wearing a garland and smeared with sandal-paste, adorned with excellent jewels and dressed in various garbs and ranging about at will. (22) He (further) saw them carrying a sharp-edged pike, armed with a thunderbolt and endowed with extraordinary might. The monkey (also) saw the central garrison, one hundred thousand strong, lodged (in a huge building) in front of the royal gynaeceum as directed by Rāvaṇa (the suzerain lord of ogres).

स तदा तद् गृहं दृष्ट्वा महाहाटकतोरणम्॥ २४॥
राक्षसेन्द्रस्य विख्यातमद्रिमूर्ध्नि प्रतिष्ठितम्। पुण्डरीकावतंसाभिः परिखाभिः समावृतम्॥ २५॥
प्राकारावृतमत्यन्तं ददर्श स महाकपिः। त्रिविष्टपनिभं दिव्यं दिव्यनादविनादितम्॥ २६॥
वाजिह्रेषितसंघुष्टं नादितं भूषणैस्तथा। रथैर्यानैर्विमानैश्च तथा हयगजैः शुभैः॥ २७॥
वारणैश्च चतुर्दन्तैः श्वेताभ्रनिचयोपमैः। भूषितै रुचिरद्वारं मत्तैश्च मृगपक्षिभिः॥ २८॥
रक्षितं सुमहावीर्यैर्यातुधानैः सहस्रशः। राक्षसाधिपतेर्गुप्तमाविवेश गृहं कपिः॥ २९॥
स हेमजाम्बूनदचक्रवालं महार्हमुक्तामणिभूषितान्तम्।
परार्ध्यकालागुरुचन्दनार्हं स रावणान्तःपुरमाविवेश॥ ३०॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे चतुर्थः सर्गः॥ ४॥

Having seen on that occasion the aforesaid building (in which the garrison was housed) with large golden archways, that mighty monkey (Hanumān) beheld the well-known palace of Rāvaṇa (the lord of ogres), erected on the summit of Mount Trikūṭa, girded by (a number of) moats adorned with white lotuses. The monkey approached the wonderful and well-protected gynaeceum of Rāvaṇa (the suzerain lord of ogres), which resembled paradise and was reasonant with marvellous sounds, which was rendered noisy with the neighing of horses and the tinkling of ornaments, whose portals looked charming with (the presence of) chariots and other conveyances (such as palanquins) as well as with aerial cars (such as Puṣpaka), as also with beautiful horses and elephants, nay, with four-tusked elephants decked with jewels and resembling masses of white clouds as well as with birds and deer in heat, and which was guarded by thousands of exceptionally powerful Yātudhānas. (23—29)

The celebrated Hanumān (finally) entered the gynaeceum of Rāvaṇa, which was encircled with walls of refined gold and pure gold (so-called because it was found in the olden days in the bed of the Jāmbū river, now known by the name of Jammu); whose inside was embellished with pearls and gems of great value and which was (daily) sprinkled with water containing superb Agallocum and Sandalwood. (30)

Thus ends Canto Four in the Sundarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

❧

पञ्चमः सर्गः

Canto V

Even though seeing ogres and ogresses of various grades and orders while the moon was ascending the heavens, Hanumān gives way to anxiety on his not being able to find Sītā

ततः स मध्यंगतमंशुमन्तं ज्योत्स्नावितानं मुहुरुद्वमन्तम्।
ददर्श धीमान् भुवि भानुमन्तं गोष्ठे वृषं मत्तमिव भ्रमन्तम्॥ १ ॥
लोकस्य पापानि विनाशयन्तं महोदधिं चापि समेधयन्तम्।
भूतानि सर्वाणि विराजयन्तं ददर्श शीतांशुमथाभियान्तम्॥ २ ॥
या भाति लक्ष्मीर्भुवि मन्दरस्था यथा प्रदोषेषु च सागरस्था।
तथैव तोयेषु च पुष्करस्था रराज सा चारुनिशाकरस्था॥ ३ ॥
हंसो यथा राजतपञ्जरस्थः सिंहो यथा मन्दरकन्दरस्थः।
वीरो यथा गर्वितकुञ्जरस्थश्चन्द्रोऽपि बभ्राज तथाम्बरस्थः॥ ४॥
स्थितः ककुद्मानिव तीक्ष्णशृङ्गो महाचलः श्वेत इवोर्ध्वशृङ्गः।
हस्तीव जाम्बूनदबद्धशृङ्गो विभाति चन्द्रः परिपूर्णशृङ्गः॥ ५ ॥
विनष्टशीताम्बुतुषारपङ्को महाग्रहग्राहविनष्टपङ्कः।
प्रकाशलक्ष्म्याश्रयनिर्मलाङ्को रराज चन्द्रो भगवाञ्शशाङ्कः॥ ६ ॥
शिलातलं प्राप्य यथा मृगेन्द्रो महारणं प्राप्य यथा गजेन्द्रः।
राज्यं समासाद्य यथा नरेन्द्रस्तथा प्रकाशो विरराज चन्द्रः॥ ७॥
प्रकाशचन्द्रोदयनष्टदोषः प्रवृद्धरक्षःपिशिताशदोषः।
रामाभिरामेरितचित्तदोषः स्वर्गप्रकाशो भगवान् प्रदोषः॥ ८ ॥
तन्त्रीस्वराः कर्णसुखाः प्रवृत्ताः स्वपन्ति नार्यः पतिभिः सुवृत्ताः।
नक्तंचराश्चापि तथा प्रवृत्ता विहर्तुमत्यद्भुतरौद्रवृत्ताः॥ ९ ॥

Thereupon the wise Hanumān beheld the moon arrived at the meridian and repeatedly spreading out the canopy of its light over the earth like the sun, and resembling a bull in rut ranging in a cow-pen. (1) He forthwith saw the moon dispelling the sins (and the resultant afflictions) of the world (by shedding light everywhere and thereby minimizing the chances of sins being committed by the people), (nay) swelling (by drawing up tides in) the ocean and giving light to (all) created beings while advancing (in the heavens). (2) The same splendour which is visible on Mount Mandara on earth, which plays during evenings on the sea and which rests on a lotus in the waters shone forth in the delightful moon. (3) The moon shone forth in the heavens much in the same way as a swan displays its charm in a silvery cage, as a lion in a cave of Mount Mandara and as a hero mounted on a proud elephant. (4) The (full) moon with its horn-like spot fully developed looked exceptionally charming like a bull with pointed horns, like the great white mountain (Himālaya, so-called because of its remaining clothed with ice) with its lofty peaks and like an elephant with gold-plated tusks. (5) The glorious moon (bearing the earth's shadow in the form of a hare-like figure in the bosom of its orb)—whose stain in the form of cold water and frost (which are supposed to have their origin in the moon, the storehouse of cold) had been washed, away (due to proximity to the equator), (nay) by whom stain in the form of darkness had been wiped away through the reflection of the rays of the sun the big star) and whose spot had turned resplendent through the wealth of its effulgence—shone brightly. (6) The radiant moon looked exceptionally splendid in the same way as the king of beasts on ascending the level surface of a rock, as a lordly elephant on penetrating deep into a large forest and a ruler of men on duly reaching his (own) kingdom. (7) The glorious evening, the evil attaching to which (in the form of darkness, which gives an incentive to the commission of dark deeds) has been dispelled by the appearance of the bright moon, (nay) whose (other) blost in the form of flesh-eating by ogres has been intensified, and in which the bitterness of mind (caused by unrequited love) of young women and their lovers is wiped away, scattered bliss. (8) The strains of the lute, delightful to the ear, have started. Women of good moral character are sleeping with their husbands. Nay, rangers of the night too of very strange and violent behaviour have likewise started disporting themselves. (9)

मत्तप्रमत्तानि समाकुलानि रथाश्वभद्रासनसंकुलानि।
वीरश्रिया चापि समाकुलानि ददर्श धीमान् स कपिः कुलानि॥ १०॥
परस्परं चाधिकमाक्षिपन्ति भुजांश्च पीनानधिविक्षिपन्ति।
मत्तप्रलापानधिविक्षिपन्ति मत्तानि चान्योन्यमधिक्षिपन्ति॥ ११॥
रक्षांसि वक्षांसि च विक्षिपन्ति गात्राणि कान्तासु च विक्षिपन्ति।
रूपाणि चित्राणि च विक्षिपन्ति दृढानि चापानि च विक्षिपन्ति॥ १२॥
ददर्श कान्ताश्च समालभन्त्यस्तथापरास्तत्र पुनः स्वपन्त्यः।
सुरूपवक्त्राश्च तथा हसन्त्यः क्रुद्धाः पराश्चापि विनिःश्वसन्त्यः॥ १३॥
महागजैश्चापि तथा नदद्भिः सुपूजितैश्चापि तथा सुसद्भिः।
रराज वीरैश्च विनिःश्वसद्भिर्ह्रदा भुजंगैरिव निःश्वसद्भिः॥ १४॥
बुद्धिप्रधानान् रुचिराभिधानान् संश्रद्दधानाञ्जगतः प्रधानान्।
नानाविधानान् रुचिराभिधानान् ददर्श तस्यां पुरि यातुधानान्॥ १५॥
ननन्द दृष्ट्वा स च तान् सुरूपान् नानागुणानात्मगुणानुरूपान्।
विद्योतमानान् स च तान् सुरूपान् ददर्श कांश्चिच्च पुनर्विरूपान्॥ १६॥

The sagacious monkey, Hanumān, beheld (there) mansions of arrogant and intoxicated ogres connected together (nay) crowded with chariots, horses and seats of gold and also full of fortune enjoyed by heroes. (10) The proud ogres railed at one another in profusion and (even) threw about their stout arms too (in a bellicose spirit), uttered wild and incoherent words and insulted one another. (11) Nay, the ogres smote their breasts (as a form of exercise) and (lovingly) placed their (hands and other) limbs on (the person of) their beloved ones. They also put on various garbs (to please their wives) and drew their strong bows (by way of practice). (12) Hanumān further observed that lovely women were applying sandal-paste on their bodies, while others in those mansions were lying asleep. Some with a lovely exterior and countenance were laughing whereas still others, who had been angered (through love) were hissing (like an angry serpent). (13) Nay, with its trumpeting huge elephants, and likewise with its highly virtuous souls (like Vibhīṣaṇa) greatly adored as well as with its hissing heroes, the city (of Laṅkā) looked charming like lakes infested (inter alia) with hissing serpents. (14) The monkey beheld in that city Yātudhānas who were predominantly intellectual, who were sweet of expression, fully devout and pre-eminent in the world, (nay) who were dressed in various garbs and were called by charming names. (15) He rejoiced to see the latter, who were comely of form and endowed with many virtues and who behaved in consonance with their virtues. Nay, he found those who were comely of form and some others, even though they were misshapen, shining brightly. (16)

ततो वरार्हाः सुविशुद्धभावास्तेषां स्त्रियस्तत्र महानुभावाः।
प्रियेषु पानेषु च सक्तभावा ददर्श तारा इव सुस्वभावाः॥ १७॥
स्त्रियो ज्वलन्तीस्त्रपयोपगूढा निशीथकाले रमणोपगूढाः।
ददर्श काश्चित् प्रमदोपगूढा यथा विहंगा विहगोपगूढाः॥ १८॥
अन्याः पुनर्हर्म्यतलोपविष्टास्तत्र प्रियाङ्केषु सुखोपविष्टाः।
भर्तुः परा धर्मपरा निविष्टा ददर्श धीमान् मदनोपविष्टाः॥ १९॥
अप्रावृताः काञ्चनराजिवर्णाः काश्चित्परार्ध्यास्तपनीयवर्णाः।
पुनश्च र काश्चिच्छशलक्ष्मवर्णाः कान्तप्रहीणा रुचिराङ्गवर्णाः॥ २०॥
ततः प्रियान् प्राप्य मनोऽभिरामान् सुप्रीतियुक्ताः सुमनोऽभिरामाः।
गृहेषु हृष्टाः परमाभिरामा हरिप्रवीरः स ददर्श रामाः॥ २१॥
चन्द्रप्रकाशाश्च हि वक्त्रमाला वक्राः सुपक्ष्माश्च सुनेत्रमालाः।
विभूषणानां च ददर्श मालाः शतह्रदानामिव चारुमालाः॥ २२॥

He then saw their womenfolk, who were deserving of excellent attire and ornaments, were exceedingly pure-hearted and dignified, whose mind was enamoured of their beloved ones as well as of beverages, who shone like stars and were of excellent disposition. (17) He further beheld some women who shone brightly (with their wealth of beauty and character) and were adorned with bashfulness, who were embraced at dead of night by their husbands like female birds by their mates and were filled with excessive joy. (18) The wise Hanumān saw (still) other women—who were highly esteemed in the eyes of their husbands, were devoted to their duty (towards their husbands) and had been lawfully married (to them) and were possessed by love—perched on the roof of their mansions and seated most comfortably in the lap of their beloved ones.(19) (Again) these were some women possessing the hue of a golden streak and shorn of their outer garment, while some other highly excellent women possessed the hue of refined gold. Some more, who had been disunited from their husbands, were pale as the moon, though possessed of a lovely complexion. (20) The said Hanumān (the foremost hero among the monkeys) then saw most charming young women happy in their homes and filled with great delight to meet their beloved ones—who were highly pleasing to their mind—and lovely with flowers (on their person). (21) He also observed rows of faces shining as the moon, nay, rows of shapely oblique eyes with beautiful lashes and (even so) rows of ornaments resembling charming flashes of lightning. (22)

न त्वेव सीतां परमाभिजातां पथि स्थिते राजकुले प्रजाताम्।
लतां प्रफुल्लामिव साधुजातां ददर्श तन्वीं मनसाभिजाताम्॥ २३॥
सनातने वर्त्मनि संनिविष्टां रामेक्षणीं तां मदनाभिविष्टाम्।
भर्तुर्मनः श्रीमदनुप्रविष्टां स्त्रीभ्यः पराभ्यश्च सदा विशिष्टाम्॥ २४॥
उष्णार्दितां सानुसृतास्त्रकण्ठीं पुरा वरार्होत्तमनिष्ककण्ठीम्।
सुजातपक्ष्मामभिरक्तकण्ठीं वने प्रनृत्तामिव नीलकण्ठीम्॥ २५॥
अव्यक्तरेखामिव चन्द्रलेखां पांसुप्रदिग्धामिव हेमरेखाम्।
क्षतप्ररूढामिव वर्णरेखां वायुप्रभुग्नामिव मेघरेखाम्॥ २६॥

सीतामपश्यन्मनुजेश्वरस्य रामस्य पत्नीं वदतां वरस्य।
बभूव दुःखोपहतश्चिरस्य प्लवंगमो मन्द इवाचिरस्य॥ २७॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे पञ्चमः सर्गः॥ ५॥

He, however, did not find anywhere the frail Sītā, sprung from the mind of the creator and supremely high-born—descended as she was in a royal house (the House of Nimi) fixed in the path of virtue—and resembling a lovely climber in full blossom. (23) The monkey (Hanumān) at once turned languid (as it were), afflicted as he was with sorrow, on not finding, even after (striving for) a long time, the celebrated Sītā, the consort of Śrī Rāma—a ruler of men, the best of speakers—who was firmly established in the eternal path (of devotion to one's husband), who had her eyes fixed on Śrī Rāma (alone), who was possessed by love (for Śrī Rāma), who had penetrated deep into the dignified mind of her spouse and was ever exalted above all other women; who was tormented with anguish (born of separation from her consort), whose throat was choked with tears incessantly flowing (from her eyes), whose neck was heretofore adorned with an excellent gold ornament worthy of the foremost, who was distinguished by beautiful eyelashes, who had a charming throat and (when united with her spouse) resembled a pea-hen merrily dancing in a forest; who (in her soiled clothes and unclean person in her captivity) shone like the crescent with its outline blurred (due to its being screened by a cloud) or a streak of gold soiled with dust, was prominent like a scar left by a wound (serving as a reminder of the injury sustained by Śrī Rāma in the shape of her abduction) and who (while being transported to Laṅkā) shone like the streak of a cloud swept by the wind. (24—27)

Thus ends Canto Five in the Sundarakāṇḍa of the glorious Rāmāyaṇa
of Vālmīki, the work of a Ṛṣi and the oldest epic.

षष्ठः सर्गः

Canto VI

Reaching the palace of Rāvaṇa, which served as an adornment to Laṅkā, and having looked for Sītā in the adjoining mansions of Prahasta and others, Hanumān now enters the palace of Rāvaṇa

स निकामं विमानेषु विचरन् कामरूपधृक्। विचचार कपिर्लङ्कां लाघवेन समन्वितः॥ १॥
आससाद च लक्ष्मीवान् राक्षसेन्द्रनिवेशनम्। प्राकारेणार्कवर्णेन भास्वरेणाभिसंवृतम्॥ २॥
रक्षितं राक्षसैर्भीमैः सिंहैरिव महद् वनम्। समीक्षमाणो भवनं चकाशे कपिकुञ्जरः॥ ३॥
रूप्यकोपहितैश्चित्रैस्तोरणैर्हेमभूषणैः। विचित्राभिश्च कक्ष्याभिर्द्वारैश्च रुचिरैर्वृतम्॥ ४॥
गजास्थितैर्महामात्रैः शूरैश्च विगतश्रमैः। उपस्थितमसंहार्यैर्हयैः स्यन्दनयायिभिः॥ ५॥
सिंहव्याघ्रतनुत्राणैर्दान्तकाञ्चनराजतैः। घोषवद्भिर्विचित्रैश्च सदा विचरितं रथैः॥ ६॥
बहुरत्नसमाकीर्णं परार्ध्यासनभूषितम्। महारथसमावापं महारथमहासनम्॥ ७॥
दृश्यैश्च परमोदारैस्तैस्तैश्च मृगपक्षिभिः। विविधैर्बहुसाहस्रैः परिपूर्णं समन्ततः॥ ८॥
विनीतैरन्तपालैश्च रक्षोभिश्च सुरक्षितम्। मुख्याभिश्च वरस्त्रीभिः परिपूर्णं समन्ततः॥ ९॥

Wandering in the midst of seven-storeyed mansions, that monkey, who was full of riches (in the form of strength and valour), who was able to assume any form he chose and was endowed with (tremendous) speed, ranged over Laṅkā at will and reached the palace of Rāvaṇa (the lord of ogres), enclosed with a wall dazzling like the sun, nay, guarded by terrible ogres as a huge forest by lions. Hanumān (an elephant among the monkeys) felt happy (with the prospect of finding out Sītā) while keenly observing the palace, which was surrounded with figures drawn in (molten) silver, archways decked with ornaments of gold, beautiful concentric enclosures and charming gateways; which was waited upon by drivers of elephants mounted on them, unwearied heroes and horses which could not be killed and which drew chariots; which was ever frequented by marvellous chariots protected with armours of lion-skins and tiger-skins, bearing images of ivory, gold and silver and accompanied by a musical sound (produced by tiny bells fastened round them); which was filled with many precious stones, embellished with most excellent seats and provided with sheds in which big chariots could be made to stand and with spacious quarters for lodging great car-warriors; which was crowded on all sides with well-known beasts and birds of every species, most charming and worth seeing and numbering many thousands; nay, which was scrupulously protected by disciplined soldiers guarding the boundaries as well as by other ogres and was thronged on every side with pre-eminent belles. (1—9)

मुदितप्रमदारत्नं राक्षसेन्द्रनिवेशनम् । वराभरणसंह्रादैः समुद्रस्वननिःस्वनम् ॥ १० ॥
तद् राजगुणसम्पन्नं मुख्यैश्च वरचन्दनैः । महाजनसमाकीर्णं सिंहैरिव महद् वनम् ॥ ११ ॥
भेरीमृदङ्गाभिरुतं शङ्खघोषविनादितम् । नित्यार्चितं पर्वसुतं पूजितं राक्षसैः सदा ॥ १२ ॥
समुद्रमिव गम्भीरं समुद्रसमनिःस्वनम् । महात्मनो महद् वेश्म महारत्नपरिच्छदम् ॥ १३ ॥
महारत्नसमाकीर्णं ददर्श स महाकपिः । विराजमानं वपुषा गजाश्वरथसंकुलम् ॥ १४ ॥

That great monkey beheld the spacious palace of Rāvaṇa (the lord of ogres), full of joyous belles, which on account of the tinkling of excellent jewels produced a sound that resembled the roaring of a sea, (nay) which was equipped with royal appurtenances, was rendered fragrant with the foremost varieties of sandalwood and remained thronged with eminent personages as a large forest infested with lions; which was resonant with the sound of kettledrums and clay tomtoms and was rendered noisy by the blowing of conches, which was ever respected and kept tidy and clean by the ogres and in which the Soma juice was extracted (during sacrificial performances) at every change of the moon (viz., on the eighth and fourteenth days of each half month and the days of the full moon and no moon); which was inscrutable like the sea and noisy as the sea and was full of ornaments made of precious jewels; (nay) which abounded with precious jewels and looked most charming due to the person of that mighty soul (Rāvaṇa) and was crowded with elephants, horses and chariots. (10—14)

लङ्काभरणमित्येव सोऽमन्यत महाकपिः । चचार हनुमांस्तत्र रावणस्य समीपतः ॥ १५ ॥
गृहाद् गृहं राक्षसानामुद्यानानि च सर्वशः । वीक्षमाणोऽप्यसंत्रस्तः प्रासादांश्च चचार सः ॥ १६ ॥
अवप्लुत्य महावेगः प्रहस्तस्य निवेशनम् । ततोऽन्यत् पुप्लुवे वेश्म महापार्श्वस्य वीर्यवान् ॥ १७ ॥
अथ मेघप्रतीकाशं कुम्भकर्णनिवेशनम् । विभीषणस्य च तथा पुप्लुवे स महाकपिः ॥ १८ ॥
महोदरस्य च तथा विरूपाक्षस्य चैव हि । विद्युज्जिह्वस्य भवनं विद्युन्मालेस्तथैव च ॥ १९ ॥
वज्रदंष्ट्रस्य च तथा पुप्लुवे स महाकपिः । शुकस्य च महावेगः सारणस्य च धीमतः ॥ २० ॥
तथा चेन्द्रजितो वेश्म जगाम हरियूथपः । जम्बुमालेः सुमालेश्च जगाम हरिसत्तमः ॥ २१ ॥
रश्मिकेतोश्च भवनं सूर्यशत्रोस्तथैव च । वज्रकायस्य च तथा पुप्लुवे स महाकपिः ॥ २२ ॥

That mighty monkey, Hanumān, reckoned the palace to be the very ornament of Laṅkā and wandered about the abode of Rāvaṇa at that time. (15) Moving from house to house belonging to the ogres and even observing all the gardens as well as the palaces, he ranged undaunted everywhere. (16) Leaping down into the mansion of Prahasta, the powerful Hanumān, who was endowed with extraordinary vehemence, sprang from that house to

Ⓢ INTIMIDATE

another, which belonged to Mahāpārśwa. (17) That mighty monkey, Hanumān, then bounded into the palace of Kumbhakarṇa, which resembled a cloud, and (thence) into that of Vibhīṣaṇa. (18) He further leapt into the house of Mahodara and likewise into that of Virūpākṣa as well and similarly into those of Vidyujjihva and Vidyunmāli. (19) That great monkey, who was possessed of extraordinary speed, similarly bounded into the house of Vajradaṁṣṭra as also into the houses of Śuka and the wise Sāraṇa. (20) Hanumān (the commander of monkey forces) likewise passed on to the palace of Indrajit (Rāvaṇa's eldest son) and (then) that jewel among the monkeys went into the dwellings of Jambumāli and Sumāli. (21) That great monkey also leapt into the abode of Raśmiketu, and likewise into that of Sūryaśatru, and similarly into that of Vajrakāya. (22)

धूम्राक्षस्याथ सम्पातेर्भवनं मारुतात्मजः। विद्युद्रूपस्य भीमस्य घनस्य विघनस्य च॥ २३॥
शुकनाभस्य चक्रस्य शठस्य कपटस्य च। ह्रस्वकर्णस्य दंष्ट्रस्य लोमशस्य च रक्षसः॥ २४॥
युद्धोन्मत्तस्य मत्तस्य ध्वजग्रीवस्य सादिनः। विद्युज्जिह्वद्विजिह्वानां तथा हस्तिमुखस्य च॥ २५॥
करालस्य पिशाचस्य शोणिताक्षस्य चैव हि। प्लवमानः क्रमेणैव हनुमान् मारुतात्मजः॥ २६॥
तेषु तेषु महार्हेषु भवनेषु महायशाः। तेषामृद्धिमतामृद्धिं ददर्श स महाकपिः॥ २७॥
सर्वेषां समतिक्रम्य भवनानि समन्ततः। आससादाथ लक्ष्मीवान् राक्षसेन्द्रनिवेशनम्॥ २८॥
रावणस्योपशायिन्यो ददर्श हरिसत्तमः। विचरन् हरिशार्दूलो राक्षसीर्विकृतेक्षणाः॥ २९॥
शूलमुद्गरहस्तांश्च शक्तितोमरधारिणः। ददर्श विविधान् गुल्मांस्तस्य रक्षःपतेर्गृहे॥ ३०॥
राक्षसांश्च महाकायान् नानाप्रहरणोद्यतान्। रक्ताञ्श्वेतान् सितांश्चापि हरींश्चापि महाजवान्॥ ३१॥
कुलीनान् रूपसम्पन्नान् गजान् परगजारुजान्। शिक्षितान् गजशिक्षायामैरावतसमान् युधि॥ ३२॥
निहन्तॄन् परसैन्यानां गृहे तस्मिन् ददर्श सः। क्षरतश्च यथा मेघान् स्रवतश्च यथा गिरीन्॥ ३३॥
मेघस्तनितनिर्घोषान् दुर्धर्षान् समरे परैः।

The son of the wind-god then visited the habitations of Dhūmrākṣa, Sampāti, Vidyudrūpa, Bhīma, Ghana and Vighana, Śukanābha, Cakra, Śaṭha and Kapaṭa, Hraswakarṇa, Daṁṣṭra and the ogre Lomaśa, Yuddhonmatta, Matta, Dhwajagrīva, Sādī, (another) Vidyujjihva and Dwijihva and likewise those of Hastimukha, Karāla, Piśāca and also of Śoṇitākṣa. Leaping one after another into the various mansions of great value, that mighty and highly illustrious monkey, Hanumān, son of the wind-god, marked the affluence of those wealthy ogres. (23—27) Passing clearly beyond the residences of all (the aforesaid principal ogres) on every side, Hanumān (endowed with riches in the form of virility) once more reached the palace of Rāvaṇa (the ruler of ogres). (28) While wandering (about the palace of Rāvaṇa), Hanumān (a tiger among the monkeys), the foremost of monkeys, beheld (a number of) ogresses with hideous eyes guarding the bed-chamber of Rāvaṇa. (29) He also saw in the abode of that lord of ogres various troops of ogres bearing darts and clubs in their hands and carrying javelins and lances. (30) He further observed gigantic ogres with uplifted weapons of every description and also found tethered (in the stables) red as well as white steeds of exceeding speed. (31) He observed in that palace elephants of superior breed, vanquishers of hostile tuskers and destroyers of hostile forces, which were endowed with grace and had been trained in the methods of warfare carried on with elephants, which were equal in combat to Airāvata (the elephant who carries on his back Indra, the ruler of paradise) and discharged fluid from their temples like raining clouds and mountains sending forth rills and springs etc., (nay) whose trumpeting resembled the thundering of clouds and which were hard to assail for the foes.

सहस्रं वाहिनीस्तत्र जाम्बूनदपरिष्कृताः॥ ३४॥
हेमजालैरविच्छिन्नास्तरुणादित्यसंनिभाः। ददर्श राक्षसेन्द्रस्य रावणस्य निवेशने॥ ३५॥
शिबिका विविधाकाराः स कपिर्मारुतात्मजः। लतागृहाणि चित्राणि चित्रशालागृहाणि च॥ ३६॥

क्रीडागृहाणि चान्यानि दारुपर्वतकानि च। कामस्य गृहकं रम्यं दिवागृहकमेव च॥ ३७॥
ददर्श राक्षसेन्द्रस्य रावणस्य निवेशने। स मन्दरसमप्रख्यं मयूरस्थानसंकुलम्॥ ३८॥
ध्वजयष्टिभिराकीर्णं ददर्श भवनोत्तमम्।
अनन्तरत्ननिचयं निधिजालं समन्ततः। धीरनिष्ठितकर्माङ्गं गृहं भूतपतेरिव॥ ३९॥
अर्चिर्भिश्चापि रत्नानां तेजसा रावणस्य च। विरराज च तद् वेश्म रश्मिवानिव रश्मिभिः॥ ४०॥
जाम्बूनदमयान्येव शयनान्यासनानि च। भाजनानि च शुभ्राणि ददर्श हरियूथपः॥ ४१॥
मध्वासवकृतक्लेदं मणिभाजनसंकुलम्। मनोरममसम्बाधं कुबेरभवनं यथा॥ ४२॥
नूपुराणां च घोषेण काञ्चीनां निःस्वनेन च। मृदङ्गतलनिर्घोषैर्घोषवद्भिर्विनादितम् ॥ ४३॥
प्रासादसंघातयुतं स्त्रीरत्नशतसंकुलम्। सुव्यूढकक्ष्यं हनुमान् प्रविवेश महागृहम्॥ ४४॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे षष्ठः सर्गः॥ ६॥

Hanumān (also) beheld in the abode of Rāvaṇa, the ruler of ogres, thousands of garrisons adorned with jewels of pure gold (found in the bed of the Jammu river), (nay) fully protected with armours of gold and (therefore) shining brightly like the morning sun. (32—35) The aforesaid monkey, son of the wind-god, (further) observed in the palace of Rāvaṇa (the lord of ogres) palanquins of various shapes, wonderful bowers and buildings with picture galleries (duly provided in them) as also other pleasure-houses with wooden mountains, a lovely house for sexual delights and a diurnal pleasure-house as well. He found the excellent palace having an appearance like that of Mount Mandara and crowded with pens for peacocks, thickly set with flagstaffs, and enriched with heaps of endless precious stones and collections of treasures on all sides. Sacrifices forming part of the ritual were performed there (for the preservation of those treasures) by fearless and resolute priests, so that the palace looked like the mansion of Kubera (the ruler of spirits). (36—39) Due to the rays of its precious stones and the splendour of Rāvaṇa, the aforesaid palace shone brightly like the sun encircled by its (myriad) rays. (40) Hanumān (a leader of monkey hordes) beheld (in that palace) couches and seats and glittering vessels (all) made of gold. (41) Hanumān penetrated deep into the huge, beautiful and commodious edifice, whose floors remained wet with wines and liquors (spilt now and then), which was full of vessels made of gems and looked like the mansion of Kubera, (nay) which was resonant with the tinkling of anklets, the jingling of girdles, the sound of clapping and the crash of wooden tomtoms and other deep-sounding musical instruments of percussion, which consisted of multitudes of lofty mansions, was crowded with hundreds of excellent women and encircled by (a number of) spacious concentric enclosures. (42—44)

Thus ends Canto Six in the Sundarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

सप्तमः सर्गः

Canto VII

The poet incidentally draws a pen-picture of Rāvaṇa's palace and his aerial car known by the name of Puṣpaka

स वेश्मजालं बलवान् ददर्श व्यासक्तवैदूर्यसुवर्णजालम्।
यथा महत्प्रावृषि मेघजालं विद्युत्पिनद्धं सविहंगजालम्॥ १॥
निवेशनानां विविधाश्च शालाः प्रधानशङ्खायुधचापशालाः।
मनोहराश्चापि पुनर्विशाला ददर्श वेश्माद्रिषु चन्द्रशालाः॥ २॥

गृहाणि नानावसुराजितानि देवासुरैश्चापि सुपूजितानि।
सर्वैश्च दोषैः परिवर्जितानि कपिर्ददर्श स्वबलार्जितानि॥ ३॥
तानि प्रयत्नाभिसमाहितानि मयेन साक्षादिव निर्मितानि।
महीतले सर्वगुणोत्तराणि ददर्श लङ्काधिपतेर्गृहाणि॥ ४॥
ततो ददर्शोच्छ्रितमेघरूपं मनोहरं काञ्चनचारुरूपम्।
रक्षोऽधिपस्यात्मबलानुरूपं गृहोत्तमं ह्यप्रतिरूपरूपम्॥ ५॥
महीतले स्वर्गमिव प्रकीर्णं श्रिया ज्वलन्तं बहुरत्नकीर्णम्।
नानातरूणां कुसुमावकीर्णं गिरेरिवाग्रं रजसावकीर्णम्॥ ६॥
नारीप्रवेकैरिव दीप्यमानं तडिद्भिरम्भोधरमर्च्यमानम्।
हंसप्रवेकैरिव वाह्यमानं श्रिया युतं खे सुकृतं विमानम्॥ ७॥

The mighty Hanumān beheld the collection of buildings (comprising the palace of Rāvaṇa), to which were fitted lattices of gold inlaid with cat's-eyes, which was full of flocks of birds and looked like a huge mass of clouds pierced by lightning in the rainy season and surrounded by flocks of birds. (1) He also observed various apartments forming part of the buildings and stored with excellent conches, bows and other weapons and further saw soul-captivating and commodious attics on tops of the mountain-like mansions. (2) The monkey (also) beheld mansions enriched with treasures of various kinds and held in great veneration even by gods and demons, which were completely divorced from all sorts of flaws and which had been acquired (from the possession of Kubera) by dint of might. (3) He saw those mansions of Rāvaṇa (the suzerain lord of Laṅkā), which had been disposed with great effort and had been constructed as it were by Maya (the architect of the demons, noted for his magical skill), himself and which were superior on the earth's surface in point of all excellences. (4) He then beheld the excellent and soul-captivating palace of Rāvaṇa (the suzerain ruler of ogres) of incomparable loveliness, (nay) having the appearance of a towering cloud and possessing the effulgence of gold and worthy of his own (extraordinary) might, which was heaven as it were fallen on earth and was blazing with splendour, which was full of numerous precious stones and strewn with the flowers of various trees, which looked like the summit of a mountain covered with pollen; (nay) which was lit up by jewel-like women as a cloud adorned with flashes of lightning and looked like a beautifully made aerial car full of splendour and being drawn in the skies by excellent swans. (5—7)

यथा नगाग्रं बहुधातुचित्रं यथा नभश्च ग्रहचन्द्रचित्रम्।
ददर्श युक्तीकृतचारुमेघचित्रं विमानं बहुरत्नचित्रम्॥ ८ ॥
मही कृता पर्वतराजिपूर्णा शैलाः कृता वृक्षवितानपूर्णाः।
वृक्षाः कृताः पुष्पवितानपूर्णाः पुष्पं कृतं केसरपत्रपूर्णम्॥ ९ ॥
कृतानि वेश्मानि च पाण्डुराणि तथा सुपुष्पाण्यपि पुष्कराणि।
पुनश्च पद्मानि सकेसराणि वनानि चित्राणि सरोवराणि॥ १०॥
पुष्पाह्वयं नाम विराजमानं रत्नप्रभाभिश्च विघूर्णमानम्।
वेश्मोत्तमानामपि चोच्चमानं महाकपिस्तत्र महाविमानम्॥ ११॥
कृताश्च वैदूर्यमया विहङ्गा रूप्यप्रवालैश्च तथा विहङ्गाः।
चित्राश्च नानावसुभिर्भुजंगा जात्यानुरूपास्तुरगाः शुभाङ्गाः॥ १२॥
प्रवालजाम्बूनदपुष्पपक्षाः सलीलमावर्जितजिह्मपक्षाः।
कामस्य साक्षादिव भान्ति पक्षाः कृता विहङ्गाः सुमुखाः सुपक्षाः॥ १३॥
नियुज्यमानाश्च गजाः सुहस्ताः सकेसराश्चोत्पलपत्रहस्ताः।
बभूव देवी च कृतासुहस्ता लक्ष्मीस्तथा पद्मिनि पद्महस्ता॥ १४॥

Hanumān (also) beheld (in that palace) and aerial car decked with numerous precious stones and charming like a beautiful cloud endowed with many hues (by the rays of the sun), which resembled a mountain-peak, looking picturesque with numerous minerals, and the firmament illumined by planets including the moon. (8) The ground (on which those intending to board the aerial car stood) had been provided with rows of (artificial) hills (of gems, gold etc.), the latter (in their turn) were covered with clusters of trees (also artificial), the trees were clothed with bunches of (artificial) flowers, while the flowers were made full with filaments and petals. (9) White mansions had been erected (in it) and likewise pools, with lovely flowers; again, lotuses with filaments had been planted and charming groves grown and lakes (too) had been constructed. (10) (Thus) Hanumān (the great monkey) saw there the vast aerial car bearing the name of Puṣpaka, derived from the word 'Puṣpa' (a flower), capable of travelling long distances and shining brightly with the rays of precious stones, (nay) enjoying an exalted rank among the foremost of aerial cars (serving as the residence of gods). (11) Birds of cat's-eye gems as well as those fashioned of silver and corals, nay, lovely serpents made of various jewels and also horses of beautiful limbs resembling steeds of a noble breed figured there. (12) Birds of charming beaks and lovely wings had been made carved, which bore on their wings flowers of corals and sterling gold, which had playfully contracted their slanting wings and which looked like allies of Cupid himself. (13) In a lotus-pool (within the Puṣpaka) could be seen (artificial) elephants with shapely trunks and covered with filaments (of lotuses) engaged in offering worship to Goddess Lakṣmī (the goddess of fortune and Consort of Lord Viṣṇu) with lotus-petals held in their trunks, and an image of Goddess Lakṣmī too had been fashioned with (four) graceful hands and holding a lotus in Her hand. (14)

इतीव तद्गृहमभिगम्य शोभनं सविस्मयो नगमिव चारुकन्दरम्।
पुनश्च तत्परमसुगन्धि सुन्दरं हिमात्यये नगमिव चारुकन्दरम्॥ १५॥
ततः स तां कपिरभिपत्य पूजितां चरन् पुरीं दशमुखबाहुपालिताम्।
अदृश्य तां जनकसुतां सुपूजितां सुदुःखितां पतिगुणवेगनिर्जिताम्॥ १६॥
ततस्तदा बहुविधभावितात्मनः कृतात्मनो जनकसुतां सुवर्त्मनः।
अपश्यतोऽभवदतिदुःखितं मनः सचक्षुषः प्रविचरतो महात्मनः॥ १७॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे सप्तमः सर्गः॥ ७॥

Hanumān was thus filled with wonder on visiting that splendid and beautiful aerial car, resembling a mountain with lovely caverns and further looking like a tree with charming hollows and supremely fragrant during the spring-time (lit., the close of winter). (15) Reaching that honoured city, protected by the arms of Rāvaṇa (the ten-headed monster) and not finding (anywhere), even though moving about (freely), that daughter of King Janaka, highly respected and sore afflicted and conquered by the force of her consort's virtues, the aforesaid monkey presently felt very miserable. (16) The mind of the highsouled monkey, who had contemplated on the Supreme Spirit in many ways and disciplined his self, (nay) who (always) followed the right path and who kept his eyes open, thereupon became sore distressed when he did not preceive Sītā on that occasion, though ranging wide. (17)

Thus ends Canto Seven in the Sundarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

* * *

अष्टमः सर्गः

Canto VIII

A further description of the aerial car Puṣpaka

स तस्य मध्ये भवनस्य संस्थितो महद्विमानं मणिरत्नचित्रितम्।
प्रतप्तजाम्बूनदजालकृत्रिमं ददर्श धीमान् पवनात्मजः कपिः॥ १॥
तदप्रमेयप्रतिकारकृत्रिमं कृतं स्वयं साध्विति विश्वकर्मणा।
दिवं गते वायुपथे प्रतिष्ठितं व्यराजतादित्यपथस्य लक्ष्म तत्॥ २॥
न तत्र किंचिन्न कृतं प्रयत्नतो न तत्र किंचिन्न महार्घरत्नवत्।
न ते विशेषा नियताः सुरेष्वपि न तत्र किंचिन्न महाविशेषवत्॥ ३॥

Stationed in the centre of the aforesaid palace, that intelligent monkey sprung from the loins of the wind-god beheld a vast aerial car, rendered picturesque by gems and jewels and distinguished by the structure of lattice windows of highly refined gold. (1) The aerial car was embellished with images etc., of immeasurable beauty and made by Viśwakarmā (the artisan of gods) himself as an excellent achievement. Placed on the aerial path lying in the heavens it shone brightly as a beacon-light in the orbit of the sun. (2) There was nothing in that structure which had not been executed with special effort and there was no part of it which was not inlaid with precious stones of great value. The specialities which were incorporated into it were not to be found even in the abodes of gods and there was nothing in it which was not marked with some great speciality. (3)

तपस्समाधानपराक्रमार्जितं मनस्समाधानविचारचारिणम्।
अनेकसंस्थानविशेषनिर्मितं ततस्ततस्तुल्यविशेषनिर्मितम्॥ ४॥
मनः समाधाय तु शीघ्रगामिनं दुरासदं मारुततुल्यगामिनम्।
महात्मनां पुण्यकृतां महर्द्धिनां यशस्विनामग्र्यमुदामिवाल्यम्॥ ५॥
विशेषमालम्ब्य विशेषसंस्थितं विचित्रकूटं बहुकूटमण्डितम्।
मनोऽभिरामं शरदिन्दुनिर्मलं विचित्रकूटं शिखरं गिरेर्यथा॥ ६॥
वहन्ति यत्कुण्डलशोभितानना महाशना व्योमचरा निशाचराः।
विवृत्तविध्वस्तविशाललोचना महाजवा भूतगणाः सहस्रशः॥ ७॥
वसन्तपुष्पोत्करचारुदर्शनं वसन्तमासादपि चारुदर्शनम्।
स पुष्पकं तत्र विमानमुत्तमं ददर्श तद् वानरवीरसत्तमः॥ ८॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डेऽष्टमः सर्गः॥ ८॥

That prince among monkey heroes saw in that palace the excellent aerial car, Puṣpaka, which had been secured (by Rāvaṇa) by dint of prowess acquired through askesis and concentration of thought (on Lord Śiva), which went wherever the thought of its master directed it after concentration of mind, (nay) which had been constructed according to specific models and prepared with special appropriate materials collected from various places; which moved swiftly following the mind of its master and was difficult to approach (for the sinful), (nay) which sped as swiftly as the wind and could be occupied only by exalted souls who had performed meritorious deeds and acquired enormous wealth of askesis, were illustrious and enjoyed the foremost happiness; which, having partaken of a peculiarity (of its own), had been shaped in a peculiar fashion, which was a (veritable) collection of curios and was adorned with numerous apartments, which was soul-captivating and bright as the autumnal moon and looked like a mountain-peak with (a number of) lovely (smaller) pinnacles; which was borne by hosts of genii, thousands in number, whose faces were adorned with earrings, who were voracious eaters and had large rolling and unwinking eyes, were endowed with tremendous speed, (nay) who travelled through space and ranged at night; and which with its bunches of vernal flowers was charming to look at and was lovelier even than the vernal month. (4—8)

Thus ends Canto Eight in the Sundarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

नवमः सर्गः

Canto VX

Leaping up the Puṣpaka in the course of his quest for Sītā in the palace of Rāvaṇa, Hanumān gazes from that vantage-ground on the hosts of women lying asleep in the women's apartments in diverse states

तस्यालयवरिष्ठस्य मध्ये विमलमायतम्। ददर्श भवनश्रेष्ठं हनुमान् मारुतात्मजः॥ १॥
अर्धयोजनविस्तीर्णमायतं योजनं महत्। भवनं राक्षसेन्द्रस्य बहुप्रासादसंकुलम्॥ २॥
मार्गमाणस्तु वैदेहीं सीतामायतलोचनाम्। सर्वतः परिचक्राम हनूमानरिसूदनः॥ ३॥
उत्तमं राक्षसावासं हनुमानवलोकयन्। आससादाथ लक्ष्मीवान् राक्षसेन्द्रनिवेशनम्॥ ४॥
चतुर्विषाणैर्द्विरदैस्त्रिविषाणैस्तथैव च। परिक्षिप्तमसम्बाधं रक्ष्यमाणमुदायुधैः॥ ५॥
राक्षसीभिश्च पत्नीभी रावणस्य निवेशनम्। आहृताभिश्च विक्रम्य राजकन्याभिरावृतम्॥ ६॥
तन्नक्रमकराकीर्णं तिमिंगिलझषाकुलम्। वायुवेगसमाधूतं पन्नगैरिव सागरम्॥ ७॥

In the centre of that palace, the most excellent of all edifices, Hanumān, sprung from the loins of the wind-god, espied the huge, spotless and spacious mansion of Rāvaṇa (the lord of ogres), the foremost of (all) buildings, half a Yojana (or four miles) wide and a Yojana (or eight miles) long and crowded with numerous edifices. (1-2) Looking about for the large-eyed Sītā, a princess of the Vedeha territory, Hanūmān, the slayer of his foes, ranged all over (in that palace). (3) Gazing on the excellent abode of the ogres, Hanumān' who was full of riches (in the form of strength and valour), presently approached the mansion of Rāvaṇa (the ruler of ogres). (4) The commodious edifice was surrounded by elephants with four, two and three tusks respectively and was being guarded by ogres with uplifted weapons. (5) The mansion was thronged with ogresses, who were wives of Rāvaṇa as well as by princesses who had been brought away by him after showing valour. (6) It looked like a sea infested with crocodiles and alligators, crowded with whales and (other) fishes, tossed by the force of winds and teeming with serpents. (7)

या हि वैश्रवणे लक्ष्मीर्या चन्द्रे हरिवाहने। सा रावणगृहे रम्या नित्यमेवानपायिनी॥ ८॥
या च राज्ञः कुबेरस्य यमस्य वरुणस्य च। तादृशी तद्विशिष्टा वा ऋद्धी रक्षोगृहेष्विह॥ ९॥
तस्य हर्म्यस्य मध्यस्थवेश्म चान्यत् सुनिर्मितम्। बहुनिर्यूहसंयुक्तं ददर्श पवनात्मजः॥ १०॥
ब्रह्मणोऽर्थे कृतं दिव्यं दिवि यद् विश्वकर्मणा। विमानं पुष्पकं नाम सर्वरत्नविभूषितम्॥ ११॥
परेण तपसा लेभे यत् कुबेरः पितामहात्। कुबेरमोजसा जित्वा लेभे तद् राक्षसेश्वरः॥ १२॥

The lovely splendour that hangs about Kubera (son of Sage Viśravā), the moon and Indra (who has a greenish mount) ever existed in the abode of Rāvaṇa and never departed (from it). (8) In the dwellings of the ogres at Laṅkā was found the same of prosperity or (even) greater than that which reigned in the residences of King Kubera (the ruler of Yakṣas and other demigods), Yama (the god of retribution) and Varuṇa (the god of waters). (9)

Hanumān (sprung from the loins of the wind-god) beheld another edifice in the centre of the aforesaid mansion, which was beautifully constructed and marked with the presence of numerous elephants in rut. (10) Conquering Kubera by dint of his (superior) physical strength, Rāvaṇa (the lord of ogres) had won (as a booty) that heavenly aerial car, Puṣpaka by name, which had been constructed in heaven for Brahmā (the creator) by Viśwakarmā (the architect of gods) and was embellished with all kinds of precious stones, and which Kubera had secured by virtue of the severest asceticism from Brahmā (the grandfather of the entire creation, which was brought forth by his mind-born sons, the Prajāpatis). (11-12)

ईहामृगसमायुक्तैः कार्तस्वरहिरण्मयैः। सुकृतैराचितं स्तम्भैः प्रदीप्तमिव च श्रिया॥ १३॥
मेरुमन्दरसंकाशैरुल्लिखद्भिरिवाम्बरम्। कूटागारैः शुभागारैः सर्वतः समलंकृतम्॥ १४॥
ज्वलनार्कप्रतीकाशैः सुकृतं विश्वकर्मणा। हेमसोपानयुक्तं च चारुप्रवरवेदिकम्॥ १५॥
जालवातायनैर्युक्तं काञ्चनैः स्फाटिकैरपि। इन्द्रनीलमहानीलमणिप्रवरवेदिकम्॥ १६॥
विद्रुमेण विचित्रेण मणिभिश्च महाधनैः। निस्तुलाभिश्च मुक्ताभिस्तलेनाभिविराजितम्॥ १७॥
चन्दनेन च रक्तेन तपनीयनिभेन च। सुपुण्यगन्धिना युक्तमादित्यतरुणोपमम्॥ १८॥
विमानं पुष्पकं दिव्यमारुरोह महाकपिः। तत्रस्थः सर्वतो गन्धं पानभक्ष्यान्नसम्भवम्॥ १९॥
दिव्यं सम्मूर्च्छितं जिघ्रन् रूपवन्तमिवानिलम्। स गन्धस्तं महासत्त्वं बन्धुर्बन्धुमिवोत्तमम्॥ २०॥
इत एहीत्युवाचेव तत्र यत्र स रावणः।

Hanumān (the mighty monkey) leapt up the heavenly aerial car, Puṣpaka, which was supported by well-fashioned pillars of gold and silver, embellished with images of wolves, and which was ablaze as it were with splendour; which was graced on all sides with secret cells and pleasure-houses, resembling Meru and Mandara mountains, brilliant as fire and the sun and scraping the heavens as it were; which had been constructed well by Viśwakarmā (the architect of gods), had stairways of gold and charming and excellent platforms radiant with sapphires and emeralds, was provided with lattice windows of gold as well as of crystal, was embellished on all sides with floors inlaid with lovely coral and precious gems and matchless pearls and which shone like the rising sun painted as it was with the sandal bright as heated gold and emitting a pure odour. Standing there he smelt red heavenly odour coming from drinks and foods including cooked rice and diffused on all sides—odour which impinged on him as though it were solid air. That odour called as it were Hanumān, who was endowed with extraordinary vitality, (even) as a relation would call an esteemed relative, to the place where Rāvaṇa was, saying 'Come hither.'

ततस्तां प्रस्थितः शालां ददर्श महतीं शिवाम्॥ २१॥
रावणस्य महाकान्तां कान्तामिव वरस्त्रियम्। मणिसोपानविकृतां हेमजालविराजिताम्॥ २२॥
स्फाटिकैरावृततलां दन्तान्तरितरूपिकाम्। मुक्तावज्रप्रवालैश्च रूप्यचामीकरैरपि॥ २३॥
विभूषितां मणिस्तम्भैः सुबहुस्तम्भभूषिताम्। समैर्ऋजुभिरत्युच्चैः समन्तात् सुविभूषितैः॥ २४॥
स्तम्भैः पक्षैरिवात्युच्चैर्दिवं सम्प्रस्थितामिव। महत्या कुथयाऽऽस्तीर्णां पृथिवीलक्षणाङ्कया॥ २५॥
पृथिवीमिव विस्तीर्णां सराष्ट्रगृहशालिनीम्। नादितां मत्तविहगैर्दिव्यगन्धाधिवासिताम्॥ २६॥
परार्ध्यास्तरणोपेतां रक्षोऽधिपनिषेविताम्। धूम्रामगुरुधूपेन विमलां हंसपाण्डुराम्॥ २७॥
पत्रपुष्पोपहारेण कल्माषीमिव सुप्रभाम्। मनसो मोदजननीं वर्णस्यापि प्रसाधिनीम्॥ २८॥
तां शोकनाशिनीं दिव्यां श्रियः संजननीमिव।

Set out from there he beheld that well-known, wonderful, spacious and cosy hall which was the most beloved of Rāvaṇa as a loved belle, had stairways of gems constructed with extra care and was adorned with lattice windows of gold; whose floors were covered with slabs of crystal inlaid with figures of ivory, pearls, diamonds and corals as well as of silver and gold; which was embellished with pillars of gems, uniform, straight and very tall and highly ornamented as well as with numerous other pillars; which, supported as it was on very lofty pillars looking like (so many) wings, had duly set out as it were on its flight to heaven; whose floor was covered with a large carpet with designs of mountains, trees and rivers etc., (the features of the earth's surface) executed on it; which was extensive like the earth and looked charming with mural representations of (various) countries and dwellings; which was rendered noisy by birds in heat and (ever) remained scented with celestial odours; which was hung with excellent tapestries and was inhabited by Rāvaṇa (the suzerain ruler of ogres); which remained smoky with fumes of incense made of Agallocum, though spotless and white as a swan; (nay) which with its offerings of leaves and flowers looked variegated as it were, was full of great effulgence and soul-ravishing and served as an adornment even to splendour; which banished (all) grief and gave birth to prosperity as it were.

इन्द्रियाणीन्द्रियार्थैस्तु पञ्च पञ्चभिरुत्तमैः ॥ २९ ॥
तर्पयामास मातेव तदा रावणपालिता।
स्वर्गोऽयं देवलोकोऽयमिन्द्रस्यापि पुरी भवेत् । सिद्धिर्वेयं परा हि स्यादित्यमन्यत मारुतिः ॥ ३० ॥
प्रध्यायत इवापश्यत् प्रदीपांस्तत्र काञ्चनान् । धूर्तानिव महाधूर्तैर्देवनेन पराजितान् ॥ ३१ ॥
दीपानां च प्रकाशेन तेजसा रावणस्य च । अर्चिर्भिर्भूषणानां च प्रदीप्तेत्यभ्यमन्यत ॥ ३२ ॥
ततोऽपश्यत् कुथासीनं नानावर्णाम्बरस्रजम् । सहस्रं वरनारीणां नानावेषविभूषितम् ॥ ३३ ॥
परिवृत्तेऽर्धरात्रे तु पाननिद्रावशंगतम् । क्रीडित्वोपरतं रात्रौ प्रसुप्तं बलवत् तदा ॥ ३४ ॥
तत् प्रसुप्तं विरुरुचे निःशब्दान्तरभूषितम् । निःशब्दहंसभ्रमरं यथा पद्मवनं महत् ॥ ३५ ॥

Like a mother, the chamber protected by Rāvaṇa gratified on that occasion (all) the five senses (of Hanumān) with the excellent five objects of those senses. Hanumān (son of the wind-god) speculated that the place where he stood might indeed be paradise or that it might be the realm of (the principal) gods, the city of Indra (the ruler of gods) or that it might be the realm of Brahmā (the attainment of which constitutes the highest achievement on the material plane). (13—30) Hanumān found the lights burning (steadily) inside lamps of gold (mounted on lamp posts also of gold and bedimmed as it were by the splendour of Rāvaṇa) in that chamber as though they were in deep contemplation like gamblers worsted in gambling by expert gamblers. (31) He thought that the chamber was ablaze with the brilliance of the lights and the glory of Rāvaṇa as also with the splendour of the ornaments. (32) Next he found lying on the carpet at that moment thousands of belles wearing clothes and garlands of diverse hues and clad in various attires, nay, fallen dead asleep at night under the influence of drink and slumber, having retired after sport, half of the night having (already) passed. (33-34) Fast asleep and adorned with jewels (such as girdle and anklets) which did not make their peculiar tinkling sound, that bevy shone brightly like a large bed of lotuses with the swans and bees sitting calm and quiet (without any noise). (35)

तासां संवृतदान्तानि मीलिताक्षीणि मारुतिः । अपश्यत् पद्मगन्धीनि वदनानि सुयोषिताम् ॥ ३६ ॥
प्रबुद्धानीव पद्मानि तासां भूत्वा क्षपाक्षये । पुनः संवृतपत्राणि रात्राविव बभुस्तदा ॥ ३७ ॥
इमानि मुखपद्मानि नियतं मत्तषट्पदाः । अम्बुजानीव फुल्लानि प्रार्थयन्ति पुनः पुनः ॥ ३८ ॥
इति वामन्यत श्रीमानुपपत्त्या महाकपिः । मेने हि गुणतस्तानि समानि सलिलोद्भवैः ॥ ३९ ॥
सा तस्य शुशुभे शाला ताभिः स्त्रीभिर्विराजिता । शरदीव प्रसन्ना द्यौस्ताराभिरभिशोभिता ॥ ४० ॥
स च ताभिः परिवृतः शुशुभे राक्षसाधिपः । यथा ह्युडुपतिः श्रीमांस्ताराभिरिव संवृतः ॥ ४१ ॥
याश्च्यवन्तेऽम्बरात् ताराः पुण्यशेषसमावृताः । इमास्ताः संगताः कृत्स्ना इति मेने हरिस्तदा ॥ ४२ ॥
ताराणामिव सुव्यक्तं महतीनां शुभार्चिषाम् । प्रभावर्णप्रसादाश्च विरेजुस्तत्र योषिताम् ॥ ४३ ॥

Hanumān (son of the wind-god) saw the faces of those belles with their teeth concealed by their (sealed) lips and their eyes closed and emitting a fragrance akin to that of a lotus. (36)

Assuming the shape of full-blown lotuses at the close of night, their faces again looked at that time like lotuses with their petals closed at night. (37) By recourse to reason the glorious and mighty monkey (Hanumān) presumed that the drunken bees must be repeatedly invoking the hospitality of these lotus-like faces as they do in the case of expanded lotuses; for he regarded the former akin to lotuses (lit., flowers sprung from water). (38-39) Irradiated by those women that chamber of Rāvaṇa shone like the cloudless sky spangled on all sides with stars in autumn. (40) And, surrounded by them, Rāvaṇa (the suzerain lord of ogres) actually shone like the glorious moon (lit., the lord of stars) encircled by stars. (41) The monkey (Hanumān) thought at that time that all those meteors that fell from the heavens, wrapped up in the residue of their (exhausted stock of) merit had been (re-) united there. (42) Nay, the lustre, complexion and grace of the women lying there very vividly resembled the brilliance, charm and clearness of big stars radiating bright lustre. (43)

व्यावृत्तकचपीनस्रक्प्रकीर्णवरभूषणाः । पानव्यायामकालेषु निद्रोपहतचेतसः ॥ ४४ ॥
व्यावृत्ततिलकाः काश्चित् काश्चिदुद्भ्रान्तनूपुराः । पार्श्वे गलितहाराश्च काश्चित् परमयोषितः ॥ ४५ ॥
मुक्ताहारवृताश्चान्याः काश्चित् प्रस्रस्तवाससः । व्याविद्धरशनादामाः किशोर्य इव वाहिताः ॥ ४६ ॥
अकुण्डलश्चराश्चान्या विच्छिन्नमृदितस्रजः । गजेन्द्रमृदिताः फुल्ला लता इव महावने ॥ ४७ ॥
चन्द्रांशुकिरणाभाश्च हाराः कासांचिदुद्गताः । हंसा इव बभुः सुप्ताः स्तनमध्येषु योषिताम् ॥ ४८ ॥
अपरासां च वैदूर्याः कादम्बा इव पक्षिणः । हेमसूत्राणि चान्यासां चक्रवाका इवाभवन् ॥ ४९ ॥
हंसकारण्डवोपेताश्चक्रवाकोपशोभिताः । आपगा इव ता रेजुर्जघनैः पुलिनैरिव ॥ ५० ॥
किङ्किणीजालसंकाशास्ता हेमविपुलाम्बुजाः । भावग्राहा यशस्तीराः सुप्ता नद्य इवाबभुः ॥ ५१ ॥
मृदुष्वङ्गेषु कासांचित् कुचाग्रेषु च संस्थिताः । बभूवुर्भूषणानीव शुभा भूषणराजयः ॥ ५२ ॥
अंशुकान्ताश्च कासांचिन्मुखमारुतकम्पिताः । उपर्युपरि वक्त्राणां व्याधूयन्ते पुनः पुनः ॥ ५३ ॥
ताः पताका इवोद्धूताः पत्नीनां रुचिरप्रभाः । नानावर्णसुवर्णानां वक्त्रमूलेषु रेजिरे ॥ ५४ ॥
ववल्गुश्चात्र कासांचित् कुण्डलानि शुभार्चिषाम् । मुखमारुतसंकम्पैर्मन्दं मन्दं च योषिताम् ॥ ५५ ॥

Their locks and thick garlands thrown into disorder and their excellent jewels scattered at the time of drinking and dancing etc., they had fallen unconscious under the influence of slumber. (44) Some (of them) had the sacred marks on their forehead wiped off, others had their anklets thrown on (their ankles), while (still) other belles had their necklaces fallen off by their side. (45) Some lay covered by their (broken) necklaces, while others had their raiment slipped off, while (yet) others, who had the stringe of their girdles snapped, lay like young mares which had been made to loads (and fallen asleep under a spell of exertion). (46) Some did not have any earrings (which had obviously dropped in the course of their dancing etc.,) while others had their garlands broken and crushed and looked like blossomed creepers lying crushed by a lordly elephant in a large forest. (47) Again, the pearl necklaces of some women, which had come out shone like the rays of the moon and the sun, appeared like swans lying asleep in the space between their breasts.(48) Necklaces of cat's-eye gems on the breasts of some ladies looked like Kādamba birds (a species of geese with dark-grey wings), while chains of gold on the breasts of others appeared like Cakrawāka birds. (49) With their thighs for banks they looked like rivers characterized by swans and ducks and graced by Cakrawākas. (50) With the tiny bells forming part of their girdles for buds, the gold ornaments for big lotuses, the amorous gestures appearing on their person in their dream for alligators and their splendour for banks the women while asleep looked like (so many) streams. (51) The charming marks of ornaments imprinted on their tender limbs as well as on the nipples of some women looked like (so many) ornaments. (52) Shaken by the breaths of their mouths, the ends of the upper garments drawn over the faces of some women fluttered again and again. (53) Those pieces of cloth drawn over the lower parts of the faces of Rāvaṇa's consorts of diverse lovely complexions waved like streamers of breathe (V)

agreeable splendour. (54) The earrings of some women of charming splendour gently vibrated due to the movements of the breaths escaping from their mouths. (55)

शर्करासवगन्धः स प्रकृत्या सुरभिः सुखः । तासां वदननिःश्वासः सिषेवे रावणं तदा ॥ ५६ ॥
रावणाननशङ्काश्च काश्चिद् रावणयोषितः । मुखानि च सपत्नीनामुपाजिघ्रन् पुनः पुनः ॥ ५७ ॥
अत्यर्थं सक्तमनसो रावणे ता वरस्त्रियः । अस्वतन्त्राः सपत्नीनां प्रियमेवाचरंस्तदा ॥ ५८ ॥
बाहूनुपनिधायान्याः पारिहार्यविभूषितान् । अंशुकानि च रम्याणि प्रमदास्तत्र शिश्यिरे ॥ ५९ ॥
अन्या वक्षसि चान्यस्यास्तस्याः काचित् पुनर्भुजम् । अपरा त्वङ्कमन्यस्यास्तस्याश्चाप्यपरा कुचौ ॥ ६० ॥
ऊरुपार्श्वकटीपृष्ठमन्योन्यस्य समाश्रिताः । परस्परनिविष्टाङ्ग्यो मदस्नेहवशानुगाः ॥ ६१ ॥
अन्योन्यस्याङ्गसंस्पर्शात् प्रीयमाणाः सुमध्यमाः । एकीकृतभुजाः सर्वाः सुषुपुस्तत्र योषितः ॥ ६२ ॥
अन्योन्यभुजसूत्रेण स्त्रीमाला ग्रथिता हि सा । मालेव ग्रथिता सूत्रे शुशुभे मत्तषट्पदा ॥ ६३ ॥
लतानां माधवे मासि फुल्लानां वायुसेवनात् । अन्योन्यमालाग्रथितं संसक्तकुसुमोच्चयम् ॥ ६४ ॥
प्रतिवेष्टितसुस्कन्धमन्योन्यभ्रमराकुलम् । आसीद् वनमिवोद्धूतं स्त्रीवनं रावणस्य तत् ॥ ६५ ॥
उचितेष्वपि सुव्यक्तं न तासां योषितां तदा । विवेकः शक्य आधातुं भूषणाङ्गाम्बरस्रजाम् ॥ ६६ ॥
रावणे सुखसंविष्टे ताः स्त्रियो विविधप्रभाः । ज्वलन्तः काञ्चना दीपाः प्रेक्षन्तो निमिषा इव ॥ ६७ ॥

Emitting the odour of spirituous liquor extracted from sugar, the well-known breath escaping from their mouth which was naturally fragrant and delightful, was refreshing Rāvaṇa at that time. (56) Nay, some consorts of Rāvaṇa smelt again and again the mouths of their co-wives, suspecting them to be Rāvaṇa's (due to infatuation caused by intoxication and sleep). (57) No longer masters of themselves, their mind being excessively attached to Rāvaṇa, the aforesaid belles (thereby) brought delight only at that time to their co-wives (who too in their turn smelt the mouths of their co-wives, mistaking them to be Rāvaṇa's). (58) Some young women lay there placing their arms adorned with bracelets (under their heads by way of a pillow), while others did so placing their lovely garments under their head. (59) A certain women lay (with her head resting) on another's bosom, while another lay using the latter's arm as a pillow. Yet another for her part lay converting the lap of another into a pillow, while a third lay turning the latter's breasts into a pillow. (60) Yielding to the influence of intoxication and love, they rested (their heads) on the thighs, sides, waist and backs of one another, their limbs placed on one another's limbs. (61) Feeling delighted with the touch of one another's limbs, their arms intertwined, all the women, who were distinguished by their slender waist, were lying asleep there. (62) Strung on the arms of one another intertwined as one string, drunken black bees in heat resting over it (in the form of hair and nipples etc.,) the aforesaid garland of women looked really charming like a wreath of flowers strung on a thread. (63) Shaken by the breaths from their mouths (in the shape of their covering), that gathering of the consorts of Rāvaṇa, strung together in the form of a garland, with their bunches of flowers joined with one another, their boughs (in the form of shoulders) interlocked and the black bees (in the form of hair) promiscuously mixed, looked like a cluster of creepers blossomed in the (vernal) month of Vaiśākha (corresponding to April) due to the caress of the (southern) breeze. (64-65) It was not possible to distinguish at that moment the jewels, the limbs, the raiment and the garlands of those women (lying intertwined as they were), even though the jewels etc., very vividly figured in their customary places. (66) While Rāvaṇa lay comfortably asleep, (the deities presiding over) the lights burning on lamp posts of gold gazed with unwinking eyes as it were on those women of varying splendour (whom they dared not look on for fear of Rāvaṇa so long as he was awake). (67)

राजर्षिविप्रदैत्यानां गन्धर्वाणां च योषितः । रक्षसां चाभवन् कन्यास्तस्य कामवशंगताः ॥ ६८ ॥
युद्धकामेन ताः सर्वा रावणेन हृताः स्त्रियः । समदा मदनेनैव मोहिताः काश्चिदागताः ॥ ६९ ॥

न तत्र काश्चित् प्रमदाः प्रसह्य वीर्योपपन्नेन गुणेन लब्धाः।
न चान्यकामापि न चान्यपूर्वा विना वरार्हां जनकात्मजां तु॥ ७० ॥
न चाकुलीना न च हीनरूपा नादक्षिणा नानुपचारयुक्ता।
भार्याभवत् तस्य न हीनसत्त्वा न चापि कान्तस्य न कामनीया॥ ७१ ॥
बभूव बुद्धिस्तु हरीश्वरस्य यदीदृशी राघवधर्मपत्नी।
इमा महाराक्षसराजभार्याः सुजातमस्येति हि साधुबुद्धेः॥ ७२ ॥
पुनश्च सोऽचिन्तयदात्तरूपो ध्रुवं विशिष्टा गुणतो हि सीता।
अथायमस्यां कृतवान् महात्मा लङ्केश्वरः कष्टमनार्यकर्म॥ ७३ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे नवमः सर्गः॥ ९ ॥

Fallen a prey to lust, unmarried daughters of royal sages, Brāhmaṇas and demons, as well as of Gandharvas (celestial musicians) and ogres had (chosen to) become his wives. (68) Many other women had been borne away by him because he was fond of war (since he thought that their relatives would offer resistance); while (yet) others, who were drunk with passion, had come (of their own accord), infatuated as they were through love. (69) Even though he was full of prowess, no women among them, excepting of course the daughter of Janaka, who was worthy of being adored (even) by the best, had been forcibly carried off by him; they had been won through eminence (in valour, power, prowess, comeliness etc.). Nor was there any who longed for another nor anyone who had belonged to another in the past. (70) Again, no consort of his was low-born, nor devoid of beauty nor clumsy nor unadorned nor feeble nor repulsive to her husband. (71) The following thought actually entered the mind of the pious-minded Hanumān (the leader of monkeys) that if Sītā, the lawful wife of Śrī Rāma had been allowed (by Rāvaṇa) to remain as happy (with her husband) as those consorts of the mighty Rāvaṇa (the ruler of ogres) were, the birth of Rāvaṇa would indeed have been blessed. (72) Nay, Hanumān thought a second time that surely Sītā was superior (to all these) in point of excellences that having assumed a deceptive form, this mighty ruler of Laṅkā perpetrated a difficult and ignoble deed (in the shape of her abduction) with reference to her. (73)

Thus ends Canto Nine in the Sundarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

* * *

दशमः सर्गः

Canto X

Hanumān catches sight of Rāvaṇa reposing on an excellent couch decked with various ornaments, himself adorned with jewels of every description. Perceiving Mandodarī graced with bright jewels and lying asleep on a wonderful couch not far from her husband in the midst of dancing girls lying in a disorderly state with diverse musical instruments clasped to their bosom, and taking her to be Sītā, Hanumān gets enraptured and exhibits his joy through various simian gestures such as kissing the end of his tail

तत्र दिव्योपमं मुख्यं स्फाटिकं रत्नभूषितम्। अवेक्षमाणो हनुमान् ददर्श शयनासनम्॥ १ ॥
दान्तकाञ्चनचित्राङ्गैर्वैदूर्यैश्च वरासनैः। महार्हास्तरणोपेतैरुपपन्नं महाधनैः॥ २ ॥

तस्य चैकतमे देशे दिव्यमालोपशोभितम् । ददर्श पाण्डुरं छत्रं ताराधिपतिसंनिभम्॥ ३ ॥
जातरूपपरिक्षिप्तं चित्रभानोः समप्रभम् । अशोकमालाविततं ददर्श परमासनम्॥ ४ ॥
वालव्यजनहस्ताभिर्वीज्यमानं समन्ततः । गन्धैश्च विविधैर्जुष्टं वरधूपेन धूपितम्॥ ५ ॥
परमास्तरणास्तीर्णमाविकाजिनसंवृतम् । दामभिर्वरमाल्यानां समन्तादुपशोभितम्॥ ६ ॥
तस्मिञ्जीमूतसंकाशं प्रदीप्तोज्ज्वलकुण्डलम् । लोहिताक्षं महाबाहुं महारजतवाससम्॥ ७ ॥
लोहितेनानुलिप्ताङ्गं चन्दनेन सुगन्धिना । संध्यारक्तमिवाकाशे तोयदं सतडिद्गुणम्॥ ८ ॥
वृतमाभरणैर्दिव्यैः सुरूपं कामरूपिणम् । सवृक्षवनगुल्माढ्यं प्रसुप्तमिव मन्दरम्॥ ९ ॥
क्रीडित्वोपरतं रात्रौ वराभरणभूषितम् । प्रियं राक्षसकन्यानां राक्षसानां सुखावहम्॥ १० ॥
पीत्वाप्युपरतं चापि ददर्श स महाकपिः । भास्वरे शयने वीरं प्रसुप्तं राक्षसाधिपम्॥ ११ ॥

Looking round, Hanumān observed in that chamber a prominent dais made of crystal and decked with precious stones and appearing like a celestial structure, with a couch placed on it. (1) It was furnished with excellent couches of great value, made of cat's-eye gems and fitted with component parts made of ivory and gold and with various figures painted on them and covered with precious beds. (2) In a portion of the dais Hanumān further beheld a white canopy decked with heavenly wreaths and shining brightly like the moon (the lord of stars). (3) He (also) saw exceptionally excellent couch overlaid with gold, refulgent as fire and overhung with wreaths of Aśoka flowers. (4) It was being fanned on all sides by women bearing chowries in their hands, was refreshed with perfumes of various kinds and fumigated with excellent incense. (5) It was overspread with an excellent bed, upholstered with sheepskin and decked on every side with wreaths of excellent flowers. (6) Hanumān, the great monkey, saw the gallant and mighty-armed Rāvaṇa (the suzerain lord of ogres) of a comely exterior with reddened eyes, and closely resembling a cloud (in complexion), who was adorned with bright and flashing earrings and clad in robes of golden texture, was smeared all over with fragrant red sandal-paste presented the appearance of a cloud reddened at sunset and illumined with flashes of lightning in the sky, who was adorned with celestial ornaments and was able to change his form at will and who (with his twenty arms etc.,) looked like Mount Mandara covered with clusters of trees and rich in shrubs; and lying fast asleep, who had retired after dalliance at night and was decked with excellent jewels, was beloved of Rākṣasa (ogre) maids and the delight of ogres and, having ceased from drinking, was lying fast asleep on that magnificent couch. (7—11)

निःश्वसन्तं यथा नागं रावणं वानरोत्तमः । आसाद्य परमोद्विग्नः सोपासर्पत् सुभीतवत्॥ १२ ॥
अथारोहणमासाद्य वेदिकान्तरमाश्रितः । क्षीबं राक्षसशार्दूलं प्रेक्षते स्म महाकपिः॥ १३ ॥
शुशुभे राक्षसेन्द्रस्य स्वपतः शयनं शुभम् । गन्धहस्तिनि संविष्टे यथा प्रस्रवणं महत्॥ १४ ॥

Extremely disgusted (at the sight of that sinful monster) on approaching Rāvaṇa, who was snoring like an elephant, Hanumān (the foremost of monkeys) shrank back like one terribly afraid. (12) Then, going down the stairway and stationed on a landing of the stairway (at some distance from the dais on which Rāvaṇa lay), the mighty monkey began to look intently on the drunken Rāvaṇa (a tiger among the ogres). (13) As Rāvaṇa (the ruler of ogres) lay sleeping, the magnificent couch (on which he lay) looked like the lofty Prasravaṇa, a mountain with a scent-elephant* (an elephant of the best kind, whose scent alone drives away hostile elephants) lying on it. (14)

काञ्चनाङ्गदसंनद्धौ ददर्श स महात्मनः । विक्षिप्तौ राक्षसेन्द्रस्य भुजाविन्द्रध्वजोपमौ॥ १५ ॥
ऐरावतविषाणाग्रैरापीडनकृतव्रणौ । वज्रोल्लिखितपीनांसौ विष्णुचक्रपरिक्षतौ॥ १६ ॥

---

* यस्य गन्धं समाघ्राय उत्तिष्ठन्ति प्रतिद्विपाः। स वै गन्धगजो नाम नृपतेर्विजयावहः॥

पीनौ समसुजातांसौ संगतौ बलसंयुतौ। सुलक्षणनखाङ्गुष्ठौ स्वङ्गुलीतललक्षितौ ॥ १७ ॥
संहतौ परिघाकारौ वृत्तौ करिकरोपमौ। विक्षिप्तौ शयने शुभ्रे पञ्चशीर्षाविवोरगौ ॥ १८ ॥
शशक्षतजकल्पेन सुशीतेन सुगन्धिना। चन्दनेन परार्ध्येन स्वनुलिप्तौ स्वलंकृतौ ॥ १९ ॥
उत्तमस्त्रीविमृदितौ गन्धोत्तमनिषेवितौ। यक्षपन्नगगन्धर्वदेवदानवराविणौ ॥ २० ॥
ददर्श स कपिस्तस्य बाहू शयनसंस्थितौ। मन्दरस्यान्तरे सुप्तौ महाही रुषिताविव ॥ २१ ॥
ताभ्यां स परिपूर्णाभ्यामुभाभ्यां राक्षसेश्वरः। शुशुभेऽचलसंकाशः श्रृङ्गाभ्यामिव मन्दरः ॥ २२ ॥

He (also) observed the two outstretched arms of the gigantic lord of ogres, which were adorned with armlets of gold and resembled a pair of flags raised in honour of Indra (on the 12th day of the bright half of Bhādrapada); which bore scars of wounds sustained in combat with the ends of the tusks of Airāvata (the carrier of Indra), (nay) whose fleshy shoulders had been lacerated by the thunderbolt (of Indra) and which had been injured by the discus of Lord Viṣṇu; which were fleshy and culminated in uniform and well-formed shoulders, were tough-jointed and powerful, bore auspicious marks on their nails and thumbs and were characterized by shapely fingers and palms; which were compact and rounded, resembled a pair of iron clubs and were shaped like the (tapering) proboscis of an elephant and which, while outstretched on the white bed, looked like a pair of five-hooded serpents; which had been artistically smeared with exceptionally excellent, very cool and fragrant sandal-paste of the colour of a hare's blood and profusely adorned; which were strenuously kneaded by belles and had been anointed with excellent perfumes and which made Yakṣas, Nāgas, Gandharvas, gods and demons cry (in terror when they dared to oppose him). (15—20) The monkey Hanumān gazed on his two arms placed on the couch as though they were two large angry serpents lying asleep in a cave of Mount Mandara (21) With both those fully developed arms, Rāvaṇa (the lord of ogres), who closely resembled a mountain, looked charming like Mount Mandara with two* peaks. (22)

चूतपुंनागसुरभिर्बकुलोत्तमसंयुतः। मृष्टान्नरससंयुक्तः पानगन्धपुरस्सरः ॥ २३ ॥
तस्य राक्षसराजस्य निश्चक्राम महामुखात्। शयानस्य विनिःश्वासः पूरयन्निव तद् गृहम् ॥ २४ ॥

Pervading as it were (the whole of) that chamber, issued from the huge mouth of the aforesaid ruler of ogres, (even) as he lay asleep, breaths carrying the fragrance of the mango and the nutmeg and united with the odour of excellent Bakula flowers, nay, scented with the fragrance of excellent dishes and preceded by the odour of drinks. (23-24)

मुक्तामणिविचित्रेण काञ्चनेन विराजता। मुकुटेनापवृत्तेन कुण्डलोज्ज्वलिताननम् ॥ २५ ॥
रक्तचन्दनदिग्धेन तथा हारेण शोभिना। पीनायतविशालेन वक्षसाभिविराजता ॥ २६ ॥
पाण्डुरेणापविद्धेन क्षौमेण क्षतजेक्षणम्। महार्हेण सुसंवीतं पीतेनोत्तरवाससा ॥ २७ ॥
माषराशिप्रतीकाशं निःश्वसन्तं भुजङ्गवत्। गाङ्गे महति तोयान्ते प्रसुप्तमिव कुञ्जरम् ॥ २८ ॥
चतुर्भिः काञ्चनैर्दीपैर्दीप्यमानं चतुर्दिशम्। प्रकाशीकृतसर्वाङ्गं मेघं विद्युद्गणैरिव ॥ २९ ॥
पादमूलगताश्चापि ददर्श सुमहात्मनः। पत्नीः स प्रियभार्यस्य तस्य रक्षःपतेर्गृहे ॥ ३० ॥
शशिप्रकाशवदना वरकुण्डलभूषणाः। अम्लानमाल्याभरणा ददर्श हरियूथपः ॥ ३१ ॥
नृत्यवादित्रकुशला राक्षसेन्द्रभुजाङ्कगाः। वराभरणधारिण्यो निषण्णा ददृशे कपिः ॥ ३२ ॥
वज्रवैदूर्यगर्भाणि श्रवणान्तेषु योषिताम्। ददर्श तापतीयानि कुण्डलान्यङ्गदानि च ॥ ३३ ॥
तासां चन्द्रोपमैर्वक्त्रैः शुभैर्ललितकुण्डलैः। विरराज विमानं तन्नभस्तारागणैरिव ॥ ३४ ॥

In the palace of that gigantic lord of ogres, the lover of his wives, Hanumān saw

---

* In these verses Rāvaṇa has been spoken of as having only one head and two arms. This shows that in ordinary circumstances he was endowed with only one head and two arms and that in conflicts only he voluntarily assumed as many as ten heads and twenty arms.

Rāvaṇa—whose face was lit up with earrings and who was adorned with a diadem of gold, which was rendered picturesque by pearls and was shining brightly though it had receded (a bit) from its position; who was distinguished by his fleshy, large and broad chest, which was smeared with red sandal-paste and shone brightly with a charming string of pearls: who had blood-red eyes and was covered (below the loins) with a white silken loin-cloth, which had been dislodged from its position, and was properly covered with a costly yellow upper garment; who resembled a heap of black beans, was hissing like a serpent and looked like an elephant lying fast asleep in a large stream of the (holy) Gaṅgā; who was being illumined on all the four sides by four lights set on golden pillars and (accordingly) had all his limbs lit up even as a cloud is irradiated by flashes of lightning—and also looked on his wives lying at his soles. (25—30) Hanumān (a leader of monkey hordes) found them with their faces resplendent as the moon, (nay) adorned with excellent earrings and graced with unwithered (celestial) garlands. (31) The monkey (Hanumān) saw lying (there) women who were skilled in dancing and playing on musical instruments, (nay) who found a place in the arms and lap of Rāvaṇa (the ruler of ogres) and who wore excellent jewels. (32) He beheld on the lobes of the ears of those women earrings of gold set with diamonds and cat's-eye gems, as well as armlets (about their arms). (33) That chamber, which was shaped like an aerial car, shone brightly with their faces, bright as the moon and graced with lovely earrings, (even) as the firmament with hosts of stars. (34)

मदव्यायामखिन्नास्ता राक्षसेन्द्रस्य योषितः। तेषु तेष्ववकाशेषु प्रसुप्तास्तनुमध्यमाः॥ ३५॥
अङ्गहारैस्तथैवान्या कोमलैर्नृत्यशालिनी। विन्यस्तशुभसर्वाङ्गी प्रसुप्ता वरवर्णिनी॥ ३६॥
काचिद् वीणां परिष्वज्य प्रसुप्ता सम्प्रकाशते। महानदीप्रकीर्णेव नलिनी पोतमाश्रिता॥ ३७॥
अन्या कक्षगतेनैव मड्डुकेनासितेक्षणा। प्रसुप्ता भामिनी भाति बालपुत्रेव वत्सला॥ ३८॥
पटहं चारुसर्वाङ्गी न्यस्य शेते शुभस्तनी। चिरस्य रमणं लब्ध्वा परिष्वज्येव कामिनी॥ ३९॥
काचिद् वीणां परिष्वज्य सुप्ता कमललोचना। वरं प्रियतमं गृह्य सकामेव हि कामिनी॥ ४०॥
विपञ्चीं परिगृह्यान्या नियता नृत्यशालिनी। निद्रावशमनुप्राप्ता सहकान्तेव भामिनी॥ ४१॥
अन्या कनकसंकाशैर्मृदुपीनैर्मनोरमैः। मृदङ्गं परिविद्ध्याङ्गैः प्रसुप्ता मत्तलोचना॥ ४२॥
भुजपाशान्तरस्थेन कक्षगेन कृशोदरी। पणवेन सहानिन्द्या सुप्ता मदकृतश्रमा॥ ४३॥
डिण्डिमं परिगृह्यान्या तथैवासक्तडिण्डिमा। प्रसुप्ता तरुणं वत्समुपगुह्येव भामिनी॥ ४४॥
काचिदाडम्बरं नारी भुजसम्भोगपीडितम्। कृत्वा कमलपत्राक्षी प्रसुप्ता मदमोहिता॥ ४५॥
कलशीमपविद्ध्यान्या प्रसुप्ता भाति भामिनी। वसन्ते पुष्पशबला मालेव परिमार्जिता॥ ४६॥
पाणिभ्यां च कुचौ काचित् सुवर्णकलशोपमौ। उपगुह्याबला सुप्ता निद्राबलपराजिता॥ ४७॥
अन्या कमलपत्राक्षी पूर्णेन्दुसदृशानना। अन्यामालिङ्ग्य सुश्रोणीं प्रसुप्ता मदविह्वला॥ ४८॥
आतोद्यानि विचित्राणि परिष्वज्य वरस्त्रियः। निपीड्य च कुचैः सुप्ताः कामिन्यः कामुकानिव॥ ४९॥

Languid with intoxication and amorous dalliance the (aforesaid) consorts of Rāvaṇa (the ruler of ogres) with slender waists had fallen asleep during the varying spells of respite. (35) Though fast asleep, a certain woman with an excellent complexion, all whose limbs had been specially endowed with beauty, likewise appeared graceful in a dancing mood (due to habit) with delicate motions of her limbs. (36) Fallen fast asleep hugging her vina, (of six strings) another woman looked exceptionally charming like a lotus plant, thrown about in a large river, having clung to a boat. (37) Another dark-eyed lovely woman, who had lain fast asleep with a Maḍḍuka (a kind of small drum) placed in one of her arm-pits looked like a loving matron with her infant (in her lap). (38) Another woman with lovely breasts and graceful of every limb lay hugging a tambourine as though a passionate woman lay embracing her lover on securing him after a long time. (39) Yet another woman with lotus-like eyes lay asleep pressing a vina (of six strings) to her bosom as though a passionate woman lay clasping her most beloved husband with passion. (40) Another self-possessed lovely woman, who looked graceful in a dancing mood, had fallen asleep clasping a vina with seven strings as though she lay with her beloved one. (41) Another woman with intoxicated eyes lay fast asleep pressing a wooden tomtom to her bosom with her golden, soft, fleshy and soul-ravishing limbs. (42) Another woman with a slender waist and irreproachable (in point of beauty), who had been worn out through drunkenness, was lying asleep with a tabor pressed to her bosom (lit., the space between the two arms) and inserted in one of her arm-pits. (43) Another lovely woman lay fast asleep hugging a drum and with another drum slung likewise on her back as though she lay embracing her young husband as also her child. (44) Another woman with eyes resembling the petals of a lotus and infatuated through inebriety lay fast asleep pressing an Āḍambara (a kind of musical instrument) in the compass of her arms. (45) Lying fast asleep having (unconsciously) upturned a jug of water (and getting wetted thereby), another lovely woman, lay like a wreath of varied flowers sprinkled with water in spring (to keep it green). (46) Overcome by pressure of sleep, still another woman lay asleep pressing with her hands her breasts resembling two golden pitchers. (47) Overpowered by drunkenness, a woman with eyes resembling the petals of a lotus and a face resembling the full moon lay fast asleep embracing another woman of lovely hips. (48) Hugging musical instruments of various kinds and pressing them with their breasts as passionate women embrace their lovers, a number of belles could be seen lying there. (49)

तासामेकान्तविन्यस्ते शयानां शयने शुभे। ददर्श रूपसम्पन्नामथ तां स कपिः स्त्रियम्॥५०॥
मुक्तामणिसमायुक्तैर्भूषणैः सुविभूषिताम्। विभूषयन्तीमिव च स्वश्रिया भवनोत्तमम्॥५१॥
गौरीं कनकवर्णाभामिष्टामन्तःपुरेश्वरीम्। कपिर्मन्दोदरीं तत्र शयानां चारुरूपिणीम्॥५२॥
स तां दृष्ट्वा महाबाहुर्भूषितां मारुतात्मजः।
तर्कयामास सीतेति रूपयौवनसम्पदा। हर्षेण महता युक्तो ननन्द हरियूथपः॥५३॥
आस्फोटयामास चुचुम्ब पुच्छं ननन्द चिक्रीड जगौ जगाम।
स्तम्भानरोहन्निपपात भूमौ निदर्शयन् स्वां प्रकृतिं कपीनाम्॥५४॥
इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे दशमः सर्गः॥ १०॥

That monkey, Hanumān, then saw, lying asleep there on a magnificent couch set apart from those of the aforesaid women a celebrated fair-complexioned lady, shedding a golden lustre, Mandodarī (by name), beloved of Rāvaṇa and the mistress of the women of the gynaeceum, who was rich in comeliness and endowed with a charming exterior. (nay) who was profusely adorned with ornaments set with pearls and gems and who was illumining the excellent edifice with her splendour as it were. Seeing her lying adorned and endowed with wealth of beauty and exuberance of youth, the mighty-armed Hanumān (sprung from the loins of the wind-god) inferred her to be Sītā; filled with great delight, that leader of monkey hordes felt transported with joy. (50—53) Demonstrating his simian nature, he clapped his arms and kissed his tail, rejoiced, frolicked, sang and paced, climbed up the pillars and dropped (back) on the ground. (54)

Thus ends Canto Ten in the Sundarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

* * *

एकादशः सर्गः

Canto XI

Banishing by recourse to reason the thought that the lady whom he
had seen was Sītā, Hanumān searches for Sītā once more in the
gynaeceum as well as in the banqueting hall and sees there a
number of women lying in various states, as well as
drinking vessels. He is seized with fear of having
incurred the sin of gazing on others'wives; but
the thought that he had looked on them with
a lust-free mind eases his conscience

अवधूय च तां बुद्धिं बभूवावस्थितस्तदा। जगाम चापरां चिन्तां सीतां प्रति महाकपिः॥ १॥
न रामेण वियुक्ता सा स्वप्तुमर्हति भामिनी। न भोक्तुं नाप्यलंकर्तुं न पानमुपसेवितुम्॥ २॥
नान्यं नरमुपस्थातुं सुराणामपि चेश्वरम्। न हि रामसमः कश्चिद् विद्यते त्रिदशेष्वपि॥ ३॥
अन्येयमिति निश्चित्य भूयस्तत्र चचार सः। पानभूमौ हरिश्रेष्ठः सीतासंदर्शनोत्सुकः॥ ४॥

Having dismissed that thought, Hanumān (the great monkey) became normal again. Then he indulged in further reflection concerning Sītā as follows:—(1) "Separated from Rāma the foresaid belle should not be able to sleep nor to eat nor again to adorn herself, much less to enjoy drink. (2) Nor would she consort with another male, be he the lord of celestials himself; for there is none equal to Śrī Rāma even among the gods (who have only three stages in life, viz., childhood, adolescence and youth, the fourth, viz., old age, being absent in them)." (3) Concluding that she must be someone other (than Sītā), Hanumān, the foremost of monkeys, began to move about in the banqueting hall once more, keen as he was to discover Sītā. (4)

क्रीडितेनापराः क्लान्ता गीतेन च तथापराः। नृत्येन चापराः क्लान्ताः पानविप्रहतास्तथा॥ ५॥
मुरजेषु मृदङ्गेषु चेलिकासु च संस्थिताः। तथाऽऽस्तरणमुख्येषु संविष्टाश्चापराः स्त्रियः॥ ६॥
अङ्गनानां सहस्रेण भूषितेन विभूषणैः। रूपसंलापशीलेन युक्तगीतार्थभाषिणा॥ ७॥
देशकालाभियुक्तेन युक्तवाक्याभिधायिना। रताधिकेन संयुक्तां ददर्श हरियूथपः॥ ८॥
अन्यत्रापि वरस्त्रीणां रूपसंलापशायिनाम्। सहस्रं युवतीनां तु प्रसुप्तं स ददर्श ह॥ ९॥
देशकालाभियुक्तं तु युक्तवाक्याभिधायि तत्। रताविरतसंसुप्तं ददर्श हरियूथपः॥ १०॥
तासां मध्ये महाबाहुः शुशुभे राक्षसेश्वरः। गोष्ठे महति मुख्यानां गवां मध्ये यथा वृषः॥ ११॥
स राक्षसेन्द्रः शुशुभे ताभिः परिवृतः स्वयम्। करेणुभिर्यथारण्ये परिकीर्णो महाद्विपः॥ १२॥

Some had been worn out through gambling, while others had likewise got fatigued through singing. Still others had been exhausted through dancing while others had been overpowered by drink. (5) Nay, some had reclined on tabors, wooden tomtoms and Celikās (a kind of musical instrument); while other women had likewise lain asleep on excellent beds. (6) Hanumān (a commander of monkey hordes) saw the banqueting hall full of thousands of belles adorned with excellent jewels, who indulged in talking of one another's charms and discussing the apposite meaning of songs, were skilled in discerning time and place and capable of using appropriate expressions and excessively addicted to pleasure. (7-8) Elsewhere too he actually saw lying fast asleep thousands of young belles who were wont to lie down talking of one another's charms: so the tradition goes. (9) Hanumān (a leader of monkey hordes) found these latter capable of discerning what was called for at a particular time and place and wont to use proper expression and lying fast asleep after ceaselessly indulging in sexual delights. (10) In their midst the mighty-armed Rāvaṇa (the lord of ogres) looked charming like a bull lying in the midst of excellent cows in a big cow-pen. (11) Surrounded by them, the aforesaid lord of ogres himself looked charming like a lordly elephant encircled by female elephants in a forest. (12)

सर्वकामैरुपेतां च पानभूमिं महात्मनः। ददर्श कपिशार्दूलस्तस्य रक्षःपतेर्गृहे॥ १३॥
मृगाणां महिषाणां च वराहाणां च भागशः। तत्र न्यस्तानि मांसानि पानभूमौ ददर्श सः॥ १४॥
रौक्मेषु च विशालेषु भाजनेष्वप्यभक्षितान्। ददर्श कपिशार्दूलो मयूरान् कुक्कुटांस्तथा॥ १५॥
वराहवाध्रीणसकान् दधिसौवर्चलायुतान्। शल्यान् मृगमयूरांश्च हनुमानन्ववैक्षत॥ १६॥
कृकलान् विविधांश्छागाञ्छशकानर्धभक्षितान्। महिषानेकशल्यांश्च मेषांश्च कृतनिष्ठितान्॥ १७॥
लेह्यानुच्चावचान् पेयान् भोज्यान्युच्चावचानि च। तथाम्ललवणोत्तंसैर्विविधै रागखाण्डवैः॥ १८॥

Hanumān (a tiger among monkeys) once more ransacked the banqueting hall in the palace of the aforesaid lord of ogres of gigantic proportions, which was furnished with all desired objects. (13) He saw the meats of deer and buffaloes as well as of boars separately arranged in that banqueting hall. (14) Hanumān (a tiger among monkeys) further beheld placed in big vessels of gold the meats of peacocks and fowl, that had not (yet) been tasted (by anyone). (15) Hanumān (also) perceived (there) the meats of boars, rhinoceroses, porcupines, deer and peacocks preserved in curds and Sochal salt, as also the meats of birds known by the name of Kṛkala, goats of various kinds, hares, half-consumed buffaloes, also Ekaśalyas (a kind of fish), and the dressed meat of rams as well as chutneys and drinks of various kinds as also dishes of different kinds that could be easily gulped, alongwith Rāgas* and Khāṇḍavas of every description seasoned with sour and salty sauces. (16—18)

महानूपुरकेयूरैरपविद्धैर्महाधनैः। पानभाजनविक्षिप्तैः फलैश्च विविधैरपि॥ १९॥
कृतपुष्पोपहारा भूरधिकां पुष्यति श्रियम्। तत्र तत्र च विन्यस्तैः सुश्लिष्टशयनासनैः॥ २०॥
पानभूमिर्विना वह्निं प्रदीप्तेवोपलक्ष्यते।

With large anklets and armlets of great value thrown away and drinking vessels scattered about, as also with fruits of various kinds scattered (here and there), the floor (of the banqueting hall), on which flowers had been offered (to gods), spread its charm profusely. Nay, with couches and seats set (of gold and precious stones) arranged in order at various places close to one another appeared inflamed as it were even without fire.

बहुप्रकारैर्विविधैर्वरसंस्कारसंस्कृतैः॥ २१॥
मांसैः कुशलसंयुक्तैः पानभूमिगतैः पृथक्। दिव्याः प्रसन्ना विविधाः सुराः कृतसुरा अपि॥ २२॥
शर्करासवमाध्वीकाः पुष्पासवफलासवाः। वासचूर्णैश्च विविधैर्मृष्टास्तैस्तैः पृथक् पृथक्॥ २३॥
संतता शुशुभे भूमिर्माल्यैश्च बहुसंस्थितैः। हिरण्मयैश्च कलशैर्भाजनैः स्फाटिकैरपि॥ २४॥
जाम्बूनदमयैश्चान्यैः करकैरभिसंवृता। राजतेषु च कुम्भेषु जाम्बूनदमयेषु च॥ २५॥
पानश्रेष्ठां तथा भूमिं कपिस्तत्र ददर्श सः। सोऽपश्यच्छातकुम्भानि सीधोर्मणिमयानि च॥ २६॥
तानि तानि च पूर्णानि भाजनानि महाकपिः। क्वचिदर्धावशेषाणि क्वचित् पीतान्यशेषतः॥ २७॥
क्वचिन्नैव प्रपीतानि पानानि स ददर्श ह। क्वचिद् भक्ष्यांश्च विविधान् क्वचित् पानानि भागशः॥ २८॥
क्वचिदर्धावशेषाणि पश्यन् वै विचचार ह।

Transparent beverages of various kinds that had trickled down from Kadamba and other trees as well as artificial liquors lying separately on the floor of the banqueting hall alongside of meats of various kinds and different tastes, dressed by expert cooks and flavoured with diverse excellent ingredients, as also beverages distilled from sugar, honey, flowers and fruits (such as vine and date-palms) and impregnated with aromatic powders of various kinds separately were seen by Hanumān. (19—23) Strewn with flowers collected at various places and covered with pitchers of gold, also vessels of crystal and pots of gold and other substances with two outlets, the floor of the banqueting hall looked charming. The aforesaid monkey (Hanumān) likewise saw the floor of that hall with excellent beverages collected in pitchers of silver as well as of gold. That great monkey also beheld different vessels of gold as well as of gems, full of wine. Here he saw wine jars which were half-full, and there he saw them wholly drained; while elsewhere he found them quite full: so the tradition goes. Hanumān, they say, roamed about beholding at one place foods of various kinds requiring mastication and beverages kept separately elsewhere; and drinks half exhausted at a third place.

---

* The juice of grapes and pomegranates sweetened with sugarcandy, honey etc., is known by the name of Rāga in the fluid state and is called Khaṇḍava when thickened—

सितामध्वादिमधुरो द्राक्षादाडिमयो रसः। विरलश्चेत्कृतो रागः सान्द्रश्चेत् खाण्डवः स्मृतः॥

शयनान्यत्र नारीणां शून्यानि बहुधा पुनः । परस्परं समाश्लिष्य काश्चित् सुप्ता वराङ्गनाः ॥ २९ ॥
काचिच्च वस्त्रमन्यस्या अपहृत्योपगुह्य च । उपगम्याबला सुप्ता निद्राबलपराजिता ॥ ३० ॥
तासामुच्छ्वासवातेन वस्त्रं माल्यं च गात्रजम् । नात्यर्थं स्पन्दते चित्रं प्राप्य मन्दमिवानिलम् ॥ ३१ ॥
चन्दनस्य च शीतस्य सीधोर्मधुरसस्य च । विविधस्य च माल्यस्य पुष्पस्य विविधस्य च ॥ ३२ ॥
बहुधा मारुतस्तस्य गन्धं विविधमुद्वहन् । स्नानानां चन्दनानां च धूपानां चैव मूर्च्छितः ॥ ३३ ॥
प्रववौ सुरभिर्गन्धो विमाने पुष्पके तदा । श्यामावदातास्तत्रान्याः काश्चित् कृष्णा वराङ्गनाः ॥ ३४ ॥
काश्चित् काञ्चनवर्णाङ्ग्यः प्रमदा राक्षसालये । तासां निद्रावशत्वाच्च मदनेन विमूर्च्छितम् ॥ ३५ ॥
पद्मिनीनां प्रसुप्तानां रूपमासीद् यथैव हि ।
एवं सर्वमशेषेण रावणान्तःपुरं कपिः । ददर्श स महातेजा न ददर्श च जानकीम् ॥ ३६ ॥

Here the beds of many women were lying unoccupied, while elsewhere some belles lay asleep embracing one another. (24—29) Moving to (the bed of) another, snatching away her covering and wrapping herself in it, a certain woman, who had been overpowered by pressure of slumber, lay asleep embracing her. (30) Due to their outgoing breaths the excellent covering and garland on their body shook gently as on facing a gentle breeze. (31) Nay, wafting the varied scent of cool sandal-paste, sweet-tasting wine as well as of the diverse floral wreaths and various flowers as also of sandal-paste fit to be used for bath and of incenses burning in that edifice, the wind blew hard in many ways at that time and its fragrance spread over the aerial car, Puṣpaka (standing outside). In the abode of that ogre (Rāvaṇa) some belles were of a dark-brown complexion while others were fair-complexioned. Some were dark-complexioned, while other young women were of a golden complexion. Withered (partly) due to the influence of sleep and partly due to (excessive) indulgence in sexual delights, the elegance of those women precisely resembled the grace of closed lotus flower indeed. In this way Hanumān (the exceptionally glorious monkey) thoroughly searched the entire gynaeceum of Rāvaṇa, but he did not find Sītā (Janaka's daughter). (32—36)

निरीक्षमाणश्च ततस्ताः स्त्रियः स महाकपिः । जगाम महतीं शङ्कां धर्मसाध्वसशङ्कितः ॥ ३७ ॥
परदारावरोधस्य प्रसुप्तस्य निरीक्षणम् । इदं खलु ममात्यर्थं धर्मलोपं करिष्यति ॥ ३८ ॥
न हि मे परदाराणां दृष्टिर्विषयवर्तिनी । अयं चात्र मया दृष्टः परदारपरिग्रहः ॥ ३९ ॥
तस्य प्रादुरभूच्चिन्ता पुनरन्या मनस्विनः । निश्चितैकान्तचित्तस्य कार्यनिश्चयदर्शिनी ॥ ४० ॥
कामं दृष्टा मया सर्वा विश्वस्ता रावणस्त्रियः । न तु मे मनसा किंचिद् वैकृत्यमुपपद्यते ॥ ४१ ॥
मनो हि हेतुः सर्वेषामिन्द्रियाणां प्रवर्तने । शुभाशुभास्ववस्थासु तच्च मे सुव्यवस्थितम् ॥ ४२ ॥
नान्यत्र हि मया शक्या वैदेही परिमार्गितुम् । स्त्रियो हि स्त्रीषु दृश्यन्ते सदा सम्परिमार्गणे ॥ ४३ ॥

यस्य सत्त्वस्य या योनिस्तस्यां तत् परिमार्गते। न शक्यं प्रमदा नष्टा मृगीषु परिमार्गितुम्॥ ४४॥
तदिदं मार्गितं तावच्छुद्धेन मनसा मया। रावणान्तःपुरं सर्वं दृश्यते न च जानकी॥ ४५॥

While gazing on those women, that great monkey fell a victim to grave misgiving, seized as he was with apprehension regarding the infringement of the moral code (on his part). (37) (He said to himself:) "Gazing on a group of others' wives lying fast asleep (and therefore in dishabille) is not good. Indeed it will utterly neutralize my virtue. (38) My gaze never fell on the wives of others heretofare. (Nay) this fellow (Rāvaṇa), who had taken the consorts of others to wife, has also been seen by me (which in itself is sinful)." (39) Another thought then cropped up in the mind of the high-minded Hanumān, whose mind was definitely devoted to a single purpose—a thought which showed to him the way of determining his duty. (40) (He said to himself:) "True, all the consorts of Rāvaṇa were seen by me lying unsuspicious (of my presence); yet no foulness (of purpose) entered my mind. (41) The mind is undoubtedly instrumental in impelling all the sense-organs to good and evil actions; and that mind of mine is firmly established in righteousness. (42) Surely Sītā (a princess of the Videha territory) could not be searched for by me anywhere else; for when search has to be carried out thoroughly, women are always looked for in the midst of women. (43) One looks for a being amongst the variety which comprises it. A lost woman could not be sought for among the deer. (44) Therefore with a pure mind only has this entire gynaeceum of Rāvaṇa been ransacked by me; Janaka's daughter, however, is not to be seen." (45)

देवगन्धर्वकन्याश्च नागकन्याश्च वीर्यवान्। अवेक्षमाणो हनुमान् नैवापश्यत जानकीम्॥ ४६॥
तामपश्यन् कपिस्तत्र पश्यंश्चान्या वरस्त्रियः। अपक्रम्य तदा वीरः प्रस्थातुमुपचक्रमे॥ ४७॥
स भूयः सर्वतः श्रीमान् मारुतिर्यत्नमाश्रितः। आपानभूमिमुत्सृज्य तां विचेतुं प्रचक्रमे॥ ४८॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे एकादशः सर्गः॥ ११॥

Even while gazing on the daughters of gods, Gandharvas and Nāgas, the powerful Hanumān did not behold Janaka's daughter at all. (46) Not finding Sītā there while seeing other belles, and slipping away (from that place), the hero (Hanumān) then prepared to leave (for another place). (47) Leaving the place of carousing, that glorious offspring of the wind-god began once more to search for Sītā on all sides with assiduity. (48)

Thus ends Canto Eleven in the Sundarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

* * *

द्वादशः सर्गः

Canto XII

Having failed to discover Sītā even after searching for her in the picture
gallery and other places, Hanumān suspects that she might have
been disposed of by Rāvaṇa and, thus meeting with frustration,
falls into the quagmire of despair. On second thought,
however, he deprecates despair as harmful and, falling
back upon self-reliance, resumes the search. But,
failing to find her even on searching for her
all round, he becomes despondent again

स तस्य मध्ये भवनस्य संस्थितो लतागृहांश्चित्रगृहान् निशागृहान्।
जगाम सीतां प्रतिदर्शनोत्सुको न चैव तां पश्यति चारुदर्शनाम्॥ १॥

स चिन्तयामास ततो महाकपिः प्रियामपश्यन् रघुनन्दनस्य ताम्।
ध्रुवं न सीता ध्रियते यथा न मे विचिन्वतो दर्शनमेति मैथिली॥ २॥
सा राक्षसानां प्रवरेण जानकी स्वशीलसंरक्षणतत्परा सती।
अनेन नूनं प्रति दुष्टकर्मणा हता भवेदार्यपथे परे स्थिता॥ ३॥
विरूपरूपा विकृता विवर्चसो महानना दीर्घविरूपदर्शनाः।
समीक्ष्य ता राक्षसराजयोषितो भयाद् विनष्टा जनकेश्वरात्मजा॥ ४॥
सीतामदृष्ट्वा ह्यनवाप्य पौरुषं विहृत्य कालं सह वानरैश्चिरम्।
न मेऽस्ति सुग्रीवसमीपगा गतिः सुतीक्ष्णदण्डो बलवांश्च वानरः॥ ५॥
दृष्टमन्तःपुरं सर्वं दृष्टा रावणयोषितः। न सीता दृश्यते साध्वी वृथा जातो मम श्रमः॥ ६॥

Remaining stationed within the four walls of that palace, Hanumān (who was keen to discover Sītā) visited the arbours, picture galleries and dormitories, but did not perceive that lady of charming looks. (1) Not finding that beloved consort of Śrī Rāma (the delight of the Raghus), that great monkey (Hanumān) thereupon reflected (as follows):—"Undoubtedly Sītā does not survive in that the princess of Mithilā does not meet my eye even though I continue to look for her. (2) That virtuous lady, Sītā (Janaka's daughter), who was intent on scrupulously guarding her chastity and adhered to the exalted path of noble women, has surely been disposed of by this foremost leader of the ogres, who has perpetrated most wicked deeds. (3) Or the daughter of the lord of the Janakas perished from fear on seeing those servant-maids of Rāvaṇa (the ruler of ogres) of hideous looks, monstrous faces and large ugly eyes, deformed and lustreless. (4) Now that I have not been able to discover Sītā and win the prize of my valour and have diverted myself for a long time in the company of monkeys there is no longer any possibility of my reaching the presence of Sugrīva; (for) the (aforesaid) monkey is mighty and metes out most severe punishment. (5) The entire gynaeceum has been explored, all the womenfolk of Rāvaṇa have (also) been seen; the virtuous Sītā (however) is not to be seen and my exertion has proved of no avail. (6)

किं नु मां वानराः सर्वे गतं वक्ष्यन्ति संगताः। गत्वा तत्र त्वया वीर किं कृतं तद् वदस्व नः॥ ७ ॥
अदृष्ट्वा किं प्रवक्ष्यामि तामहं जनकात्मजाम्। ध्रुवं प्रायमुपासिष्ये कालस्य व्यतिवर्तने॥ ८ ॥
किं वा वक्ष्यति वृद्धश्च जाम्बवानङ्गदश्च सः। गतं पारं समुद्रस्य वानराश्च समागताः॥ ९ ॥
अनिर्वेदः श्रियो मूलमनिर्वेदः परं सुखम्। भूयस्तत्र विचेष्यामि न यत्र विचयः कृतः॥ १०॥
अनिर्वेदो हि सततं सर्वार्थेषु प्रवर्तकः। करोति सफलं जन्तोः कर्म यच्च करोति सः॥ ११॥
तस्मादनिर्वेदकरं यत्नं चेष्टेऽहमुत्तमम्। अदृष्टांश्च विचेष्यामि देशान् रावणपालितान्॥ १२॥
आपानशाला विचितास्तथा पुष्पगृहाणि च। चित्रशालाश्च विचिता भूयः क्रीडागृहाणि च॥ १३॥
निष्कुटान्तररथ्याश्च विमानानि च सर्वशः।

What, I wonder, will all the monkeys come together say to me when I have gone (to them)? They will say, "Going there, what did you accomplish, O gallant one? (Please) make it known to us." (7) Not having seen the celebrated daughter of Janaka, what reply shall I give? The time-limit (fixed by Sugrīva) having been exceeded. I shall surely await death (by abstaining from food and drink). (8) What, again, will the aged Jāmbavān and the celebrated Prince Aṅgada as well as the assembled monkeys say (to me) when I have reached the (other) end of the sea? (9) Indefatigability is the root of prosperity; indefatigability constitutes supreme happiness. I shall (therefore) resume my search (for Sitā) in those places where no search has (so far) been conducted (by me). (10) Indeed indefatigability constantly impels one to pursue all objects. Nay, it rewards with success the action of a living being which it performs. (11) I shall therefore put forth supreme effort which may restore self-reliance, and shall explore the unexplored regions protected by Rāvaṇa. (12) Banqueting halls have (already) been explored (by me) and even so gardens. Picture-galleries have also been ransacked by me and pleasure-houses too; even so, the alleys of gardens attached to houses and also all seven-storeyed buildings."

इति संचिन्त्य भूयोऽपि विचेतुमुपचक्रमे॥ १४॥
भूमीगृहांश्चैत्यगृहान् गृहातिगृहकानपि। उत्पतन् निपतंश्चापि तिष्ठन् गच्छन् पुनः क्वचित्॥ १५॥
अपवृण्वंश्च द्वाराणि कपाटान्यवघट्टयन्। प्रविशन् निष्पतंश्चापि प्रपतन्नुत्पतन्निव॥ १६॥
सर्वमप्यवकाशं स विचचार महाकपिः।
चतुरङ्गुलमात्रोऽपि नावकाशः स विद्यते। रावणान्तःपुरे तस्मिन् यं कपिर्न जगाम सः॥ १७॥
प्राकारान्तरवीथ्यश्च वेदिकाश्चैत्यसंश्रयाः। श्वभ्राश्च पुष्करिण्यश्च सर्वं तेनावलोकितम्॥ १८॥
राक्षस्यो विविधाकारा विरूपा विकृतास्तथा। दृष्टा हनुमता तत्र न तु सा जनकात्मजा॥ १९॥
रूपेणाप्रतिमा लोके परा विद्याधरस्त्रियः। दृष्टा हनुमता तत्र न तु राघवनन्दिनी॥ २०॥
नागकन्या वरारोहाः पूर्णचन्द्रनिभाननाः। दृष्टा हनुमता तत्र न तु सा जनकात्मजा॥ २१॥
प्रमथ्य राक्षसेन्द्रेण नागकन्या बलाद्धृताः। दृष्टा हनुमता तत्र न सा जनकनन्दिनी॥ २२॥
सोऽपश्यंस्तां महाबाहुः पश्यंश्चान्या वरस्त्रियः। विषसाद महाबाहुर्हनूमान् मारुतात्मजः॥ २३॥
उद्योगं वानरेन्द्राणां प्लवनं सागरस्य च। व्यर्थं वीक्ष्यानिलसुतश्चिन्तां पुनरुपागतः॥ २४॥
अवतीर्य विमानाच्च हनूमान् मारुतात्मजः। चिन्तामुपजगामाथ शोकोपहतचेतनः॥ २५॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे द्वादशः सर्गः॥ १२॥

Reflecting thus, Hanumān further began to explore basements, sheds on cross-roads and also pleasure-houses built beyond residential houses but not far from them. Springing up and down at one place, also tarrying (awhile) at another and then departing, nay, opening doors and closing them, making good his entry and coming out, descending and going up, that great monkey (Hanumān) ranged through all space, till not even the space of four fingers was left in the aforesaid gynaeceum of Rāvaṇa, which that monkey did not cover. (13—17) The lanes within the defence walls, the platforms forming the base of trees on cross-roads, chasms as well as lotus ponds—everything was explored by him. (18) Ogresses of various shapes, ugly and deformed, were (also) seen by Hanumān there; but not the aforesaid daughter of Janaka. (19) Foremost Vidyādhara women, peerless in beauty, were (also) seen there by Hanumān, but not Sītā (the delight of Śrī Rāma). (20) Daughters of Nāgas of lovely limbs, whose faces shone like the full moon, were (also) seen by Hanumān there, but not that offspring of Janaka. (21) Daughters of Nāgas, who had been forcibly borne away by Rāvaṇa (the ruler of ogres) after handling them roughly, were (also) seen by Hanumān there, but not Sītā (the delight of Janaka). (22) Not finding her even though gazing on other belles, the aforesaid Hanūmān, son of the wind-god, of mighty arms gave way to despair. (23) Finding the endeavour of the leaders of monkeys and his own leaping across the sea futile, Hanumān (the offspring of the wind-god) gave way to anxiety once more. (24) Nay, descending from the aerial car, Hanūmān, sprung from the loins of the wind-god, now fell a brooding, his understanding having been clouded by grief. (25)

Thus ends Canto Twelve in the Sundarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

◆

literary (v N) to help sb who is suffering or having problems

त्रयोदशः सर्गः

Canto XIII

Coming out of the aerial car, Puṣpaka, and not finding Sītā even on searching for her on all sides, Hanumān concludes her to have been killed. Believing that her untraceability, no matter whether it is reported to Śrī Rāma or not, may lead to disastrous consequences, Hanumān decides not to return to the mainland. Meanwhile, while he contemplates fasting till death or suicide or the killing of Rāvaṇa, he catches sight of a grove which he does not remember to have seen and before proceeding to explore it mentally invokes the succour of Ṛṣis and gods for success in his undertaking

sʌkə(r)/

विमानात् तु स संक्रम्य प्राकारं हरियूथपः। हनूमान् वेगवानासीद् यथा विद्युद् घनान्तरे॥ १॥
सम्परिक्रम्य हनुमान् रावणस्य निवेशनान्। अदृष्ट्वा जानकीं सीतामब्रवीद् वचनं कपिः॥ २॥
भूयिष्ठं लोलिता लङ्का रामस्य चरता प्रियम। न हि पश्यामि वैदेहीं सीतां सर्वाङ्गशोभनाम्॥ ३॥
पल्वलानि तटाकानि सरांसि सरितस्तथा। नद्योऽनूपवनान्ताश्च दुर्गाश्च धरणीधराः॥ ४॥
लोलिता वसुधा सर्वा न च पश्यामि जानकीम्।
इह सम्पातिना सीता रावणस्य निवेशने। आख्याता गृध्रराजेन न च सा दृश्यते न किम्॥ ५॥
किं नु सीताथ वैदेही मैथिली जनकात्मजा। उपतिष्ठेत विवशा रावणेन हृता बलात्॥ ६॥

Passing from the aerial car on to the defence wall, the agile Hanūmān, a leader of monkey hordes, for his part flashed like lightning athwart a cloud. (1) Ranging observantly through the apartments of Rāvaṇa, but not finding Sītā, Janaka's daughter (anywhere), the monkey, Hanumān, spoke (to himself) as follows:—(2)"In my attempt to do what is pleasing to Śrī Rāma Laṅkā has been explored by me many a time; yet I do not perceive Sītā, a princess of the Videha territory, who is charming of every limb. (3) Pools, ponds, lakes and streams, rivers and forest regions abounding in water as also mountains difficult of access, nay, the entire land (comprised in Laṅkā) has been scoured; but I do not find Sītā (Janaka's daughter), Sītā was reported by Sampāti, the ruler of vultures, to be here in the abode of Rāvaṇa; yet she is not to be seen. I wonder why she is not found. (4-5) Forcibly borne away by Rāvaṇa, can Sītā, the offspring of King Janaka, a princess of Mithilā and claiming her descent from the Videha kings, helplessly consort with him? (6)

क्षिप्रमुत्पततो मन्ये सीतामादाय रक्षसः। बिभ्यतो रामबाणानामन्तरा पतिता भवेत्॥ ७॥
अथवा ह्रियमाणायाः पथि सिद्धनिषेविते। मन्ये पतितमार्याया हृदयं प्रेक्ष्य सागरम्॥ ८॥
रावणस्योरुवेगेन भुजाभ्यां पीडितेन च। तया मन्ये विशालाक्ष्या त्यक्तं जीवितमार्यया॥ ९॥
उपर्युपरि सा नूनं सागरं क्रमतस्तदा। विचेष्टमाना पतिता समुद्रे जनकात्मजा॥ १०॥
आहो क्षुद्रेण चानेन रक्षन्ती शीलमात्मनः। अबन्धुर्भक्षिता सीता रावणेन तपस्विनी॥ ११॥
अथवा राक्षसेन्द्रस्य पत्नीभिरसितेक्षणा। अदुष्टा दुष्टभावाभिर्भक्षिता सा भविष्यति॥ १२॥
सम्पूर्णचन्द्रप्रतिमं पद्मपत्रनिभेक्षणम्। रामस्य ध्यायती वक्त्रं पञ्चत्वं कृपणा गता॥ १३॥
हा राम लक्ष्मणेत्येवं हायोध्ये चेति मैथिली। विलप्य बहु वैदेही न्यस्तदेहा भविष्यति॥ १४॥
अथवा निहिता मन्ये रावणस्य निवेशने। भृशं लालप्यते बाला पञ्जरस्थेव सारिका॥ १५॥
जनकस्य कुले जाता रामपत्नी सुमध्यमा। कथमुत्पलपत्राक्षी रावणस्य वशं व्रजेत्॥ १६॥

I presume she might have dropped midway from the grasp of the ogre (Rāvaṇa) as he was flying in a hurry taking Sītā (in his arms), fearing the arrows of Śrī Rāma. (7)

Or, while she was being borne away along the path of the Siddhas (a class of semi-divine beings endowed with mystic powers from their very birth), the (very) heart of the noble lady crumbled, I believe, at the sight of the sea. (8) Or I think on account of the great speed assumed by Rāvaṇa and under the pressure of his arms that large-eyed noble lady yielded up her life. (9) Surely while wriggling (in her attempt to extricate herself from the grip of Rāvaṇa) as he was flying over the sea, that daughter of Janaka dropped into the sea. (10) Or may be poor unbefriended Sītā was, while guarding her chastity, devoured by this mean Rāvaṇa (himself). (11) Or that dark-eyed innocent lady might have been eaten up by the wives of Rāvaṇa (the ruler of ogres), who were actuated by vile motives. (12) The pitiable lady met with her death contemplating on the countenance of Śrī Rāma, resembling the full moon, with lotus-like eyes. (13) Sītā (a princess of Mithilā), who claimed her descent from the Videha kings, must have cast off her body wailing a lot and crying 'O Rāma! O Lakṣmaṇa !! O Ayodhyā !!!' (14) Or having been lodged in the abode of Rāvaṇa, the youthful lady is repeatedly wailing like a caged mina. (15) How can the slender-waisted consort of Śrī Rāma, born in the line of Janaka and having eyes resembling the petals of a lotus, submit to the will of Rāvaṇa? (16)

विनष्टा वा प्रणष्टा वा मृता वा जनकात्मजा । रामस्य प्रियभार्यस्य न निवेदयितुं क्षमम् ॥१७॥
निवेद्यमाने दोषः स्याद् दोषः स्यादनिवेदने । कथं नु खलु कर्तव्यं विषमं प्रतिभाति मे॥१८॥
अस्मिन्नेवंगते कार्ये प्राप्तकालं क्षमं च किम् । भवेदिति मतिं भूयो हनुमान् प्रविचारयन्॥१९॥

"But whether Sītā is living unseen (anywhere) or has perished (by falling into the sea) or has died (due to her inability to bear separation from her lord), the news would not bear transmission to Śrī Rāma, who is fond of his wife. (17) A catastrophe (in the shape of loss of Śrī Rāma's life) may follow if the matter is reported (to Śrī Rāma) and an offence will be committed (by me in the shape of disloyalty to Śrī Rāma) in the event of my not reporting the matter (to him). How, I wonder, should I act? Both the courses appear difficult to me." (18) Hanumān (now) fell seriously a revolving once more the problem as to what would be opportune and advisable when the question as to what should be done has become so knotty. (19)

यदि सीतामदृष्ट्वाहं वानरेन्द्रपुरीमितः । गमिष्यामि ततः को मे पुरुषार्थो भविष्यति॥२०॥
ममेदं लङ्घनं व्यर्थं सागरस्य भविष्यति । प्रवेशश्चैव लङ्कायां राक्षसानां च दर्शनम् ॥२१॥
किं वा वक्ष्यति सुग्रीवो हरयो वापि संगताः । किष्किन्धामनुसम्प्राप्तं तौ वा दशरथात्मजौ॥२२॥
गत्वा तु यदि काकुत्स्थं वक्ष्यामि परुषं वचः । न दृष्टेति मया सीता ततस्त्यक्ष्यति जीवितम्॥२३॥
परुषं दारुणं तीक्ष्णं क्रूरमिन्द्रियतापनम् । सीतानिमित्तं दुर्वाक्यं श्रुत्वा स न भविष्यति॥२४॥
तं तु कृच्छ्रगतं दृष्ट्वा पञ्चत्वगतमानसम् । भृशानुरक्तमेधावी न भविष्यति लक्ष्मणः॥२५॥
विनष्टौ भ्रातरौ श्रुत्वा भरतोऽपि मरिष्यति । भरतं च मृतं दृष्ट्वा शत्रुघ्नो न भविष्यति॥२६॥
पुत्रान् मृतान् समीक्ष्याथ न भविष्यन्ति मातरः । कौसल्या च सुमित्रा च कैकेयी च न संशयः॥२७॥

(He said to himself:) "If I return to Kiṣkindhā (the capital of the ruler of monkeys) from this place without finding out Sītā, of what avail will my exertion prove to be? (20) My leaping across the sea in this way, as well as my entry into Laṅkā and my survey of the ogres will come to nought. (21) What, I wonder, will Sugrīva or the assembled monkeys or the two sons of Daśaratha tell me when I have reached Kiṣkindhā? (22) If, having gone there, I for my part communicate to Śrī Rāma (a scion of Kakutstha) the jarring news that Sītā has not been found by me, he will forthwith give up his life. (23) Hearing the harsh, severe, piercing, cruel, soul-agonizing and unpleasant tidings about Sītā, he will no longer survive. (24) Finding him reduced to straits and resolved upon dying, the extremely devoted and sagacious Lakṣmaṇa too will be no more. (25) Hearing of the

6/15009300

two (half-) brothers having perished, Bharata too will die and, hearing of Bharata being dead, Śatrughna (too) will not live. (26) Reckoning their sons to be dead, Kausalyā and Sumitrā, and Kaikeyī too will no doubt cease to be. (27)

कृतज्ञः सत्यसंधश्च सुग्रीवः प्लवगाधिपः। रामं तथागतं दृष्ट्वा ततस्त्यक्ष्यति जीवितम्॥ २८॥
दुर्मना व्यथिता दीना निरानन्दा तपस्विनी। पीडिता भर्तृशोकेन रुमा त्यक्ष्यति जीवितम्॥ २९॥
वालिजेन तु दुःखेन पीडिता शोककर्शिता। पञ्चत्वमागता राज्ञी तारापि न भविष्यति॥ ३०॥
मातापित्रोर्विनाशेन सुग्रीवव्यसनेन च। कुमारोऽप्यङ्गदस्तस्माद् विजहिष्यति जीवितम्॥ ३१॥
भर्तृजेन तु दुःखेन अभिभूता वनौकसः। शिरांस्यभिहनिष्यन्ति तलैर्मुष्टिभिरेव च॥ ३२॥
सान्त्वेनानुप्रदानेन मानेन च यशस्विना। लालिताः कपिनाथेन प्राणांस्त्यक्ष्यन्ति वानराः॥ ३३॥
न वनेषु न शैलेषु न निरोधेषु वा पुनः। क्रीडामनुभविष्यन्ति समेत्य कपिकुञ्जराः॥ ३४॥
सपुत्रदाराः सामात्या भर्तृव्यसनपीडिताः। शैलाग्रेभ्यः पतिष्यन्ति समेषु विषमेषु च॥ ३५॥
विषमुद्बन्धनं वापि प्रवेशं ज्वलनस्य वा। उपवासमथो शस्त्रं प्रचरिष्यन्ति वानराः॥ ३६॥
घोरमारोदनं मन्ये गते मयि भविष्यति। इक्ष्वाकुकुलनाशश्च नाशश्चैव वनौकसाम्॥ ३७॥

"Finding Śrī Rāma reduced to such a plight, Sugrīva, the suzerain lord of monkeys, who is grateful and true to his pledge, will forthwith yield up his life. (28) Disconsolate and distressed, miserable and cheerless, nay, stricken with grief over the death of her husband, poor Rumā (too) will surrender her life. (29) Stricken with agony caused by the death of Vālī, nay, emaciated through grief and resolved upon dying, Queen Tārā (Vālī's widow) either would no longer survive. (30) Consequent on the death of his parents and the calamity that befalls Sugrīva, Prince Aṅgada too will thereupon surrender his life. (31) Overwhelmed by agony caused by the loss of their master, the monkeys (lit., denizens of the forest) for their part will smite their (own) heads with their palms and fists as well.(32) Having been cherished by the illustrious lord of monkeys with friendly inquiries gifts and honour, the monkeys will give up the ghost. (33) Coming together the foremost among the monkeys will no longer indulge in sports in woodlands, on mountains and in covered places (such as caves). (34) Stricken with agony on the death of their master, they will fall down with their sons and wives as well as with their ministers from the mountain-tops on even or rugged grounds. (35) (Nay) the monkeys will swallow poison, or even hang themselves or enter the fire or take to fasting (till death) or fall back upon their own weapons (to bring about their death). (36) I think a terrible wail will be set up on my return (to Kiṣkindhā), nay, the destruction of the race of Ikṣwāku as also the extirpation of monkeys (lit., denizens of the forest) will follow. (37)

सोऽहं नैव गमिष्यामि किष्किन्धां नगरीमितः। नहि शक्ष्याम्यहं द्रष्टुं सुग्रीवं मैथिलीं विना॥ ३८॥
मय्यगच्छति चेहस्थे धर्मात्मानौ महारथौ। आशया तौ धरिष्येते वानराश्च तरस्विनः॥ ३९॥
हस्तादानो मुखादानो नियतो वृक्षमूलिकः। वानप्रस्थो भविष्यामि ह्यदृष्ट्वा जनकात्मजाम्॥ ४०॥
सागरानूपजे देशे बहुमूलफलोदके। चितिं कृत्वा प्रवेक्ष्यामि समिद्धमरणीसुतम्॥ ४१॥
उपविष्टस्य वा सम्यग् लिङ्गिनं साधयिष्यतः। शरीरं भक्षयिष्यन्ति वायसाः श्वापदानि च॥ ४२॥
इदमप्यृषिभिर्दृष्टं निर्याणमिति मे मतिः। सम्यगापः प्रवेक्ष्यामि न चेत् पश्यामि जानकीम्॥ ४३॥
सुजातमूला सुभगा कीर्तिमाला यशस्विनी। प्रभग्ना चिररात्राय मम सीतामपश्यतः॥ ४४॥
तापसो वा भविष्यामि नियतो वृक्षमूलिकः। नेतः प्रतिगमिष्यामि तामदृष्ट्वासितेक्षणाम्॥ ४५॥
यदि तु प्रतिगच्छामि सीतामनधिगम्य ताम्। अङ्गदः सहितः सर्वैर्वानरैर्न भविष्यति॥ ४६॥
विनाशे बहवो दोषा जीवन् प्राप्नोति भद्रकम्। तस्मात् प्राणान् धरिष्यामि ध्रुवो जीवति संगमः॥ ४७॥

Situated as I am, I shall on no account return to the city of Kiṣkindhā from this place; for I shall not be able to see Sugrīva without (tracing out) Sītā (the princess of

[illegible]

Mithilā). (38) If I do not return and continue at this place, those two great car-warriors (Śrī Rāma and Lakṣmaṇa), who have set their mind on virtue, will preserve their lives as also the agile monkeys, full of hope (for my return). (39) Subsisting on whatever comes to my hands or whatever comes to my mouth (through another's will), (nay) self-restrained, and resting at the foot of trees, I shall actually live as a hermit on my not discovering the daughter of Janaka. (40) (Or) preparing a funeral pile on a (piece of) watery land adjoining the sea (so that my ashes may be washed away by the waves of the sea) and (as such) abounding in roots, fruits and water, I shall enter a flaming fire (produced by rubbing two wooden sticks together). (41) Or crows and beasts of prey will eat up my body when I have sat down for fasting till death and am engaged in my attempt to extricate the soul (encased in the subtle body, which constitutes the Liṅga or invariable concomitant of an embodied soul) from the body. (42) If I do not find Sītā (Janaka's daughter), I shall enter the waters for good; for this way of departure (from this world) has also been recognized by the seers: such is my belief. (43) Since I have not found out Sītā even after a long time, the garland of my glory—which had a lovely beginning (in the shape of my role as Sugrīva's messenger to Śrī Rāma, which paved the way for the alliance between the two), (nay) which conferred good fortune (on Sugrīva) and which endowed me with fame (as a confidante of Śrī Rāma entrusted with the duty of delivering his message alongwith his signet ring to his beloved spouse separated from him)—has been snapped. (44) Or I shall turn out to be an ascetic living at the foot of trees and remaining self-restrained. (In any case) I shall not return from this place without seeing the dark-eyed Sītā.(45) If, however, I go back without finding the celebrated Sītā, Prince Aṅgada with the other monkeys will cease to be. (46) There are numerous evils attending self-destruction; a man continuing to live attains good fortune (sooner or later). I shall therefore preserve my life; (for) attainment of happiness is (more or less) certain if one continues to live." (47)

एवं बहुविधं दुःखं मनसा धारयन् बहु। नाध्यगच्छत् तदा पारं शोकस्य कपिकुञ्जरः॥ ४८॥
ततो विक्रममासाद्य धैर्यवान् कपिकुञ्जरः।
रावणं वा वधिष्यामि दशग्रीवं महाबलम्। काममस्तु हृता सीता प्रत्याचीर्णं भविष्यति॥ ४९॥
अथवैनं समुत्क्षिप्य उपर्युपरि सागरम्। रामायोपहरिष्यामि पशुं पशुपतेरिव॥ ५०॥
इति चिन्तासमापन्नः सीतामनधिगम्य ताम्। ध्यानशोकपरीतात्मा चिन्तयामास वानरः॥ ५१॥
यावत् सीतां न पश्यामि रामपत्नीं यशस्विनीम्। तावदेतां पुरीं लङ्कां विचिनोमि पुनः पुनः॥ ५२॥
सम्पातिवचनाच्चापि रामं यद्यानयाम्यहम्। अपश्यन् राघवो भार्यां निर्दहेत् सर्ववानरान्॥ ५३॥
इहैव नियताहारो वत्स्यामि नियतेन्द्रियः। न मत्कृते विनश्येयुः सर्वे ते नरवानराः॥ ५४॥
अशोकवनिका चापि महतीयं महाद्रुमा। इमामधिगमिष्यामि नहीयं विचिता मया॥ ५५॥
वसून् रुद्रांस्तथाऽऽदित्यानश्विनौ मरुतोऽपि च। नमस्कृत्वा गमिष्यामि रक्षसां शोकवर्धनः॥ ५६॥
जित्वा तु राक्षसान् देवीमिक्ष्वाकुकुलनन्दिनीम्। सम्प्रदास्यामि रामाय सिद्धीमिव तपस्विने॥ ५७॥

Conceiving with his mind a good deal of trouble of various kinds in this way, Hanumān (an elephant among monkeys) could not reach the end of his grief at that time. (48) Then, recalling his prowess, the courageous Hanumān (an elephant among the monkeys) said to himself, "Or I shall make short work of the ten-headed Rāvaṇa, who is endowed with extraordinary might. It does not matter if Sītā has been abducted; her abduction will be avenged by me (in that way). (49) Or, lifting him up and carrying him across the sea, I shall offer him to Śrī Rāma a sacrificial animal as it were to Lord Rudra (the god of destruction)." (50) Thus overwhelmed with uneasiness due to his failing to find out the celebrated Sītā, the monkey (Hanumān), whose mind was overcome with anxiety and grief, reflected (as follows):—(51) "I shall explore the city of Laṅkā again and again as long as I do not find out Sītā, the illustrious consort of Śrī Rāma. (52) Even if I fetch Śrī Rāma (here) on the strength of Sampāti's words, Śrī Rāma (a scion of Raghu) may burn all monkeys (with the fire of his wrath) on not beholding his spouse. (53) (Therefore) I shall (continue to) live at this very place (Laṅkā) on a regulated diet with my senses under control. Let not all men and monkeys perish for my fault. (54) Here is a large grove too of Aśoka trees, containing gigantic trees. I shall (now) explore it since it has not been scoured by me (so far). (55) Having saluted the (eight) Vasus (a class of gods), the (eleven) Rudras as well as the (twelve) Ādityas (sons of Aditi), the two Aświns (the twin-born physicians of gods) as also the (forty-nine) wind-gods, I shall proceed (to ransack the Aśoka garden), and (thereby) intensify the grief of the ogres. (56) Again, having conquered the ogres, I shall hand over the godlike Sītā, the delight of Ikṣwāku's race, to Śrī Rāma (even) as success is conferred on an ascetic (by a goddess pleased with his austerities)." (57)

स मुहूर्तमिव ध्यात्वा चिन्ताविग्रथितेन्द्रियः । उदतिष्ठन्महाबाहुर्हनूमान् मारुतात्मजः ॥ ५८ ॥
नमोऽस्तु रामाय सलक्ष्मणाय देव्यै च तस्यै जनकात्मजायै ।
नमोऽस्तु रुद्रेन्द्रयमानिलेभ्यो नमोऽस्तु चन्द्राग्निमरुद्गणेभ्यः ॥ ५९ ॥
स तेभ्यस्तु नमस्कृत्वा सुग्रीवाय च मारुतिः । दिशः सर्वाः समालोक्य सोऽशोकवनिकां प्रति ॥ ६० ॥
स गत्वा मनसा पूर्वमशोकवनिकां शुभाम् । उत्तरं चिन्तयामास वानरो मारुतात्मजः ॥ ६१ ॥

Having reflected a while as it were, celebrated Hanūmān, that mighty armed son of the wind-god, whose senses had been enfeebled through anxiety, got up (and said:) (58) "Hail to Śrī Rāma accompanied by Lakṣmaṇa, as well as to that godlike lady an offspring of King Janaka! Salutations to Rudra (the god of destruction), Indra (the ruler of gods), Yama (the god of retribution) and the wind-god (my father) and hail to the moon-god, the god of fire and the (forty-nine) wind-gods!" (59) Having paid reverence to the aforesaid as well as to Sugrīva (his master), and surveying all the quarters, Hanumān, that son of the wind-god, for his part (mentally) proceeded towards the Aśoka grove. (60) Having mentally reached the splendid Aśoka grove in the first instance, the monkey, Hanumān (an offspring of the wind-god) envisaged the future (as follows):—(61)

ध्रुवं तु रक्षोबहुला भविष्यति वनाकुला । अशोकवनिका पुण्या सर्वसंस्कारसंस्कृता ॥ ६२ ॥
रक्षिणश्चात्र विहिता नूनं रक्षन्ति पादपान् । भगवानपि विश्वात्मा नातिक्षोभं प्रवायति ॥ ६३ ॥
संक्षिप्तोऽयं मयाऽऽत्मा च रामार्थे रावणस्य च । सिद्धिं दिशन्तु मे सर्वे देवाः सर्षिगणास्त्विह ॥ ६४ ॥
ब्रह्मा स्वयम्भूर्भगवान् देवाश्चैव तपस्विनः । सिद्धिमग्निश्च वायुश्च पुरुहूतश्च वज्रभृत् ॥ ६५ ॥
वरुणः पाशहस्तश्च सोमादित्यौ तथैव च । अश्विनौ च महात्मानौ मरुतः सर्व एव च ॥ ६६ ॥
सिद्धिं सर्वाणि भूतानि भूतानां चैव यः प्रभुः । दास्यन्ति मम ये चान्येऽप्यदृष्टाः पथि गोचराः ॥ ६७ ॥
तदुन्नसं पाण्डुरदन्तमव्रणं शुचिस्मितं पद्मपलाशलोचनम् ।
द्रक्ष्ये तदार्यावदनं कदा न्वहं प्रसन्नताराधिपतुल्यवर्चसम् ॥ ६८ ॥
क्षुद्रेण हीनेन नृशंसमूर्तिना सुदारुणालंकृतवेषधारिणा ।
बलाभिभूता ह्यबला तपस्विनी कथं नु मे दृष्टिपथेऽद्य सा भवेत् ॥ ६९ ॥
इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे त्रयोदशः सर्गः ॥ १३ ॥

"Surely the Aśoka grove must be guarded by many ogres and surrounded by forests, and must be sacred and also cultured with all cultivating processes (such as breaking up the ground and uprooting weeds). (62) Nay, the guards posted there undoubtedly protect the trees, so that the all-pervading and powerful wind too does not blow freely with unusual violence. (63) In the interests of Śrī Rāma and also in order to avoid the gaze of Rāvaṇa this body has been contracted by me; let all the gods alongwith hosts of Ṛṣis (the seers of Vedic Mantras) for their part grant success to me in this undertaking. (64) May the glorious self-born Brahmā (the creator) as well as (other) gods and ascetics, nay, the god of fire and the wind-god and Indra (who is invoked by many), the wielder of the thunderbolt, grant success to me! (65) Varuṇa (the god of water), who carries a noose in his hand, and even so the moon-god and the sun-god, and likewise the two high-souled Aświns and all the (forty-nine) wind-gods, all created beings as well as Lord Viṣṇu, who is the Lord of (all) created beings, and also other gods who may fall on the way, whether seen or even unseen, will bestow success on me. (66-67) I wonder when I shall (be able to) behold that unscarred face of the aforesaid noble lady, with a prominent nose, white teeth, bright smiles and eyes resembling lotus-petals and vying in splendour with a cloudless moon (the lord of stars)? (68) How on earth will that helpless and pitiable lady, overpowered with might by the mean and vile Rāvaṇa of noxious form, who, though savage, assumes an ornamented form, fall within the range of my sight today?" (69)

Thus ends Canto Thirteen in the Sundarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

चतुर्दशः सर्गः

Canto XIV

Leaping down to the enclosure of the Aśoka grove and watching the loveliness of the grove from the top of the wall, Hanumān enters the grove and, leaping from tree to tree in the course of his search for Sītā, catches sight of an Aśoka tree. Espying a stream running beside it and expecting that Sītā might turn up on the bank of the stream to say her Sandhyā prayers, he takes up his position on that Aśoka tree, hiding himself behind its leafy boughs

स मुहूर्तमिव ध्यात्वा मनसा चाधिगम्य ताम्। अवप्लुतो महातेजाः प्राकारं तस्य वेश्मनः॥ १॥
स तु संहृष्टसर्वाङ्गः प्राकारस्थो महाकपिः। पुष्पिताग्रान् वसन्तादौ ददर्श विविधान् द्रुमान्॥ २॥
सालानशोकान् भव्यांश्च चम्पकांश्च सुपुष्पितान्। उद्दालकान् नागवृक्षांश्चूतान् कपिमुखानपि॥ ३॥
तथाऽऽम्रवणसम्पन्नाँल्लताशतसमन्वितान्। ज्यामुक्त इव नाराचः पुप्लुवे वृक्षवाटिकाम्॥ ४॥
स प्रविश्य विचित्रां तां विहगैरभिनादिताम्। राजतैः काञ्चनैश्चैव पादपैः सर्वतो वृताम्॥ ५॥
विहगैर्मृगसंघैश्च विचित्रां चित्रकाननाम्। उदितादित्यसंकाशां ददर्श हनुमान् बली॥ ६॥
वृतां नानाविधैर्वृक्षैः पुष्पोपगफलोपगैः। कोकिलैर्भृङ्गराजैश्च मत्तैर्नित्यनिषेविताम्॥ ७॥
प्रहृष्टमनुजां काले मृगपक्षिमदाकुलाम्। मत्तबर्हिणसंघुष्टां नानाद्विजगणायुताम्॥ ८॥

Reflecting awhile (as to how he should reach the Aśoka grove) and reaching Sītā mentally, Hanumān (who was endowed with extraordinary energy) leapt from the defence wall of the palace on to the enclosure of the Aśoka grove. (1) Stationed on the (said) enclosure, with all his limbs thrilled (with joy at the prospect of finding Sītā in the grove), that great monkey for his part found the various trees—viz., sal, Aśoka, Bhavya and Campaka, which were in full blossom, as well as Uddālaka, Nāgakesara and mango trees with their fruits crimson as the snout of a monkey—surrounded with clumps of mango trees and intertwined with hundreds of climbers, and covered at the extremities with flowers, it being the beginning of spring. (Nay) like an arrow shot from a bow-string (by Śrī Rāma), he leapt into the grove. (2—4) Penetrating deep into it, the mighty Hanumān surveyed that marvellous grove, which was rendered noisy by birds, was surrounded on all sides with golden and silvery trees and looked variegated with birds and herds of deer; which consisted of lovely thickets and (with its reddish flowers) appeared (red) like the sun just risen; (nay) which was fringed with trees of various kinds laden with flowers and fruits, and was ever inhabited by cuckoos and king bees in heat; which filled men with delight at all times and overwhelmed deer and birds with heat and which was made noisy by peacocks in heat and was full of birds of every species. (5—8)

मार्गमाणो वरारोहां राजपुत्रीमनिन्दिताम्। सुखप्रसुप्तान् विहगान् बोधयामास वानरः॥ ९ ॥
उत्पतद्भिर्द्विजगणैः पक्षैर्वातैः समाहताः। अनेकवर्णा विविधा मुमुचुः पुष्पवृष्टयः॥ १० ॥
पुष्पावकीर्णः शुशुभे हनूमान् मारुतात्मजः। अशोकवनिकामध्ये यथा पुष्पमयो गिरिः॥ ११ ॥
दिशः सर्वाभिधावन्तं वृक्षखण्डगतं कपिम्। दृष्ट्वा सर्वाणि भूतानि वसन्त इति मेनिरे॥ १२ ॥
वृक्षेभ्यः पतितैः पुष्पैरवकीर्णा पृथग्विधैः। रराज वसुधा तत्र प्रमदेव विभूषिता॥ १३ ॥
तरस्विना ते तरवस्तरसा बहु कम्पिताः। कुसुमानि विचित्राणि ससृजुः कपिना तदा॥ १४ ॥
निर्धूतपत्रशिखराः शीर्णपुष्पफलद्रुमाः। निक्षिप्तवस्त्राभरणा धूर्ता इव पराजिताः॥ १५ ॥
हनूमता वेगवता कम्पितास्ते नगोत्तमाः। पुष्पपत्रफलान्याशु मुमुचुः फलशालिनः॥ १६ ॥
विहंगसंघैर्हीनास्ते स्कन्धमात्राश्रया द्रुमाः। बभूवुरगमाः सर्वे मारुतेन विनिर्धुताः॥ १७ ॥
विधूतकेशी युवतिर्यथा मृदितवर्णका। निपीतशुभदन्तोष्ठी नखैर्दन्तैश्च विक्षता॥ १८ ॥
तथा लाङ्गूलहस्तैस्तु चरणाभ्यां च मर्दिता। तथैवाशोकवनिका प्रभग्नवनपादपा॥ १९ ॥
महालतानां दामानि व्यधमत् तरसा कपिः। यथा प्रावृषि वेगेन मेघजालानि मारुतः॥ २० ॥

While searching for that irreproachable princess of excellent limbs, the monkey woke the birds sweetly lying asleep. (9) Buffeted by flocks of birds with winds while moving on their wings, the trees (in the Aśoka grove) released showers of flowers of various kinds and various colours. (10) Covered with those flowers, Hanūmān, sprung from the loins of the wind-god, looked charming like a mountain of flowers in the midst of the Aśoka grove. (11) Beholding the monkey stationed in a cluster of trees after running in all directions, all living beings (in the Aśoka garden) thought that it was Spring (incarnate). (12) Strewn with flowers of various kinds fallen from the trees, the earth there shone like a young woman richly adorned. (13) Shaken with violence in diverse ways by the impetuous monkey, the aforesaid trees shed blooms of diverse kinds at that time.(14) With their tops shorn of leaves and their blossom and fruit fallen, the trees stood like gamblers who, having lost their game, had staked (even) their raiment and ornaments. (15) Shaken by the impetuous Hanūmān, those excellent trees, adorned with fruit, speedily shed their blossom, leaves and fruit. (16) Deserted by flocks of birds and depended upon by their boughs alone, all the trees, when violently shaken, became unworthy of being approached. (17) Battered by the tail and hands as well as by the feet (of Hanumān) and with its trees shattered, the Aśoka grove looked exactly like a young woman whose locks have been thrown into disorder, whose Tilaka (sacred mark on the forehead) has been effaced, whose lips illumined by her bright teeth have been deprived of their colour (by being kissed again and again) and who has been dug into with nails and bitted with teeth.(18-19) The monkey in his impetuosity snapped the clusters of thick climbers (even) as the wind scatters masses of clouds in its onrush during the rains. (20)

स तत्र मणिभूमीश्च राजतीश्च मनोरमाः। तथा काञ्चनभूमीश्च विचरन् ददृशे कपिः॥ २१ ॥
वापीश्च विविधाकाराः पूर्णाः परमवारिणा। महार्हैर्मणिसोपानैरुपपन्नास्ततस्ततः ॥ २२ ॥
मुक्ताप्रवालसिकताः स्फाटिकान्तरकुट्टिमाः। काञ्चनैस्तरुभिश्चित्रैस्तीरजैरुपशोभिताः ॥ २३ ॥
बुद्धपद्मोत्पलवनाश्चक्रवाकोपशोभिताः। नत्यूहरुतसंघुष्टा हंससारसनादिताः॥ २४ ॥

दीर्घाभिर्द्रुमयुक्ताभिः सरिद्भिश्च समन्ततः। अमृतोपमतोयाभिः शिवाभिरुपसंस्कृताः॥ २५॥
लताशतैरवतताः संतानकुसुमावृताः। नानागुल्मावृतवनाः करवीरकृतान्तराः॥ २६॥

Ranging in that grove, the monkey beheld soul-ravishing grounds paved with gems and plated with silver and gold. (21) He also beheld at different places ponds of different shapes, which were full of excellent water and provided with costly steps of gems; which were distinguished by sands of pearls and corals and bottoms of crystals and were embellished with lovely golden trees growing on their margin; which contained beds of open lotuses and lilies, were adorned with Cakrawākas (red geese), and resonant with the notes of Cātaka birds and were made noisy by swans and cranes; which were fed on all sides with broad and delightful streams containing nectar-like water and bordered by trees; which were screened by hundreds of creepers and covered with flowers of Santāna (a species of celestial wish-yielding trees); whose water was surrounded with shrubs of various kinds and which could be peeped into through Karavīra trees, which served as air-holes. (22—26)

ततोऽम्बुधरसंकाशं प्रवृद्धशिखरं गिरिम्। विचित्रकूटं कूटैश्च सर्वतः परिवारितम्॥ २७॥
शिलागृहैरवततं नानावृक्षसमावृतम्। ददर्श कपिशार्दूलो रम्यं जगति पर्वतम्॥ २८॥
ददर्श च नगात् तस्मान्नदीं निपतितां कपिः। अङ्कादिव समुत्पत्य प्रियस्य पतितां प्रियाम्॥ २९॥
जले निपतिताग्रैश्च पादपैरुपशोभिताम्। वार्यमाणामिव क्रुद्धां प्रमदां प्रियबन्धुभिः॥ ३०॥
पुनरावृत्ततोयां च ददर्श स महाकपिः। प्रसन्नामिव कान्तस्य कान्तां पुनरुपस्थिताम्॥ ३१॥

Then Hanumān (a tiger among monkeys) sighted a mountain closely resembling a cloud (laden with moisture), with elevated and charming peaks and surrounded on all sides with (other) mountain-tops, which was dotted with caves and covered with trees of every species and was (reckoned as) a lovely mountain on earth. (27-28) The monkey (further) beheld a stream fallen from that mountain like a beloved wife fallen (in rage) with a bound from the lap of her loved one, and adorned with trees whose boughs had bent down to the level of water, and (thus) looking like an enraged young woman (leaving her loved one) being detained by her near and dear ones. (29-30) Again the great monkey saw the stream of the river turned back (due to its being impeded in its course by the aforesaid boughs), showing as if (the beloved wife had returned (duly) reconciled to her loved one. (31)

तस्यादूरात् स पद्मिन्यो नानाद्विजगणायुताः। ददर्श कपिशार्दूलो हनूमान् मारुतात्मजः॥ ३२॥
कृत्रिमां दीर्घिकां चापि पूर्णां शीतेन वारिणा। मणिप्रवरसोपानां मुक्तासिकतशोभिताम्॥ ३३॥
विविधैर्मृगसंघैश्च विचित्रां चित्रकाननाम्। प्रासादैः सुमहद्भिश्च निर्मितैर्विश्वकर्मणा॥ ३४॥
काननैः कृत्रिमैश्चापि सर्वतः समलंकृताम्। ये केचित् पादपास्तत्र पुष्पोपगफलोपगाः॥ ३५॥
सच्छत्राः सवितर्दीकाः सर्वे सौवर्णवेदिकाः। लताप्रतानैर्बहुभिः पर्णैश्च बहुभिर्वृताम्॥ ३६॥
काञ्चनीं शिंशपामेकां ददर्श स महाकपिः। वृतां हेममयीभिस्तु वेदिकाभिः समन्ततः॥ ३७॥
सोऽपश्यद् भूमिभागांश्च नगप्रस्रवणानि च। सुवर्णवृक्षानपरान् ददर्श शिखिसंनिभान्॥ ३८॥
तेषां द्रुमाणां प्रभया मेरोरिव महाकपिः। अमन्यत तदा वीरः काञ्चनोऽस्मीति सर्वतः॥ ३९॥
तान् काञ्चनान् वृक्षगणान् मारुतेन प्रकम्पितान्। किङ्किणीशतनिर्घोषान् दृष्ट्वा विस्मयमागमत्॥ ४०॥
सुपुष्पिताग्रान् रुचिरांस्तरुणाङ्कुरपल्लवान्।

Not far from that mountain, the aforesaid Hanūmān, an offspring of the wind-god and a tiger among monkeys, sighted lotus-ponds crowded with birds of every species. (32) Nay, he also beheld an artificial oblong pond full of cool water, provided with steps made of excellent gems and enriched with sands in the form of pearls, nay, which looked charming with various herds of deer, was surrounded by manifold thickets and lined with huge mansions constructed by Viśwakarmā (the architect of gods) and which was duly adorned on all sides with artificial woods. Whatever trees there were, laden with flowers and fruit, were crowned with boughs which spread like an umbrella and were all provided (at their foot) with platforms having (smaller) golden platforms above. That mighty monkey (then) sighted a singular golden Śiṁśapā (Aśoka) tree intertwined with numerous clusters of climbers and clothed with abundant leaves, and actually surrounded on all sides by golden daises. (33—37) He (also) beheld stretches of (open) land and mountain springs as well as other golden trees resplendent as fire. (38) Enveloped by the effulgence of those trees, which resembled the brilliance of Mount Meru (the golden mountain), the hero thought himself to be golden all round. (39) Hanumān was wonderstruck to behold the aforesaid clusters of splendid golden trees with their crests in full blossom and bristling with young shoots and leaves—trees which, when violently shaken by the wind, emitted a sound like the tinkling of hundreds of ornaments for the waist with tiny bells fastened to them.

तामारुह्य महावेगः शिंशपां पर्णसंवृताम्॥ ४१ ॥
इतो द्रक्ष्यामि वैदेहीं रामदर्शनलालसाम्। इतश्चेतश्च दुःखार्तां सम्पतन्तीं यदृच्छया॥ ४२ ॥
अशोकवनिका चेयं दृढं रम्या दुरात्मनः। चन्दनैश्चम्पकैश्चापि बकुलैश्च विभूषिता॥ ४३ ॥
इयं च नलिनी रम्या द्विजसंघनिषेविता। इमां सा राजमहिषी नूनमेष्यति जानकी॥ ४४ ॥
सा रामा राजमहिषी राघवस्य प्रिया सती। वनसंचारकुशला ध्रुवमेष्यति जानकी॥ ४५ ॥
अथवा मृगशावाक्षी वनस्यास्य विचक्षणा। वनमेष्यति साद्येह रामचिन्तासुकर्शिता॥ ४६ ॥
रामशोकाभिसंतप्ता सा देवी वामलोचना। वनवासरता नित्यमेष्यते वनचारिणी॥ ४७ ॥
वनेचराणां सततं नूनं स्पृहयते पुरा। रामस्य दयिता चार्या जनकस्य सुता सती॥ ४८ ॥
संध्याकालमनाः श्यामा ध्रुवमेष्यति जानकी। नदीं चेमां शुभजलां संध्यार्थे वरवर्णिनी॥ ४९ ॥
तस्याश्चाप्यनुरूपेयमशोकवनिका शुभा। शुभायाः पार्थिवेन्द्रस्य पत्नी रामस्य सम्मता॥ ५० ॥
यदि जीवति सा देवी ताराधिपनिभानना। आगमिष्यति सावश्यमिमां शीतजलां नदीम्॥ ५१ ॥
एवं तु मत्वा हनुमान् महात्मा प्रतीक्षमाणो मनुजेन्द्रपत्नीम्।
अवेक्षमाणश्च ददर्श सर्वं सुपुष्पिते पर्णघने निलीनः॥ ५२ ॥
इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे चतुर्दशः सर्गः ॥ १४॥

Climbing up that Śiṁśapā tree covered with leaves, Hanumān (who was full of great impetuosity) reflected as follows:—"From this position I shall look out for Sītā (a princess of the Videha territory), who is sighing for Śrī Rāma's sight and who, stricken with sorrow; must be wandering aimlessly to and fro. (40—42) Nay, this Aśoka grove of the evil-minded Rāvaṇa is highly delightful and is richly adorned with sandalwood and Campaka—as well as with Bakula trees. (43) Here is a lovely lotus-pond, frequented by flocks of birds. Queen Sītā (daughter of Janaka) will undoubtedly seek it. (44) Bereft of Śrī Rāma, the aforesaid Queen Sītā (daughter of Janaka), ever beloved of Śrī Rāma (a scion of Raghu), and accustomed to roaming in woods, will surely walk to this place. (45) Or that fawn-eyed lady, who is conversant with the beauties of this forest, will seek this forest at this spot today, greatly emaciated as she is by the thought of Śrī Rāma. (46) Sore stricken with grief on account of separation from Śrī Rāma, that fair-eyed lady, who is ever fond of dwelling in woods and is used to roving in forests, will turn up this side. (47) Nay, the noble and virtuous daughter of Janaka, the beloved spouse of Śrī Rāma perpetually loved heretofore the denizens of the grove without doubt. (48) Intent on the devotions pertaining to the (morning and evening) twilights, the fair-complexioned daughter of Janaka, who (ever) looks as though she were (only) sixteen years old, will surely seek this stream of translucent water for the sake of her (morning) ablutions and devotions. (49) Nay, this magnificent Aśoka grove is also worthy of that charming lady, who is the highly esteemed consort of Śrī Rāma, the king of the rulers of the earth. (50) If that godlike lady, whose countenance resembles the moon (the suzerain lord of stars), is surviving, she will undoubtedly visit this stream of cool waters." (51) Pondering thus and expecting Sītā (the consort of a ruler of men), nay, looking all round (in search of her) while remaining concealed on that tree in full blossom and thick with leaves, the high-souled Hanumān surveyed the entire grove. (52)

Thus ends Canto Fourteen in the Sundarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

पञ्चदशः सर्गः

Canto XV

Casting his eyes all round while remaining perched on the top of that Śiṁśapā tree, Hanumān catches sight of Sītā in a temple and recognizes her by virtue of her characteristics and age

स वीक्षमाणस्तत्रस्थो मार्गमाणश्च मैथिलीम्। अवेक्षमाणश्च महीं सर्वां तामन्ववैक्षत॥ १॥
संतानकलताभिश्च पादपैरुपशोभिताम्। दिव्यगन्धरसोपेतां सर्वतः समलंकृताम्॥ २॥
तां स नन्दनसंकाशां मृगपक्षिभिरावृताम्। हर्म्यप्रासादसम्बाधां कोकिलाकुलनिःस्वनाम्॥ ३॥
काञ्चनोत्पलपद्माभिर्वापीभिरुपशोभिताम्। बह्वासनकुथोपेतां बहुभूमिगृहायुताम्॥ ४॥
सर्वर्तुकुसुमै रम्यैः फलवद्भिश्च पादपैः। पुष्पितानामशोकानां श्रिया सूर्योदयप्रभाम्॥ ५॥
प्रदीप्तामिव तत्रस्थो मारुतिः समुदैक्षत। निष्पत्रशाखां विहगैः क्रियमाणामिवासकृत्॥ ६॥
विनिष्पतद्भिः शतशश्चित्रैः पुष्पावतंसकैः। समूलपुष्परचितैरशोकैः शोकनाशनैः॥ ७॥
पुष्पभारातिभारैश्च स्पृशद्भिरिव मेदिनीम्। कर्णिकारैः कुसुमितैः किंशुकैश्च सुपुष्पितैः॥ ८॥
स देशः प्रभया तेषां प्रदीप्त इव सर्वतः।

Glancing all round while remaining perched on that tree, and surveying the ground (below) in quest of Sītā (the princess of Mithilā), Hanumān explored the entire Aśoka grove. (1) Seated there, Hanumān (son of the wind-god surveyed the Aśoka grove, which was adorned with trees intertwined with Santānaka climbers, and enriched with celestial odours and delicious substances, and had been decorated on all sides, and (as such) closely resembled the Nandana grove (in paradise); which was full of animals and birds and crowded with mansions and palaces and resounded with the notes of cuckoos; which was graced with large oblong wells containing golden water-lilies, and lotuses furnished with numerous seats and carpets and provided with many-storeyed buildings; which was embellished with lovely trees flowering in every season and laden with fruit and which in virtue of the loveliness of Aśoka trees in blossom scattered the splendour of sunrise and looked inflamed as it were, and the boughs of whose trees were being repeatedly divested of their leaves as it were by birds even as they flew away from them (and again perched on them). Adorned with wonderful Aśoka trees, which by virtue of their crest-like flowers falling down in hundreds appeared as though made of flowers from their very roots and dispelled (all) grief—as well as with Karṇikāra trees in blossom, which, bending (as they did) under the heavy weight of their clusters of flowers, seemed to touch the ground, and with Kiṁśuka trees in full blossom, that region was ablaze as it were on all sides with their brilliance.

पुंनागाः सप्तपर्णाश्च चम्पकोद्दालकास्तथा॥ ९॥

विवृद्धमूला बहवः शोभन्ते स्म सुपुष्पिताः। शातकुम्भनिभाः केचित् केचिदग्निशिखप्रभाः॥ १०॥
नीलाञ्जननिभाः केचित् तत्राशोकाः सहस्रशः। नन्दनं विबुधोद्यानं चित्रं चैत्ररथं यथा॥ ११॥
अतिवृत्तमिवाचिन्त्यं दिव्यं रम्यश्रियायुतम्। द्वितीयमिव चाकाशं पुष्पज्योतिर्गणायुतम्॥ १२॥

पुष्परत्नशतैश्चित्रं पञ्चमं सागरं तथा। सर्वर्तुपुष्पैर्निचितं पादपैर्मधुगन्धिभिः॥ १३॥
नानानिनादैरुद्यानं रम्यं मृगगणद्विजैः। अनेकगन्धप्रवहं पुण्यगन्धं मनोहरम्॥ १४॥
शैलेन्द्रमिव गन्धाढ्यं द्वितीयं गन्धमादनम्।

Numerous Punnāga and Saptaparṇa trees as also Campakas and Uddālakas in full blossom, whose roots had assumed great dimensions, were spreading their charm (in that grove). Aśoka trees stood (there) in thousands, some of which shone brightly as gold, others were resplendent as flames of fire, while still others were dark as collyrium. The (Aśoka) garden was delightful as the Nandana, the garden of gods, and lovely as the Caitraratha grove (of Kubera), nay, far superior to the two aforesaid groves as it were, and was inconceivable, wonderful and invested with a charming splendour. Spangled with hosts of luminaries in the form of flowers, it was a second firmament as it were, and enchanting like a fifth ocean (besides the four oceans bounding the earth according to the ancient geography) with hundreds of precious stones in the form of its flowers. Hanumān (also) beheld a garden (forming part of the Aśoka grove), full of trees blooming in every season and diffusing a sweet fragrance, (nay) delightful on account of its herds of animals and birds—which emitted cries of various kinds—which scattered many odours and ravished the mind with its holy scents and which was like another Gandhamādana, the lord of mountains, rich in odours.

अशोकवनिकायां तु तस्यां वानरपुंगवः॥ १५॥
स ददर्शाविदूरस्थं चैत्यप्रासादमूर्जितम्। मध्ये स्तम्भसहस्रेण स्थितं कैलासपाण्डुरम्॥ १६॥
प्रवालकृतसोपानं तप्तकाञ्चनवेदिकम्। मुष्णन्तमिव चक्षूंषि द्योतमानमिव श्रिया॥ १७॥
निर्मलं प्रांशुभावत्वादुल्लिखन्तमिवाम्बरम्। ततो मलिनसंवीतां राक्षसीभिः समावृताम्॥ १८॥
उपवासकृशां दीनां निःश्वसन्तीं पुनः पुनः। ददर्श शुक्लपक्षादौ चन्द्ररेखामिवामलाम्॥ १९॥
मन्दप्रख्यायमानेन रूपेण रुचिरप्रभाम्। पिनद्धां धूमजालेन शिखामिव विभावसोः॥ २०॥
पीतेनैकेन संवीतां क्लिष्टेनोत्तमवाससा। सपङ्कामनलंकारां विपद्मामिव पद्मिनीम्॥ २१॥
पीडितां दुःखसंतप्तां परिक्षीणां तपस्विनीम्। ग्रहेणाङ्गारकेणेव पीडितामिव रोहिणीम्॥ २२॥
अश्रुपूर्णमुखीं दीनां कृशामनशनेन च। शोकध्यानपरां दीनां नित्यं दुःखपरायणाम्॥ २३॥
प्रियं जनमपश्यन्तीं पश्यन्तीं राक्षसीगणम्। स्वगणेन मृगीं हीनां श्वगणेनावृतामिव॥ २४॥
नीलनागाभया वेण्या जघनं गतयैकया। नीलया नीरदापाये वनराज्या महीमिव॥ २५॥
सुखार्हां दुःखसंतप्तां व्यसनानामकोविदाम्। तां विलोक्य विशालाक्षीमधिकं मलिनां कृशाम्॥ २६॥
तर्कयामास सीतेति कारणैरुपपादिभिः। ह्रियमाणा तदा तेन रक्षसा कामरूपिणा॥ २७॥
यथारूपा हि दृष्टा सा तथारूपेयमङ्गना।

In the aforesaid Aśoka grove that bull among monkeys saw situated at a short distance a lofty temple, which was supported in the centre on a thousand pillars and was free from impurities and white as Mount Kailāsa, which shone brightly due to its splendour and blinded the eyes as it were, and appeared by virtue of its eminence to scrape the heavens, and which was provided with steps made of coral and platforms of refined gold. Then he caught sight of a woman who was surrounded by ogresses, was emaciated through fasting and looked miserable, who was sighing again and again and was immaculate like the disc of the moon at the beginning of a bright fortnight, who was casting a delightful splendour with her form which could (only) be indistinctly recognized, who being clad in a soiled raiment looked like a flame enveloped in smoke, who was clad in a single yellow worn-out excellent cloth and, being smeared with dust and divested of (all) decoration, looked like a muddy lotus-pond devoid of lotuses; who, being oppressed, tormented with agony, wasted and reduced to a pitiable condition, looked like the constellation Rohiṇī pressed by the planet Mars; who wore a wretched appearance, her face bathed in tears, and was worn out through abstinence from food, was given over to grief and anxiety, felt exhausted and was ever plunged in sorrow; who, being unable to see her beloved ones and able to behold ogresses (alone), appeared like a she-doe disunited from her herd and surrounded by a pack of hounds and who, with a single braid looking like a black serpent and reaching up to her hinder part, looked like the earth with a dark-green row of trees at the end of the monsoon (when the clouds have disappeared). (2—25) Beholding that large-eyed woman, who looked very untidy and emaciated, who had never known calamities (before) and who, though deserving of comforts, was stricken with sorrow, Hanumān guessed her to be Sītā on convincing grounds. (He said to himself :) "This lady is precisely endowed with the same form in which that woman was seen (by us) being borne away (over Mount Ṛṣyamūka) the other day by that ogre able to change his form at will."

पूर्णचन्द्राननां सुभ्रूं चारुवृत्तपयोधराम्॥ २८॥
कुर्वतीं प्रभया देवीं सर्वा वितिमिरा दिशः। तां नीलकण्ठीं बिम्बोष्ठीं सुमध्यां सुप्रतिष्ठिताम्॥ २९॥
सीतां पद्मपलाशाक्षीं मन्मथस्य रतिं यथा। इष्टां सर्वस्य जगतः पूर्णचन्द्रप्रभामिव॥ ३०॥
भूमौ सुतनुमासीनां नियतामिव तापसीम्। निःश्वासबहुलां भीरुं भुजगेन्द्रवधूमिव॥ ३१॥
शोकजालेन महता विततेन न राजतीम्। संसक्तां धूमजालेन शिखामिव विभावसोः॥ ३२॥
तां स्मृतीमिव संदिग्धामृद्धिं निपतितामिव। विहतामिव च श्रद्धामाशां प्रतिहतामिव॥ ३३॥
सोपसर्गां यथा सिद्धिं बुद्धिं सकलुषामिव। अभूतेनापवादेन कीर्तिं निपतितामिव॥ ३४॥
रामोपरोधव्यथितां रक्षोगणनिपीडिताम्। अबलां मृगशावाक्षीं वीक्षमाणां ततस्ततः॥ ३५॥
बाष्पाम्बुपरिपूर्णेन कृष्णवक्राक्षिपक्ष्मणा। वदनेनाप्रसन्नेन निःश्वसन्तीं पुनः पुनः॥ ३६॥
मलपङ्कधरां दीनां मण्डनार्हाममण्डिताम्। प्रभां नक्षत्रराजस्य कालमेघैरिवावृताम्॥ ३७॥
तस्य संदिदिहे बुद्धिस्तथा सीतां निरीक्ष्य च। आम्नायानामयोगेन विद्यां प्रशिथिलामिव॥ ३८॥
दुःखेन बुबुधे सीतां हनुमाननलंकृताम्। संस्कारेण यथा हीनां वाचमर्थान्तरं गताम्॥ ३९॥

Gazing on that godlike lady, Sītā, of comely form, whose countenance resembled the full moon, who had shapely eyebrows and graceful rounded breasts and who was dispelling the darkness of all the (four) quarters by her radiance; whose neck presented a bluish appearance (due to her wearing ornaments of sapphire which cast a bluish splendour about them), whose lips were (ruddy) like the (ripe) Bimba fruit, who had a slender waist and well-disposed limbs; whose eyes resembled the petals of a lotus, who compared with Rati, the consort of Love, was beloved of the whole world even as the light of a full moon; who was seated on the (bare) ground like an ascetic woman leading an austere life and who, though timid (by nature), was hissing frequently like the consort of the lord of serpents; who being enmeshed in a mighty and extensive cobweb of grief, ceased to shine like a flame intertwined with smoke; who resembled a Smṛti text of doubtful meaning, a treasure that has been cast away, faith that has been shattered, a hope which has been frustrated, perfection impeded by obstacles, understanding clouded by passion or reputation marred by false scandal; who was tormented by obstruction, caused in the service of Śrī Rāma and oppressed by (the presence of) ogres, whose eyes resembled those of a fawn and who was looking all round in her helplessness; who with her cheerless countenance bathed in tears and with her eyes distinguished by dark and oblique lashes was sighing again and again, who had put on a thick coat of dirt (on her person due to want of toilet and bath), felt distressed and was undecorated though deserving of (every) decoration and looked like the radiance of the moon (the king of stars) obscured by dark clouds and who had grown very thin like knowledge obscured for want of uninterrupted study, the mind of Hanumān got puzzled. (26—38) With difficulty did Hanumān recognize Sītā, who was unadorned, even as one is able to decipher with difficulty a text which being devoid of purity (of expression) has undergone a change of meaning. (39)

तां समीक्ष्य विशालाक्षीं राजपुत्रीमनिन्दिताम्। तर्कयामास सीतेति कारणैरुपपादयन्॥ ४०॥
वैदेह्या यानि चाङ्गेषु तदा रामोऽन्वकीर्तयत्। तान्याभरणजालानि गात्रशोभीन्यलक्षयत्॥ ४१॥
सुकृतौ कर्णवेष्टौ च श्वदंष्ट्रौ च सुसंस्थितौ। मणिविद्रुमचित्राणि हस्तेष्वाभरणानि च॥ ४२॥
श्यामानि चिरयुक्तत्वात् तथा संस्थानवन्ति च। तान्येवैतानि मन्येऽहं यानि रामोऽन्वकीर्तयत्॥ ४३॥
तत्र यान्यवहीनानि तान्यहं नोपलक्षये। यान्यस्या नावहीनानि तानीमानि न संशयः॥ ४४॥
पीतं कनकपट्टाभं स्रस्तं तद्वसनं शुभम्। उत्तरीयं नगासक्तं तदा दृष्टं प्लवंगमैः॥ ४५॥
भूषणानि च मुख्यानि दृष्टानि धरणीतले। अनयैवापविद्धानि स्वनवन्ति महान्ति च॥ ४६॥
इदं चिरगृहीतत्वाद् वसनं क्लिष्टवत्तरम्। तथाप्यनूनं तद्वर्णं तथा श्रीमद्यथेतरत्॥ ४७॥
इयं कनकवर्णाङ्गी रामस्य महिषी प्रिया। प्रणष्टापि सती यस्य मनसो न प्रणश्यति॥ ४८॥
इयं सा यत्कृते रामश्चतुर्भिरिह तप्यते। कारुण्येनानृशंस्येन शोकेन मदनेन च॥ ४९॥
स्त्री प्रणष्टेति कारुण्यादाश्रितेत्यानृशंस्यतः। पत्नी नष्टेति शोकेन प्रियेति मदनेन च॥ ५०॥
अस्या देव्या यथा रूपमङ्गप्रत्यङ्गसौष्ठवम्। रामस्य च यथा रूपं तस्येयमसितेक्षणा॥ ५१॥
अस्या देव्या मनस्तस्मिंस्तस्य चास्यां प्रतिष्ठितम्। तेनेयं स च धर्मात्मा मुहूर्तमपि जीवति॥ ५२॥
दुष्करं कृतवान् रामो हीनो यदनया प्रभुः। धारयत्यात्मनो देहं न शोकेनावसीदति॥ ५३॥
एवं सीतां तथा दृष्ट्वा हृष्टः पवनसम्भवः। जगाम मनसा रामं प्रशशंस च तं प्रभुम्॥ ५४॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे पञ्चदशः सर्गः॥ १५॥

Observing that large-eyed and irreproachable princess, Hanumān concluded her to be Sītā, establishing her identity on the following grounds. (40) He perceived the same ornaments casting their charm on her limbs as Śrī Rāma had mentioned at the time of his (Hanumān's) leaving Kiṣkindhā as existing on the person of Sītā (a princess of the Videha territory). (41) (He said to himself :) "I find (on her person) a pair of skilfully-shaped earrings and also a pair of well-fitting Śwadaṁṣṭras (another ornament for the ears), as well as ornaments on the limbs of her hands, set with gems and coral. (42) Though darkened (due to their not having been brushed for a long time and also due to their contact with her untidy person), they are of the same shape. I (therefore) believe them to be the same of which Śrī Rāma spoke (at the time). (43) I don't find (on her person) those which had dropped (on the Ṛṣyamūka mountain). No doubt the existing ornaments are the same which did not drop from her person. (44) That shining yellow upper garment, which looked like a sheet of gold (due to its texture of gold) and which, when dropped, was seen by the monkeys caught in a tree at that time, as also the principal ornaments found lying on the earth's surface, which were valuable and made a tinkling sound, were dropped by her alone. (45-46) Although the existing garment (on her person) is exceedingly worn, having been used (by her) for a long time, its colour is yet unfaded and the piece is as bright as the other one. (47) She is (no other than) the beloved and virtuous spouse of Śrī Rāma with golden limbs, who though out of his sight has not disappeared from his mind. (48) Here is the one for whom Śrī Rāma is suffering torment through the following four, viz., pity, tenderness, grief and love—through pity for a (helpless) woman (deserving protection) having disappeared; through tenderness for one who was dependent on him, through grief at the thought of his (own) spouse having been lost and through love for one who was beloved of him. (49-50) The comeliness of Śrī Rāma and the elegance of each of his major and minor limbs are analogous to those of this godlike lady and the comeliness of this lady is similar to that of Śrī Rāma; hence this dark-eyed woman must be his (consort). (51) The mind of this godlike lady is set on him, while his mind is set on her. For this reason (alone) does she as also that pious-minded soul survive even for a short while. (52) Lord Śrī Rāma has done what was hard to accomplish (for him) in that he has been able to preserve his life even though disunited from her and does not perish through grief." (53) Delighted in this way to behold Sītā as mentioned above, Hanumān (sprung from the loins of the wind-god) sought (the presence of) Śrī Rāma with his mind and admired the aforesaid lord. (54)

Thus ends Canto Fifteen in the Sundarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛsi and the oldest epic.

षोडशः सर्गः

Canto XVI

Admiring the virtue and propitious bodily marks etc., of Sītā, Hanumān grieves at the thought of that lady, for whose sake Khara, Virādha and other ogres were killed, having been reduced to such a sad plight

प्रशस्य तु प्रशस्तव्यां सीतां तां हरिपुंगवः। गुणाभिरामं रामं च पुनश्चिन्तापरोऽभवत्॥ १॥
स मुहूर्तमिव ध्यात्वा बाष्पपर्याकुलेक्षणः। सीतामाश्रित्य तेजस्वी हनूमान् विललाप ह॥ २॥
मान्या गुरुविनीतस्य लक्ष्मणस्य गुरुप्रिया। यदि सीता हि दुःखार्ता कालो हि दुरतिक्रमः॥ ३॥
रामस्य व्यवसायज्ञा लक्ष्मणस्य च धीमतः। नात्यर्थं क्षुभ्यते देवी गङ्गेव जलदागमे॥ ४॥
तुल्यशीलवयोवृत्तां तुल्याभिजनलक्षणाम्। राघवोऽर्हति वैदेहीं तं चेयमसितेक्षणा॥ ५॥
तां दृष्ट्वा नवहेमाभां लोककान्तामिव श्रियम्। जगाम मनसा रामं वचनं चेदमब्रवीत्॥ ६॥

Having admired the aforesaid Sītā, who was worth admiring, as well as Śrī Rāma, who was pleasing by virtue of his excellences, Hanumān for his part became absorbed in thought once more. (1) Reflecting awhile, the celebrated and glorious Hanūmān, whose eyes got bedimmed with tears, started lamenting as follows about Sītā :—(2) "If even Sītā, who deserves (all) honour and is the beloved consort of Śrī Rāma, the eldest brother of Lakṣmaṇa, who had been instructed (in good morals) by his elders, is stricken with sorrow, indeed it is difficult to withstand the force of destiny. (3) Conscious (as she is) of the prowess of Śrī Rāma as well as of the sagacious Lakṣmaṇa, the godlike lady does not feel much agitated any more than the holy Gaṅgā at the approach of the monsoon. (4) Śrī Rāma (a scion of Raghu) is worthy of Sītā (a princess of the Videha territory), whose character, age and conduct are well-matched with his and whose pedigree and bodily marks (too) are on a par with his; and this dark-eyed lady too is worthy of Śrī Rāma." (5) Perceiving the aforesaid lady, who looked (quite) young and shone like gold and who resembled Lakṣmī (the goddess of fortune), coveted by the (whole) world, Hanumān sought (the presence of Śrī Rāma) with his mind and said (to himself as follows):—(6)

अस्या हेतोर्विशालाक्ष्या हतो वाली महाबलः। रावणप्रतिमो वीर्ये कबन्धश्च निपातितः॥ ७॥
विराधश्च हतः संख्ये राक्षसो भीमविक्रमः। वने रामेण विक्रम्य महेन्द्रेणेव शम्बरः॥ ८॥
चतुर्दश सहस्राणि रक्षसां भीमकर्मणाम्। निहतानि जनस्थाने शरैरग्निशिखोपमैः॥ ९॥
खरश्च निहतः संख्ये त्रिशिराश्च निपातितः। दूषणश्च महातेजा रामेण विदितात्मना॥ १०॥
ऐश्वर्यं वानराणां च दुर्लभं वालिपालितम्। अस्या निमित्ते सुग्रीवः प्राप्तवाँल्लोकविश्रुतः॥ ११॥
सागरश्च मयाऽऽक्रान्तः श्रीमान् नदनदीपतिः। अस्या हेतोर्विशालाक्ष्याः पुरी चेयं निरीक्षिता॥ १२॥
यदि रामः समुद्रान्तां मेदिनीं परिवर्तयेत्। अस्याः कृते जगच्चापि युक्तमित्येव मे मतिः॥ १३॥

राज्यं वा त्रिषु लोकेषु सीता वा जनकात्मजा । त्रैलोक्यराज्यं सकलं सीताया नाप्नुयात् कलाम्॥ १४॥
इयं सा धर्मशीलस्य जनकस्य महात्मनः। सुता मैथिलराजस्य सीता भर्तृदृढव्रता॥ १५॥
उत्थिता मेदिनीं भित्त्वा क्षेत्रे हलमुखक्षते। पद्मरेणुनिभैः कीर्णा शुभैः केदारपांसुभिः॥ १६॥
विक्रान्तस्यार्यशीलस्य संयुगेष्वनिवर्तिनः। स्नुषा दशरथस्यैषा ज्येष्ठा राज्ञो यशस्विनी॥ १७॥
धर्मज्ञस्य कृतज्ञस्य रामस्य विदितात्मनः। इयं सा दयिता भार्या राक्षसीवशमागता॥ १८॥
सर्वान् भोगान् परित्यज्य भर्तृस्नेहबलात्कृता। अचिन्तयित्वा कष्टानि प्रविष्टा निर्जनं वनम्॥ १९॥

"For the sake of this large-eyed lady was killed Vālī, and Kabandha (as well), who was equal to Rāvaṇa in valour, was disposed of. (7) The ogre Virādha too of redoubtable prowess was got rid of in combat by Śrī Rāma by showing his valour even as the demon Śambara was killed by the mighty Indra. (8) Fourteen thousand ogres of terrible deeds were made short work of in Janasthāna by means of arrows resembling tongues of fire. (9) Khara too was slain on the field of battle and so was Triśirā brought low as also Dūṣaṇa, endowed with extraordinary energy, by Śrī Rāma, who has realized the self. (10) Nay, on account of her Sugrīva, who is well-known throughout the world, attained the lordship of monkeys, which was difficult to acquire, guarded as it was by Vālī. (11) Nay, for the sake of this large-eyed lady has the mighty sea, the lord of rivers and streams, been crossed by me and this city (of Laṅkā) explored. (12) If for her sake Śrī Rāma turned the earth bounded by the oceans upside down, or even the universe, it would be but justifiable: such is my belief. (13) If sovereignty over (all) the three worlds, on the one hand and Sītā, daughter of King, Janaka, on the other, were put on the scales, the integral sovereignty of the three worlds would not approach even a fraction of Sītā. (14) She is (no other than) the celebrated Sītā, daughter of Janaka, the virtuous and high-souled king of Mithilā, unswerving in her vow of devotion to her lord. (15) While a field was being furrowed with a ploughshare, she rose splitting open the earth, and covered with the dust of the field, which gleamed like pollen. (16) She is the illustrious and seniormost daughter-in-law of the valiant King Daśaratha of noble disposition, who never turned his back on the field of battle. (17) Fallen under the sway of ogresses, she is the beloved consort of Śrī Rāma, who knows what is right, is conscious of services rendered to him and is a knower of the Self. (18) Completely renouncing all enjoyments and not minding hardships, she entered the lonely forest, overcome as she was by love for her husband. (19)

संतुष्टा फलमूलेन भर्तृशुश्रूषणापरा। या परां भजते प्रीतिं वनेऽपि भवने यथा॥ २०॥
सेयं कनकवर्णाङ्गी नित्यं सुस्मितभाषिणी। सहते यातनामेतामनर्थानामभागिनी॥ २१॥
इमां तु शीलसम्पन्नां द्रष्टुमिच्छति राघवः। रावणेन प्रमथितां प्रपामिव पिपासितः॥ २२॥
अस्या नूनं पुनर्लाभाद् राघवः प्रीतिमेष्यति। राजा राज्यपरिभ्रष्टः पुनः प्राप्येव मेदिनीम्॥ २३॥
कामभोगैः परित्यक्ता हीना बन्धुजनेन च। धारयत्यात्मनो देहं तत्समागमकाङ्क्षिणी॥ २४॥
नैषा पश्यति राक्षस्यो नेमान् पुष्पफलद्रुमान्। एकस्थहृदया नूनं राममेवानुपश्यति॥ २५॥
भर्ता नाम परं नार्याः शोभनं भूषणादपि। एषा हि रहिता तेन शोभनार्हा न शोभते॥ २६॥
दुष्करं कुरुते रामो हीनो यदनया प्रभुः। धारयत्यात्मनो देहं न दुःखेनावसीदति॥ २७॥
इमामसितकेशान्तां शतपत्रनिभेक्षणाम्। सुखार्हां दुःखितां ज्ञात्वा ममापि व्यथितं मनः॥ २८॥

क्षितिक्षमा पुष्करसंनिभेक्षणा या रक्षिता राघवलक्ष्मणाभ्याम्।
सा राक्षसीभिर्विकृतेक्षणाभिः संरक्ष्यते सम्प्रति वृक्षमूले॥ २९॥
हिमहतनलिनीव नष्टशोभा व्यसनपरम्परया निपीड्यमाना।
सहचररहितेव चक्रवाकी जनकसुता कृपणां दशां प्रपन्ना॥ ३०॥
अस्या हि पुष्पावनताग्रशाखाः शोकं दृढं वै जनयन्त्यशोकाः।
हिमव्यपायेन च शीतरश्मिरभ्युत्थितो नैकसहस्ररश्मिः॥ ३१॥

इत्येवमर्थं कपिरन्ववेक्ष्य सीतेयमित्येव तु जातबुद्धिः।
संश्रित्य तस्मिन् निषसाद वृक्षे बली हरीणामृषभस्तरस्वी॥ ३२॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे षोडशः सर्गः॥ १६॥

"That very Sītā of golden limbs, ever given to speaking with a sweet smile and undeserving of woes—who, contented as she was with fruit and roots (alone) and devoted to the service of her husband, experienced the same (degree of) supreme felicity in the forest as in her (own royal) abode—is undergoing this suffering (here) ! (20-21) Like a thirsty man yearning to find a place where water is freely distributed to passers-by, Śrī Rāma (a scion of Raghu) for his part longs to see this lady rich in chastity, though tormented by Rāvaṇa. (22) Śrī Rāma (a scion of Raghu) will surely derive joy through recovery of her (even) as a king deprived of his throne on regaining the land. (23) Deprived of all coveted enjoyments and bereft of her kinsfolk, she preserves her body, desirous as she is of meeting him. (24) She neither sees the ogresses (around her) nor these trees laden with flowers and fruit. With her heart centred on one object (alone), she undoubtedly beholds Śrī Rāma alone all the time. (25) Indeed the husband is the greatest adornment for a woman, greater (even) than an ornament. Hence, though deserving of decoration, she no longer looks charming, bereft as she is of her husband. (26) Lord Śrī Rāma is (really) doing something Lord to accomplish in that he is preserving his body (even) though bereft of her, and does not faint through grief. (27) My mind too is seized with anguish on finding this lady with dark long hanging hair and lotus-like eyes afflicted, though deserving of happiness. (28) She, who is forbearing as the earth and whose eyes resemble a pair of lotuses and who was (once) protected by Śrī Rāma (a scion of Raghu) and Lakṣmaṇa, is now being strongly guarded at the foot of a tree by ogresses with deformed eyes. (29) Deprived of her charms like a lotus plant blasted by frost, being sore oppressed (as she is) by a series of misfortunes, Sītā (Janaka's daughter) has been reduced to a pitiable plight like a female Cakrawāka (red goose) bereft of her mate. (30) Indeed the Aśoka trees with the ends of their boughs bent under the weight of their blossom actually cause immense grief to her; while due to the close of winter (marked by the advent of spring) the moon (with its cool rays) has grown fierce like the myriad-rayed sun." (31) Duly considering his interest, the mighty Hanumān (the foremost of monkeys), who was full of impetuosity, and who for his part felt convinced that she was Sītā, remained firmly seated on that tree. (32)

Thus ends Canto Sixteen in the Sundarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

* * *

सप्तदशः सर्गः

Canto XVII

His eyes filled with joy on beholding Sītā surrounded by
ogresses with hideous and deformed faces while the
moon was at the meridian, Hanumān mentally bows
to Śrī Rāma and Lakṣmaṇa and remains hidden
behind the boughs of the Śiṁśapā tree

ततः कुमुदखण्डाभो निर्मलं निर्मलोदयः। प्रजगाम नभश्चन्द्रो हंसो नीलमिवोदकम्॥ १॥
साचिव्यमिव कुर्वन् स प्रभया निर्मलप्रभः। चन्द्रमा रश्मिभिः शीतैः सिषेवे पवनात्मजम्॥ २॥

स ददर्श ततः सीतां पूर्णचन्दनिभाननाम्। शोकभारैरिव न्यस्तां भारैर्नावमिवाम्भसि॥ ३॥
दिदृक्षमाणो वैदेहीं हनूमान् मारुतात्मजः। स ददर्शाविदूरस्था राक्षसीर्घोरदर्शनाः॥ ४॥
एकाक्षीमेककर्णां च कर्णप्रावरणां तथा। अकर्णां शङ्कुकर्णां च मस्तकोच्छ्वासनासिकाम्॥ ५॥
अतिकायोत्तमाङ्गीं च तनुदीर्घशिरोधराम्। ध्वस्तकेशीं तथाकेशीं केशकम्बलधारिणीम्॥ ६॥
लम्बकर्णललाटां च लम्बोदरपयोधराम्। लम्बोष्ठीं चिबुकोष्ठीं च लम्बास्यां लम्बजानुकाम्॥ ७॥
ह्रस्वां दीर्घां च कुब्जां च विकटां वामनां तथा। करालां भुग्नवक्त्रां च पिङ्गाक्षीं विकृताननाम्॥ ८॥

Then (at the end of the day) the moon, which looked like a cluster of water-lilies and had risen (quite) stainless, ascended the cloudless sky like a swan swimming through blue waters. (1) Rendering aid to him as it were with its light (so as to enable him to see Sītā clearly), the moon, possessed of bright lustre, ministered to Hanumān with its cool rays. (2) He thereupon beheld Sītā, whose face shone like the full moon and who was weighed down by the pressure of grief (even) as a boat sinking in water under heavy loads. (3) While seeking (openly) to see Sītā (a princess of the Videha territory), the said Hanumān, sprung from the loins of the wind-god, beheld ogresses of terrible aspect sitting at a short distance (from her). (4) He found one (of them) single-eyed, another with a single ear, a third using her (extensive) ears as a covering (for her body), (still) another without ears, another with dart-like ears, another with her nose for respiration on the forehead, another with her head disproportionately large, yet another with a thin long neck, another with her hair fallen off, (still) another hairless, another wearing her hair as a blanket (wrapped about her person), another with long ears and brow, another with a protruding belly and breasts, another with protruding lips, another with her lips hanging over the chin, another with a long face and still another with protruding knees, another stunted, yet another tall, another humpbacked, another with a crooked body, yet another a dwarf, another frightful, yet another with her face set awry, another with tawny eyes and yet another with a deformed face. (5—8)

विकृताः पिङ्गलाः कालीः क्रोधनाः कलहप्रियाः। कालायसमहाशूलकूटमुद्गरधारिणीः॥ ९॥
वराहमृगशार्दूलमहिषाजशिवामुखाः। गजोष्ट्रहयपादाश्च निखातशिरसोऽपराः॥ १०॥
एकहस्तैकपादाश्च खरकर्ण्यश्वकर्णिकाः। गोकर्णीर्हस्तिकर्णीश्च हरिकर्णीस्तथापराः॥ ११॥
अतिनासाश्च काश्चिच्च तिर्यङ्नासा अनासिकाः। गजसंनिभनासाश्च ललाटोच्छ्वासनासिकाः॥ १२॥
हस्तिपादा महापादा गोपादाः पादचूलिकाः। अतिमात्रशिरोग्रीवा अतिमात्रकुचोदरीः॥ १३॥
अतिमात्रास्यनेत्राश्च दीर्घजिह्वाननास्तथा। अजामुखीर्हस्तिमुखीर्गोमुखीः सूकरीमुखीः॥ १४॥
हयोष्ट्रखरवक्त्राश्च राक्षसीर्घोरदर्शनाः। शूलमुद्गरहस्ताश्च क्रोधनाः कलहप्रियाः॥ १५॥
कराला धूम्रकेशिन्यो राक्षसीर्विकृताननाः। पिबन्ति सततं पानं सुरामांससदाप्रियाः॥ १६॥
मांसशोणितदिग्धाङ्गीर्मांसशोणितभोजनाः। ता ददर्श कपिश्रेष्ठो रोमहर्षणदर्शनाः॥ १७॥
स्कन्धवन्तमुपासीनाः परिवार्य वनस्पतिम्। तस्याधस्ताच्च तां देवीं राजपुत्रीमनिन्दिताम्॥ १८॥

Hanumān (the foremost of monkeys) saw ogresses who were deformed, those who were tawny, others who were dark (-complexioned), others who were irascible and fond of picking up a quarrel and wielded big darts, mallets and clubs of iron, some with heads like those of a boar, deer, tiger, buffalo, goat or fox, some with the feet of an elephant, camel or horse, and others with their heads sunk into their bosom (like Kabandha), some with a single hand and others with a single foot, some having ears of donkeys and others those of horses, some having the ears of a cow and others those of an elephant, and still others those of a lion, some having abnormally long noses and others having crooked noses, and yet others having no nose (at all), some having noses like the proboscis of an elephant and others having noses for respiration fixed in their foreheads, some having the feet of elephants and others those of kine, some having enormous feet and others having a tuft of hair growing on their feet, some having abnormally large heads and necks and others having exceptionally large breasts and bellies, some having unusually large mouths and eyes, some having long tongues in their mouths, (also) ogresses of terrible aspect having the heads of goats, elephants, cows or boars, horses, camels or donkeys, some carrying pikes and clubs in their hands, frightful ogresses who were irascible and fond of picking up quarrels, had smoke-coloured hair and deformed faces, who constantly drank wine and were ever fond of drink and meat, who lived on meat and blood and had their bodies smeared with meat and blood and whose (very) sight made one's hair stand on end and who were seated close to and round about that tree of beautiful trunk and boughs; and at the foot (of the same tree) he beheld that irreproachable and godlike princess. (9—18)

लक्षयामास लक्ष्मीवान् हनूमाञ्जनकात्मजाम्। निष्प्रभां शोकसंतप्तां मलसंकुलमूर्धजाम्॥ १९॥
क्षीणपुण्यां च्युतां भूमौ तारां निपतितामिव। चारित्रव्यपदेशाढ्यां भर्तृदर्शनदुर्गताम्॥ २०॥
भूषणैरुत्तमैर्हीनां भर्तृवात्सल्यभूषिताम्। राक्षसाधिपसंरुद्धां बन्धुभिश्च विनाकृताम्॥ २१॥
वियूथां सिंहसंरुद्धां बद्धां गजवधूमिव। चन्द्ररेखां पयोदान्ते शारदाभ्रैरिवावृताम्॥ २२॥
क्लिष्टरूपामसंस्पर्शादयुक्तामिव वल्लकीम्। स तां भर्तृहिते युक्तामयुक्तां रक्षसां वशे॥ २३॥
अशोकवनिकामध्ये शोकसागरमाप्लुताम्। ताभिः परिवृतां तत्र सग्रहामिव रोहिणीम्॥ २४॥
ददर्श हनुमांस्तत्र लतामकुसुमामिव।

The graceful Hanūmān found Sītā (Janaka's daughter), who was shorn of lustre like a meteor fallen on the earth, its merits exhausted, was sore stricken with grief, her locks thick with dirt, and rich in fame for her (lofty) character, though deprived of the sight of her lord, who, though bereft of her excellent jewels, was (none the less) adorned with the affection of her husband, (nay) who, having been detained by Rāvaṇa (the suzerain lord of ogres) and (as such) disunited from her relations, resemble a female elephant separated from its herd, detained by a lion and tied with a cord of affection for her own herd, or the disc of the moon obscured by autumnal clouds at the end of the monsoon; who, through lack of contact with her husband had got faded in appearance like an unplucked vina and was reduced to a state not merited by her; (nay) who was devoted to the good of her husband and had fallen under the sway of ogres though not deserving it; who, though living in the midst of the Aśoka grove (consisting of trees which are supposed by their name to rid all who live in their midst of all grief), was (none the less) plunged in grief and was surrounded there by ogresses (even) like the star Rohiṇī fallen under the sway of some unpropitious planet. Hanumān found her there like a creeper divested of its blooms.

सा मलेन च दिग्धाङ्गी वपुषा चाप्यलंकृता। मृणाली पङ्कदिग्धेव विभाति च न भाति च॥ २५॥
मलिनेन तु वस्त्रेण परिक्लिष्टेन भामिनीम्। संवृतां मृगशावाक्षीं ददर्श हनुमान् कपिः॥ २६॥
तां देवीं दीनवदनामदीनां भर्तृतेजसा। रक्षितां स्वेन शीलेन सीतामसितलोचनाम्॥ २७॥
तां दृष्ट्वा हनुमान् सीतां मृगशावनिभेक्षणाम्। मृगकन्यामिव त्रस्तां वीक्षमाणां समन्ततः॥ २८॥
दहन्तीमिव निःश्वासैर्वृक्षान् पल्लवधारिणः। संघातमिव शोकानां दुःखस्योर्मिमिवोत्थिताम्॥ २९॥
तां क्षामां सुविभक्ताङ्गी विनाभरणशोभिनीम्। प्रहर्षमतुलं लेभे मारुतिः प्रेक्ष्य मैथिलीम्॥ ३०॥
हर्षजानि च सोऽश्रूणि तां दृष्ट्वा मदिरेक्षणाम्। मुमोच हनुमांस्तत्र नमश्चक्रे च राघवम्॥ ३१॥
नमस्कृत्वाथ रामाय लक्ष्मणाय च वीर्यवान्। सीतादर्शनसंहृष्टो हनुमान् संवृतोऽभवत्॥ ३२॥
इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे सप्तदशः सर्गः॥ १७॥

Nay, graced with her body (which was clothed with a natural charm, even though unadorned), even though her limbs were stained with dirt, she looked charming as well as without charm like a lotus-fibre stained with mud. (19—25) The monkey, Hanumān saw the dark-eyed young godlike belle, Sītā, with eyes like a fawn's and actually covered with a soiled and tattered cloth, wretched in appearance, though undepressed (in spirit), her confidence being restored by (the thought of) her husband's glory and protected by her own virtue.(26-27) Hanumān, son of the wind-god, derived immense and excessive joy on beholding the celebrated Sītā, that princess of Mithilā, who was lovely to look at, whose eyes resembled those of a fawn and who was looking all round (timidly) like a frightened fawn, who was burning as it were with her sighs the trees bearing leaves, (nay) who was a personification of griefs as it were and resembled a towering wave of sorrow, who was emaciated and had well-proportioned limbs and who looked charming (even) without ornaments.(28—30) Hanumān shed tears born of joy on beholding that lady with maddening eyes and saluted Śrī Rāma (a scion of Raghu) on that (happy) occasion. (31) Having bowed down to Śrī Rāma and Lakṣmaṇa, the powerful Hanumān, who was overjoyed at the sight of Sītā, then went into hiding (once more behind the boughs). (32)

Thus ends Canto Seventeen in the Sundarākaṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

* * *

अष्टादशः सर्गः

Canto XVIII

Perceiving Rāvaṇa surrounded by hundreds of young women and approaching Sītā towards the close of night, swayed by passion as he was, Hanumān, who was perched on the top of the Śiṁśapā tree, silently comes down in order to scan the figure of Rāvaṇa and hides himself under the boughs in order to avoid observation

तथा विप्रेक्षमाणस्य वनं पुष्पितपादपम्। विचिन्वतश्च वैदेहीं किंचिच्छेषा निशाभवत्॥ १ ॥
षडङ्गवेदविदुषां क्रतुप्रवरयाजिनाम्। शुश्राव ब्रह्मघोषान् स विरात्रे ब्रह्मरक्षसाम्॥ २ ॥
अथ मङ्गलवादित्रैः शब्दैः श्रोत्रमनोहरैः। प्राबोध्यत महाबाहुर्दशग्रीवो महाबलः॥ ३ ॥
विबुध्य तु महाभागो राक्षसेन्द्रः प्रतापवान्। स्रस्तमाल्याम्बरधरो वैदेहीमन्वचिन्तयत्॥ ४ ॥
भृशं नियुक्तस्तस्यां च मदनेन मदोत्कटः। न तु तं राक्षसः कामं शशाकात्मनि गूहितुम्॥ ५ ॥
स सर्वाभरणैर्युक्तो बिभ्रच्छ्रियमनुत्तमाम्। तां नगैर्विविधैर्जुष्टां सर्वपुष्पफलोपगैः॥ ६ ॥
वृतां पुष्करिणीभिश्च नानापुष्पोपशोभिताम्। सदा मत्तैश्च विहगैर्विचित्रां परमाद्भुतैः॥ ७ ॥
ईहामृगैश्च विविधैर्वृतां दृष्टिमनोहरैः। वीथीः सम्प्रेक्षमाणश्च मणिकाञ्चनतोरणाम्॥ ८ ॥
नानामृगगणाकीर्णां फलैः प्रपतितैर्वृताम्। अशोकवनिकामेव प्राविशत् संततद्रुमाम्॥ ९ ॥

While Hanumān was thus keenly observing the grove with its trees in blossom and looking for an opportunity to see more closely Sītā (a princess of the Videha territory), the night was well-nigh spent. (1) Towards the close of the night he heard the chanting of the Vedas in the dwellings of Brāhmaṇa ogres well-versed in the Vedas including the six auxiliary sciences (viz., grammar, prosody, etymology, phonetics, astronomy and the science of rituals) and conducting big sacrifices. (2) Presently the mighty-armed Rāvaṇa (the ten-headed monster), who was endowed with extraordinary strength, was awakened by means of musical instruments played upon on festive occasions as well as by means of praises ravishing the ears and mind. (3) Waking up, the glorious Rāvaṇa (the ruler of ogres) for his part, who was highly blessed and whose garlands and raiment were in disarray, thought of Sītā (a princess of the Videha territory). (4) Nay, irresistibly drawn towards her by passion, the ogre, who was intoxicated with drink, could not, however, suppress that passion in his mind. (5) Adorned with every kind of ornament and wearing an unsurpassed splendour, nay, duly observing the avenues (leading to the Aśoka grove), he deeply penetrated into the Aśoka grove itself, which was adorned with trees of all species bearing all kinds of flowers and fruit and was surrounded by lotus-pools; (nay) which was graced with various flowers and rendered picturesque by most wonderful birds ever in heat, which was crowded with artificial deer ravishing the eyes and mind; which was decorated with archways of gold and gems, was filled with herds of deer of every species and carpeted with the fruit fallen from above and was ever full of trees. (8-9)

अङ्गनाः शतमात्रं तु तं व्रजन्तमनुव्रजन्। महेन्द्रमिव पौलस्त्यं देवगन्धर्वयोषितः॥ १०॥
दीपिकाः काञ्चनीः काश्चिज्जगृहुस्तत्र योषितः। वालव्यजनहस्ताश्च तालवृन्तानि चापराः॥ ११॥
काञ्चनैश्चैव भृङ्गारैर्जह्रुः सलिलमग्रतः। मण्डलाग्रा बृसीश्चैव गृह्यान्याः पृष्ठतो ययुः॥ १२॥
काचिद् रत्नमयीं पात्रीं पूर्णां पानस्य भ्राजतीम्। दक्षिणा दक्षिणेनैव तदा जग्राह पाणिना॥ १३॥
राजहंसप्रतीकाशं छत्रं पूर्णशशिप्रभम्। सौवर्णदण्डमपरा गृहीत्वा पृष्ठतो ययौ॥ १४॥
निद्रामदपरीताक्ष्यो रावणस्योत्तमस्त्रियः। अनुजग्मुः पतिं वीरं घनं विद्युल्लता इव॥ १५॥
व्याविद्धहारकेयूराः समामृदितवर्णकाः। समागलितकेशान्ताः सस्वेदवंदनास्तथा॥ १६॥
घूर्णन्त्यो मदशेषेण निद्रया च शुभाननाः। स्वेदक्लिष्टाङ्गकुसुमाः समाल्याकुलमूर्धजाः॥ १७॥
प्रयान्तं नैर्ऋतपतिं नार्यो मदिरलोचनाः। बहुमानाच्च कामाच्च प्रियभार्यास्तमन्वयुः॥ १८॥
स च कामपराधीनः पतिस्तासां महाबलाः। सीतासक्तमना मन्दो मन्दाञ्चितगतिर्बभौ॥ १९॥

Only a hundred belles for their part followed that grandson of Pulastya as he walked (to the Aśoka grove), (even) as celestial and Gandharva women follow the mighty Indra wherever he goes. (10) Some women among them bore torches with gold handles, others carried chowries in their hands, while still others bore fans of palmyra leaves. (11) Some carried water in golden ewers ahead, while others followed in the rear taking cushions with circular ends. (12) Some compliant women held in her right hand alone on that occasion a shining pitcher made of jewels and filled with wine. (13) Yet another followed in the rear taking a canopy resembling a swan and shining brightly like the full moon, with a handle of gold. (14) Their eyes overcome with sleep and intoxication, the excellent consort of Rāvaṇa followed their valiant lord as flashes of lightning following a cloud. (15) Their necklaces and armlets got slightly displaced, their coat of sandal-paste got effaced, their looks got dishevelled and their faces got moistened with sweat. (16) Those women with lovely faces were staggering under the surviving trace of intoxication and sleep. The flowers on their person had got shrivelled by perspiration and their locks shook alongwith the wreaths that decorated them. (17) Actuated by great regard (for their husband) as well as by longing (so behold Sītā), the ladies, who were his beloved consorts, and who had intoxicating eyes, followed the aforesaid lord of ogres, who was going out (to meet Sītā). (18) And the evil-minded lord of theirs, who was the slave of his passion, though endowed with extraordinary might, and whose mind was attached to Sītā, looked charming as he proceeded in a slow-moving gait. (19)

ततः काञ्चीनिनादं च नूपुराणां च निःस्वनम्। शुश्राव परमस्त्रीणां कपिर्मारुतनन्दनः॥ २०॥
तं चाप्रतिमकर्माणमचिन्त्यबलपौरुषम्। द्वारदेशमनुप्रासं ददर्श हनुमान् कपिः॥ २१॥
दीपिकाभिरनेकाभिः समन्तादवभासितम्। गन्धतैलावसिक्ताभिर्ध्रियमाणाभिरग्रतः॥ २२॥
कामदर्पमदैर्युक्तं जिह्मताम्रायतेक्षणम्। समक्षमिव कंदर्पमपविद्धशरासनम्॥ २३॥

मथितामृतफेनाभमरजोवस्त्रमुत्तमम् । सपुष्पमवकर्षन्तं विमुक्तं सक्तमङ्गदे ॥ २४ ॥

At that time, Hanumān, the delight of the wind-god, heard the tinkling of the ornaments worn round the loins as well as of the anklets of those excellent women. (20) The monkey, Hanumān, also found arrived near the gate (of the Aśoka grove) Rāvaṇa—who had accomplished unparalleled deeds and was endowed with inconceivable might and virility, who was illumined on all sides with numerous torches, fed with fragrant oil and being borne ahead, who was full of passion and vanity and intoxicated (too), who had large, oblique and coppery eyes and looked like Love himself bereft of his bow (of sugarcane), and was disengaging (and re-adjusting) his excellent and stainless (upper) garment, which was white as the foam of churned milk, decorated with flowers and superior pearls, and had got entangled with his armlet. (21—24)

तं पत्रविटपे लीनः पत्रपुष्पशतावृतः । समीपमुपसंक्रान्तं विज्ञातुमुपचक्रमे ॥ २५ ॥
अवेक्षमाणस्तु तदा ददर्श कपिकुञ्जरः । रूपयौवनसम्पन्ना रावणस्य वरस्त्रियः ॥ २६ ॥
ताभिः परिवृतो राजा सुरूपाभिर्महायशाः । तन्मृगद्विजसंघुष्टं प्रविष्टः प्रमदावनम् ॥ २७ ॥
क्षीबो विचित्राभरणः शङ्कुकर्णो महाबलः । तेन विश्रवसः पुत्रः स दृष्टो राक्षसाधिपः ॥ २८ ॥
वृतः परमनारीभिस्ताराभिरिव चन्द्रमाः । तं ददर्श महातेजास्तेजोवन्तं महाकपिः ॥ २९ ॥
रावणोऽयं महाबाहुरिति संचिन्त्य वानरः ।
सोऽयमेव पुरा शेते पुरमध्ये गृहोत्तमे । अवप्लुतो महातेजा हनूमान् मारुतात्मजः ॥ ३० ॥
स तथाप्युग्रतेजाः स निर्धूतस्तस्य तेजसा । पत्रे गुह्यान्तरे सक्तो मतिमान् संवृतोऽभवत् ॥ ३१ ॥
स तामसितकेशान्तां सुश्रोणीं संहतस्तनीम् । दिदृक्षुरसितापाङ्गीमुपावर्तत रावणः ॥ ३२ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डेऽष्टादशः सर्गः ॥ १८ ॥

Remaining hidden behind a leafy bough, Hanumān, who was covered with hundreds of leaves and flowers, strove to discover the identity of Rāvaṇa, who had (now) drawn near. (25) Looking round at that moment, Hanumān (an elephant among monkeys) also beheld the excellent consorts of Rāvaṇa, who were richly endowed with comeliness and youth. (26) Surrounded by those women of a charming exterior, the highly illustrious king (Rāvaṇa) deeply penetrated into that pleasance for the use of ladies, rendered noisy by deer and birds. (27) That suzerain ruler of ogres, son of Sage Viśravā, who was endowed with extraordinary might, was seen by Hanumān adorned with lovely jewels, drunk, distinguished by pointed (dart-like) ears, and surrounded by excellent women as the moon is by stars. The great monkey (Hanumān), who was endowed with extraordinary energy, (thus) beheld the glorious Rāvaṇa. Distinctly recalling that it was he who was lying asleep the previous night in a sumptuous apartment in the heart of the city, and concluding that he was (no other than) the mighty-armed Rāvaṇa, Hanumān, sprung from the loins of the wind-god, who was endowed with extraordinary energy, got down (from the bough on which he was perched). (28—30) Overshadowed by the brilliance of Rāvaṇa, though himself possessed of terrible energy, the sagacious Hanumān stood rooted and concealed behind a bough thick with leaves. (31) Keen to see Sītā of charming limbs and well-knit breasts, the ends of whose tresses were black and the corners of whose eyes were (also) dark, Rāvaṇa approached her. (32)

Thus ends Canto Eighteen in the Sundarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

* * *

एकोनविंशः सर्गः

Canto XIX

Finding himself unable as it were to depict the mental state of Sītā who got withered up and began to shudder at the sight of Rāvaṇa, the poet tries to portray her with the help of similes. Arrived in her presence, Rāvaṇa tries to win her

तस्मिन्नेव ततः काले राजपुत्री त्वनिन्दिता। रूपयौवनसम्पन्नं भूषणोत्तमभूषितम्॥ १ ॥
ततो दृष्ट्वैव वैदेही रावणं राक्षसाधिपम्। प्रावेपत वरारोहा प्रवाते कदली यथा॥ २ ॥
ऊरुभ्यामुदरं छाद्य बाहुभ्यां च पयोधरौ। उपविष्टा विशालाक्षी रुदती वरवर्णिनी॥ ३ ॥
दशग्रीवस्तु वैदेहीं रक्षितां राक्षसीगणैः। ददर्श दीनां दुःखार्तां नावं सन्नामिवार्णवे॥ ४ ॥
असंवृतायामासीनां धरण्यां संशितव्रताम्। छिन्नां प्रपतितां भूमौ शाखामिव वनस्पतेः॥ ५ ॥
मलमण्डनदिग्धाङ्गीं मण्डनार्हाममण्डनाम्। मृणाली पङ्कदिग्धेव विभाति न विभाति च॥ ६ ॥
समीपं राजसिंहस्य रामस्य विदितात्मनः। संकल्पहयसंयुक्तैर्यान्तीमिव मनोरथैः॥ ७ ॥
शुष्यन्तीं रुदतीमेकां ध्यानशोकपरायणाम्। दुःखस्यान्तमपश्यन्तीं रामां राममनुव्रताम्॥ ८ ॥
चेष्टमानामथाविष्टां पन्नगेन्द्रवधूमिव। धूप्यमानां ग्रहेणेव रोहिणीं धूमकेतुना॥ ९ ॥
वृत्तशीले कुले जातामाचारवति धार्मिके। पुनः संस्कारमापन्नां जातामिव च दुष्कुले॥ १० ॥

Thereupon the irreproachable princess, Sītā (a princess of the Videha territory) of excellent limbs began to shake like a plantain tree in a windy place as soon as she caught sight at that place and that very moment Rāvaṇa, the suzerain ruler of ogres, richly endowed with comeliness and youth and decked with excellent ornaments. (1-2) Concealing her belly behind her thighs and her breasts with her arms, the large-eyed lady with an excellent complexion sat down weeping. (3) Rāvaṇa (the ten-headed monster) for his part gazed on Sītā (a princess of the Videha territory) of austere vows, who was guarded (in turns) by batches of ogresses and looked miserable and stricken with agony like a bark lying motionless in the sea; who was seated on the naked ground like the bough of a tree severed (from the trunk) and fallen flat on the ground; whose limbs were coated with dirt by way of decoration and was undecorated though deserving of decoration and who, like a lotus fibre stained with mud, looked charming as well as did not look charming; who was (constantly) seeking the presence of Śrī Rāma of well-known personality, a lion among sovereigns, in the chariot of her mind, drawn by the horses of thought; who was a lovely woman (ever) growing emaciated and, seeing no end to her grief, wept alone and remained absorbed in thought (of her beloved spouse) and grief, and who was devoted to Śrī Rāma; who was writhing like the female of the king of serpents under the spell of an incantation and was undergoing suffering like the constellation Rohiṇī when tormented by the smoke-coloured planet Ketu; and who, though born in a family distinguished for right conduct and noble disposition and (also) married in a pious family of good conduct, wore a shabby appearance like a woman born in an ignoble family. (4—10)

सन्नामिव महाकीर्तिं श्रद्धामिव विमानिताम्। प्रज्ञामिव परिक्षीणामाशां प्रतिहतामिव॥ ११ ॥
आयतीमिव विध्वस्तामाज्ञां प्रतिहतामिव। दीप्तामिव दिशं काले पूजामपहृतामिव॥ १२ ॥
पौर्णमासीमिव निशां तमोग्रस्तेन्दुमण्डलाम्। पद्मिनीमिव विध्वस्तां हतशूरां चमूमिव॥ १३ ॥
प्रभामिव तमोध्वस्तामुपक्षीणामिवापगाम्। वेदीमिव परामृष्टां शान्तामग्निशिखामिव॥ १४ ॥
उत्कृष्टपर्णकमलां वित्रासितविहंगमाम्। हस्तिहस्तपरामृष्टामाकुलामिव पद्मिनीम्॥ १५ ॥
पतिशोकातुरां शुष्कां नदीं विस्त्रावितामिव। परया मृजया हीनां कृष्णपक्षे निशामिव॥ १६ ॥
सुकुमारीं सुजाताङ्गीं रत्नगर्भगृहोचिताम्। तप्यमानामिवोष्णेन मृणालीमचिरोद्धृताम्॥ १७ ॥

गृहीतामालितां स्तम्भे यूथपेन विनाकृताम्। निःश्वसन्तीं सुदुःखार्तां गजराजवधूमिव॥ १८॥
एकया दीर्घया वेण्या शोभमानामयत्नतः। नीलया नीरदापाये वनराज्या महीमिव॥ १९॥
उपवासेन शोकेन ध्यानेन च भयेन च। परिक्षीणां कृशां दीनामल्पाहारां तपोधनाम्॥ २०॥
आयाचमानां दुःखार्तां प्राञ्जलिं देवतामिव। भावेन रघुमुख्यस्य दशग्रीवपराभवम्॥ २१॥
समीक्षमाणां रुदतीमनिन्दितां सुपक्ष्मताम्रायतशुक्ललोचनाम्।
अनुव्रतां राममतीव मैथिलीं प्रलोभयामास वधाय रावणः॥ २२॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे एकोनविंशः सर्गः॥ १९॥

Rāvaṇa, to his (own) destruction, sought to seduce Sītā (the princess of Mithilā), who resembled a great renown which has grown dim, a faith which has been treated with contempt, an understanding which has grown feeble, a hope which has been frustrated, a prospect which has been blasted, an order which has been flouted, a quarter appearing in flame at the time of some portentous phenomenon, a worship which has been tampered with, a full-moon night on which the orb of the moon has been eclipsed by the demon Rāhu (darkness personified), a lotus plant blighted (by a frost), an army whose warriors have been killed, sunlight that has been obscured by darkness, a stream which has become thin (due to drought), an altar desecrated (by an undesirable person), a flame which has gone out, a lotus pond whose lotuses with their leaves have been pulled up, whose birds have been scared away, (nay) which has been rendered turbid by the trunk of an elephant as well as stirred (by it); who was stricken with grief caused by separation from her lord and had grown lean and thin like a river whose water has been diverted (through canals etc., for irrigation purposes) and who, having been deprived of excellent washing, resembled a night during a dark fortnight; who was tender and possessed of charming limbs and was worth of (living in) an abode full of precious stones and looking like a lotus root dug out not long before and being baked in heat; who resembled the female of a lordly elephant disunited from the leader of the herd, (nay) captured and chained to a pillar and breathing hard, sore stricken with sorrow, who looked charming with a single long braid formed without effort, (even) as the earth covered with a dark row of trees at the end of a monsoon (when the clouds have disappeared); who had been wasted, emaciated and depressed through fasting, grief, brooding and fear, lived on a meagre diet and was rich in austerity; who was (constantly) asking her deity mentally as it were with joined palms for the discomfiture of Rāvaṇa (the ten-headed monster) at the hands of Śrī Rāma (the foremost of Raghus); who was looking round weeping, irreproachable as she was, had large reddish and white eyes with beautiful lashes and was excessively devoted to Śrī Rāma. (11—22)

Thus ends Canto Nineteen in the Sundarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

* * *

विंशः सर्गः

Canto XX

Seeking to seduce Sītā by means of coaxing words, Rāvaṇa implores her to accept him

स तां परिवृतां दीनां निरानन्दां तपस्विनीम्। साकारैर्मधुरैर्वाक्यैर्न्यदर्शयत रावणः॥ १॥
मां दृष्ट्वा नागनासोरु गूहमाना स्तनोदरम्। अदर्शनमिवात्मानं भयान्नेतुं त्वमिच्छसि॥ २॥
कामये त्वां विशालाक्षि बहु मन्यस्व मां प्रिये। सर्वाङ्गगुणसम्पन्ने सर्वलोकमनोहरे॥ ३॥
नेह किंचिन्मनुष्या वा राक्षसाः कामरूपिणः। व्यपसर्पतु ते सीते भयं मत्तः समुत्थितम्॥ ४॥

स्वधर्मो रक्षसां भीरु सर्वदैव न संशयः। गमनं वा परस्त्रीणां हरणं सम्प्रमथ्य वा॥ ५ ॥
एवं चैवमकामां त्वां न च स्प्रक्ष्यामि मैथिलि। कामं कामः शरीरे मे यथाकामं प्रवर्तताम्॥ ६ ॥
देवि नेह भयं कार्यं मयि विश्वसिहि प्रिये। प्रणयस्व च तत्त्वेन मैवं भूः शोकलालसा॥ ७ ॥
एकवेणी अधःशय्या ध्यानं मलिनमम्बरम्। अस्थानेऽप्युपवासश्च नैतान्यौपयिकानि ते॥ ८ ॥
विचित्राणि च माल्यानि चन्दनान्यगुरूणि च। विविधानि च वासांसि दिव्यान्याभरणानि च॥ ९ ॥
महार्हाणि च पानानि शयनान्यासनानि च। गीतं नृत्यं च वाद्यं च लभ मां प्राप्य मैथिलि॥ १०॥

The aforesaid Rāvaṇa disclosed his mind in the following significant and sweet words to the poor and wretched Sītā, who was bereft of (all) joy and remained surrounded (all the time) by ogresses. (1) "Concealing your breasts and belly, O lady with thighs resembling the proboscis of an elephant, you want to keep yourself out of sight as it were through fear (of me). (2) I long for you, O large-eyed lady ! (Pray) hold me in high esteem, O beloved one, who are richly endowed with all bodily excellences and ravish the mind of all people. (3) There are no men or ogres capable of changing form at will here. (And) let your fear born of me vanish for good, O Sītā ! (4) It has always been the peculiar course of conduct prescribed for ogres, O timid one, to approach sexually the wives of others or to bear them away by force: there is no doubt about it. (5) Notwithstanding this, O princess of Mithilā, I will not touch you so long as you do not love me (in return). I would fain let passion hold sway at will over my body. (6) No fear should be entertained (by you) on this spot, O adorable lady ! Have confidence in me, O beloved one ! Make love to me in reality; don't get swayed by grief. (7) To wear a single plait, to lie on the ground, to remain brooding (all the time), to put on a soiled attire and to observe a fast even when there is no occasion (for it)—(all) these are not proper for you. (8) Having secured me (as your lover), enjoy garlands of diverse kinds as well as sandal-pastes and aloes, as also robes of various kinds and celestial ornaments too, nay, costly drinks, beds and seats, vocal and instrumental music and dancing, O princess of Mithilā ! (9-10)

स्त्रीरत्नमसि मैवं भूः कुरु गात्रेषु भूषणम्। मां प्राप्य हि कथं वा स्यास्त्वमनर्हा सुविग्रहे॥ ११॥
इदं ते चारु संजातं यौवनं ह्यतिवर्तते। यदतीतं पुनर्नैति स्रोतः स्रोतस्विनामिव॥ १२॥
त्वां कृत्वोपरतो मन्ये रूपकर्ता स विश्वकृत्। नहि रूपोपमा ह्यन्या तवास्ति शुभदर्शने॥ १३॥
त्वां समासाद्य वैदेहि रूपयौवनशालिनीम्। कः पुनर्नातिवर्तेत साक्षादपि पितामहः॥ १४॥
यद् यत् पश्यामि ते गात्रं शीतांशुसदृशानने। तस्मिंस्तस्मिन् पृथुश्रोणि चक्षुर्मम निबध्यते॥ १५॥
भव मैथिलि भार्या मे मोहमेतं विसर्जय। बह्वीनामुत्तमस्त्रीणां ममाग्रमहिषी भव॥ १६॥
लोकेभ्यो यानि रत्नानि सम्प्रमथ्याहृतानि मे। तानि ते भीरु सर्वाणि राज्यं चैव ददामि ते॥ १७॥
विजित्य पृथिवीं सर्वां नानानगरमालिनीम्। जनकाय प्रदास्यामि तव हेतोर्विलासिनि॥ १८॥

You are a jewel among women; no longer (therefore) remain in this (shabby) condition. Wear ornaments on your limbs. Indeed, having had me (as your lover), how can you remain unadorned; O lady endowed with a lovely form ? (11) This charming youth of yours, which has (now) fully developed, is actually passing away. What has (actually) passed never returns any more than the current of streams. (12) Having created you (as the paragon of beauty), I believe, the celebrated maker of the universe, who designed your form, has retired (from his duty of designing forms); for indeed there is no other women who can compare in comeliness with you, O lady of charming aspect ! (13) Who, having come across you, O princess of the Videha territory adorned (as you are) with comeliness and (exuberant) youth, would not lose his balance of mind, even if he is Brahmā (the grandfather of the universe) himself ? (14) My eye gets riveted, O lady of broad hips, on each of your limbs which I behold, O lady endowed with a moonlike countenance ! (15)

Give up this folly (in the form of fidelity to your husband) and become my consort, O princess of Mithilā ! Become the foremost queen of my numerous excellent wives. (16) I offer you all the well-known jewels which have been brought by me by way of booty from the various worlds, as well as my kingdom, O timid one ! (17) Having fully subjugated the entire globe with its chain of cities, sportive lady, I will offer it to Janaka (your father) for your sake. (18)

नेह पश्यामि लोकेऽन्यं यो मे प्रतिबलो भवेत् । पश्य मे सुमहद्वीर्यमप्रतिद्वन्द्वमाहवे ॥ १९ ॥
असकृत् संयुगे भग्ना मया विमृदितध्वजाः । अशक्ताः प्रत्यनीकेषु स्थातुं मम सुरासुराः ॥ २० ॥
इच्छ मां क्रियतामद्य प्रतिकर्म तवोत्तमम् । सुप्रभाण्यवसज्जन्तां तवाङ्गे भूषणानि हि ॥ २१ ॥
साधु पश्यामि ते रूपं सुयुक्तं प्रतिकर्मणा । प्रतिकर्माभिसंयुक्ता दाक्षिण्येन वरानने ॥ २२ ॥
भुङ्क्ष्व भोगान् यथाकामं पिब भीरु रमस्व च । यथेष्टं च प्रयच्छ त्वं पृथिवीं वा धनानि च ॥ २३ ॥
ललस्व मयि विस्रब्धा धृष्टमाज्ञापयस्व च । मत्प्रासादाल्ललन्त्याश्च ललतां बान्धवस्तव ॥ २४ ॥
ऋद्धिं ममानुपश्य त्वं श्रियं भद्रे यशस्विनि । किं करिष्यसि रामेण सुभगे चीरवासिना ॥ २५ ॥
निक्षिप्तविजयो रामो गतश्रीर्वनगोचरः । व्रती स्थण्डिलशायी च शङ्के जीवति वा न वा ॥ २६ ॥
नहि वैदेहि रामस्त्वां द्रष्टुं वाप्युपलभ्यते । पुरोबलाकैरसितैर्मेघैर्ज्योत्स्नामिवावृताम् ॥ २७ ॥

I do not find in the universe anyone else who may be my equal in might (you will) behold my extraordinary vitality which knows no rival in combat. (19) Unable to stand in ranks hostile to me, the gods as well as the demons were more than once utterly routed in battle, their standards having been smashed. (20) (Therefore) be favourably disposed to me. Let you be exquisitely decorated today. Let exceptionally brilliant jewels fit close to your limbs. (21) Let me behold your excellent form profusely fitted with decorations. Be decorated by way of courtesy (to me), O lady endowed with a charming countenance ! (22) Enjoy luxuries according to your pleasure; drink and revel, O timid one ! And gift you land as well as riches (on others) as desired (by you). (23) Full of confidence in me, seek pleasures and boldly give orders to me. When you enjoy pleasures out of kindness to me, let your relatives (too) enjoy life. (24) Look at my affluence and prosperity, O blessed and illustrious lady ! What will you do O lovely one, with Rāma, who remains clad in tatters ? (25) Rāma has given up (all) hope of victory, has lost his fortune; dwells in the forest, is observing sacred vows and lies on the ground (without any cot). I am doubtful whether he (still) survives or not. (26) Surely Rāma will not be able even to see you, any more than moonshine veiled by dark clouds preceded by herons, O Sītā (a princess of the Videha territory)! (27)

न चापि मम हस्तात् त्वां प्राप्तुमर्हति राघवः । हिरण्यकशिपुः कीर्तिमिन्द्रहस्तगतामिव ॥ २८ ॥
चारुस्मिते चारुदति चारुनेत्रे विलासिनि । मनो हरसि मे भीरु सुपर्णः पन्नगं यथा ॥ २९ ॥
क्लिष्टकौशेयवसनां तन्वीमप्यनलंकृताम् । त्वां दृष्ट्वा स्वेषु दारेषु रतिं नोपलभाम्यहम् ॥ ३० ॥
अन्तःपुरनिवासिन्यः स्त्रियः सर्वगुणान्विताः । यावत्यो मम सर्वासामैश्वर्यं कुरु जानकि ॥ ३१ ॥
मम ह्यसितकेशान्ते त्रैलोक्यप्रवरस्त्रियः । तास्त्वां परिचरिष्यन्ति श्रियमप्सरसो यथा ॥ ३२ ॥
यानि वैश्रवणे सुभ्रु रत्नानि च धनानि च । तानि लोकांश्च सुश्रोणि मया भुङ्क्ष्व यथासुखम् ॥ ३३ ॥
न रामस्तपसा देवि न बलेन च विक्रमैः । न धनेन मया तुल्यस्तेजसा यशसापि वा ॥ ३४ ॥
पिब विहर रमस्व भुङ्क्ष्व भोगान् धननिचयं प्रदिशामि मेदिनीं च।
मयि लल ललने यथासुखं त्वं त्वयि च समेत्य ललन्तु बान्धवास्ते ॥ ३५ ॥
कुसुमिततरुजालसंततानि भ्रमरयुतानि समुद्रतीरजानि।
कनकविमलहारभूषिताङ्गी विहर मया सह भीरु काननानि ॥ ३६ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे विंशः सर्गः ॥ २० ॥

Nor will Rāma (a scion of Raghu) be able to get you back from my hands any more than the demon Hiraṇyakaśipu was able to recover his glory which had passed into the hands of Indra. (28) You ravish my mind even as Garuḍa (who is noted for his charming wings) carries away a serpent, O sportive, yet timid lady distinguished by sweet smiles, lovely teeth and beautiful eyes ! (29) Seeing you clad in a worn silk cloth, emaciated and unadorned, I find no delight even in my own (principal) consort (Mandodarī). (30) Hold sway, O daughter of Janaka, over all the women who dwell in my gynaeceum and are endowed with all excellences. (31) My celebrated consorts, who are most excellent in all the three worlds (heaven, earth and the intermediate region), will wait on you (even) as celestial nymphs attend on Lakṣmī (the goddess of fortune), O lady with dark looks ! (32) Make use according to your pleasure of (all) the jewels and riches which (though won by me) exist in the possession of Kubera (son of Viśravā), O lady of charming brows and graceful limb, and enjoy (the rulership of) the (three) worlds. (33) Neither in point of asceticism, nor in might nor in prowess nor in wealth nor in glory nor even in renown is Rāma equal to me. (34) (Therefore) drink, sport, revel and enjoy pleasures. Bestow (on your relatives) the (immense) store of wealth (that you will own from now onwards) as well as the earth (that will now be yours). Enjoy you life according to your pleasure, depending on me, O beloved one, and, reaching your presence, let your relatives (too) enjoy life. (35) Your person adorned with bright gold necklaces, range in my company, O timid one, the groves, appearing on the seashore, (nay) covered all over with clusters of trees in blossom and crowded with black bees." (36)

Thus ends Canto Twenty in the Sundarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

एकविंशः सर्गः

Canto XXI

Placing a blade of grass between herself and Rāvaṇa in order to avoid direct contact with a man of evil intentions and expostulating with him by showing him the right path, Sītā praises Śrī Rāma and, impressing on Rāvaṇa the consequences of the latter befriending and antagonizing Śrī Rāma, advises Rāvaṇa to make friends with Śrī Rāma through self-surrender

तस्य तद् वचनं श्रुत्वा सीता रौद्रस्य रक्षसः । आर्ता दीनस्वरा दीनं प्रत्युवाच ततः शनैः ॥ १ ॥
दुःखार्ता रुदती सीता वेपमाना तपस्विनी । चिन्तयन्ती वरारोहा पतिमेव पतिव्रता ॥ २ ॥
तृणमन्तरतः कृत्वा प्रत्युवाच शुचिस्मिता । निवर्तय मनो मत्तः स्वजने प्रीयतां मनः ॥ ३ ॥
न मां प्रार्थयितुं युक्तस्त्वं सिद्धिमिव पापकृत् । अकार्यं न मया कार्यमेकपत्न्या विगर्हितम् ॥ ४ ॥
कुलं सम्प्राप्तया पुण्यं कुले महति जातया । एवमुक्त्वा तु वैदेही रावणं तं यशस्विनी ॥ ५ ॥
रावणं पृष्ठतः कृत्वा भूयो वचनमब्रवीत् ।

Hearing the aforesaid speech of that terrible ogre, Sītā, who was (already) afflicted, now gently and sadly replied in piteous tones. (1) Placing a straw between herself and Rāvaṇa (in order to avoid direct contact with him), poor Sītā of excellent limbs and bright smiles, who was sobbing and shuddering, stricken with sorrow as she was, and, being devoted to her husband, was, (constantly) thinking of him alone, replied (in the following words):— "Withdraw your mind from me and let it be satisfied with your own consorts (alone). (2-3) You are not deserving of seeking to win me any more than a sinner deserves to seek perfection (in the form of final beatitude). An unworthy act which is deprecated by a devoted wife can never be done by me, who was born in a noble house and have joined a pious family (by virtue of marriage)." Having spoken thus to Rāvaṇa, who made his foes cry (in terror), and turning her back on him, the illustrious Sītā (a princess of the Videha territory) once more addressed the following words to him :—

नाहमौपयिकी भार्या परभार्या सती तव॥६॥
साधु धर्ममवेक्षस्व साधु साधुव्रतं चर। यथा तव तथान्येषां रक्ष्या दारा निशाचर॥ ७ ॥
आत्मानमुपमां कृत्वा स्वेषु दारेषु रम्यताम्।
अतुष्टं स्वेषु दारेषु चपलं चपलेन्द्रियम्। नयन्ति निकृतिप्रज्ञं परदाराः पराभवम्॥ ८ ॥
इह सन्तो न वा सन्ति सतो वा नानुवर्तसे। यथा हि विपरीता ते बुद्धिराचारवर्जिता॥ ९ ॥
वचो मिथ्याप्रणीतात्मा पथ्यमुक्तं विचक्षणैः। राक्षसानामभावाय त्वं वा न प्रतिपद्यसे॥१०॥
अकृतात्मानमासाद्य राजानमनये रतम्। समृद्धानि विनश्यन्ति राष्ट्राणि नगराणि च॥११॥
तथैव त्वां समासाद्य लङ्का रत्नौघसंकुला। अपराधात् तवैकस्य नचिराद् विनशिष्यति॥१२॥

"Being the virtuous wife of another, I cannot be your lawful consort. (4—6) Take into account the rule of conduct of the virtuous and duly follow the course of conduct of the virtuous. Others' wives (too) deserve to be protected (by you) in the same way as your own, O prowler of the night ! (7) Making a model of yourself, take delight in your wife (alone). Others' wives lead to humiliation the fickle man of vagrant senses and reproachful understanding who is not contented with his own wife. (8) Either there are no pious men here or you do not follow them in that your mind is (so) perverse and has turned away from right conduct. (9) Or you do not listen to the wholesome advice tendered by the wise, your mind being set on the unreal, bent as you are on the destruction of ogres. (10) Having found as their ruler one who has not been able to control his mind and who is given to unrighteousness, (even) affluent kingdoms and cities go to ruin. (11) Even so, having got you as its ruler, Laṅkā, which is full of heaps of precious stones, will perish before long for the fault of one individual, viz., yourself. (12)

स्वकृतैर्हन्यमानस्य रावणादीर्घदर्शिनः। अभिनन्दन्ति भूतानि विनाशे पापकर्मणः॥१३॥
एवं त्वां पापकर्माणं वक्ष्यन्ति निकृता जनाः। दिष्ट्यैतद् व्यसनं प्राप्तो रौद्र इत्येव हर्षिताः॥१४॥
शक्या लोभयितुं नाहमैश्वर्येण धनेन वा। अनन्या राघवेणाहं भास्करेण यथा प्रभा॥१५॥
उपधाय भुजं तस्य लोकनाथस्य सत्कृतम्। कथं नामोपधास्यामि भुजमन्यस्य कस्यचित्॥१६॥
अहमौपयिकी भार्या तस्यैव च धरापतेः। व्रतस्नातस्य विद्येव विप्रस्य विदितात्मनः॥१७॥
साधु रावण रामेण मां समानय दुःखिताम्। वने वासितया सार्धं करेण्वेव गजाधिपम्॥१८॥

All beings rejoice over the destruction, O Rāvaṇa, of that short-sighted fellow who is given to sinful deeds and is being killed by his own doings. (13) In the same way people tormented by you will speak of you as a man of sinful deeds and, feeling rejoiced, will say : 'Luckily enough has the terrible being met with this reverse.' (14) I am not capable of being tempted with power or riches; I am undivided from Śrī Rāma (a scion of Raghu) even as sunlight is from the sun. (15) Having rested on the honoured arm of that lord of the people, how shall I actually rest on the arm of anyone else ? (16) I am the lawful wife of that ruler of the globe alone (even) as knowledge of Veda (lawfully) belongs to a Brāhmaṇa who has realized the Self and has had his ceremonial bath as a token of having completed his vow of celibacy. (17) Unite me straight with Śrī Rāma, wretched as I am, (even) as one would unite a lordly elephant with a female elephant in heat in a forest, O Rāvaṇa ! (18)

मित्रमौपयिकं कर्तुं रामः स्थानं परीप्सता । बन्धं चानिच्छता घोरं त्वयासौ पुरुषर्षभः ॥ १९ ॥
विदितः सर्वधर्मज्ञः शरणागतवत्सलः । तेन मैत्री भवतु ते यदि जीवितुमिच्छसि ॥ २० ॥
प्रसादयस्व त्वं चैनं शरणागतवत्सलम् । मां चास्मै प्रयतो भूत्वा निर्यातयितुमर्हसि ॥ २१ ॥
एवं हि ते भवेत् स्वस्ति सम्प्रदाय रघूत्तमे । अन्यथा त्वं हि कुर्वाणः परां प्राप्स्यसि चापदम् ॥ २२ ॥
वर्जयेद् वज्रमुत्सृष्टं वर्जयेदन्तकश्चिरम् । त्वद्विधं न तु संक्रुद्धो लोकनाथः स राघवः ॥ २३ ॥
रामस्य धनुषः शब्दं श्रोष्यसि त्वं महास्वनम् । शतक्रतुविसृष्टस्य निर्घोषमशनेरिव ॥ २४ ॥
इह शीघ्रं सुपर्वाणो ज्वलितास्या इवोरगाः । इषवो निपतिष्यन्ति रामलक्ष्मणलक्षिताः ॥ २५ ॥
रक्षांसि निहनिष्यन्तः पुर्यामस्यां न संशयः । असम्पातं करिष्यन्ति पतन्तः कङ्कवाससः ॥ २६ ॥
राक्षसेन्द्रमहासर्पान् स रामगरुडो महान् । उद्धरिष्यति वेगेन वैनतेय इवोरगान् ॥ २७ ॥

"It would be (but) meet that that jewel among men, Śrī Rāma, be made friends with by you if you seek to preserve your fortress (Laṅkā) and if you do not wish to suffer terrible bondage. (19) He is a reputed knower of all virtues and fond of those who have sought shelter with him. Let your friendship be established with him if you seek to survive. (20) Nay, propitiate Śrī Rāma, who is fond of those who have sought protection with him. And, remaining restrained (throughout in your behaviour with me), be pleased to restore me to him. (21) Surely your welfare lies in thus restoring me to Śrī Rāma (the foremost of the Raghus). Acting otherwise you will undoubtedly meet with adversity. (22) The thunderbolt may spare a wrongdoer like you, even though discharged; Death (too) may ignore an offender like you for a long time. That scion of Raghu, the protector of the people, will not, however, leave you when enraged. (23) You will (soon) hear the twang of Śrī Rāma's bow, producing a great noise and resembling the crash of the thunderbolt hurled by Indra (who is presupposed to have performed a hundred Aśwamedha sacrifices in his previous existence as a condition precedent to his attainment of that exalted position). (24) Well-jointed arrows marked by the names of Śrī Rāma and Lakṣmaṇa will soon rain on this city like serpents with flaming jaws. (25) Descending on this city, the arrows decorated with the plumes of a buzzard, which are sure to exterminate the ogres, will leave no space uncovered by them; there is no doubt about it. (26) That great secretary-bird in the form of Śrī Rāma will speedily stamp out the mighty serpents in the form of the leaders of ogres in the same way as Garuḍa (the king of birds, son of Vinatā) would extirpate serpents. (27)

अपनेष्यति मां भर्ता त्वत्तः शीघ्रमरिंदमः । असुरेभ्यः श्रियं दीप्तां विष्णुस्त्रिभिरिव क्रमैः ॥ २८ ॥
जनस्थाने हतस्थाने निहते रक्षसां बले । अशक्तेन त्वया रक्षः कृतमेतदसाधु वै ॥ २९ ॥
आश्रमं तत्तयोः शून्यं प्रविश्य नरसिंहयोः । गोचरं गतयोर्भ्रात्रोरपनीता त्वयाधम ॥ ३० ॥
नहि गन्धमुपाघ्राय रामलक्ष्मणयोस्त्वया । शक्यं संदर्शने स्थातुं शुना शार्दूलयोरिव ॥ ३१ ॥
तस्य ते विग्रहे ताभ्यां युगग्रहणमस्थिरम् । वृत्रस्येवेन्द्रबाहुभ्यां बाहोरेकस्य विग्रहे ॥ ३२ ॥
क्षिप्रं तव स नाथो मे रामः सौमित्रिणा सह । तोयमल्पमिवादित्यः प्राणानादास्यते शरैः ॥ ३३ ॥
गिरिं कुबेरस्य गतोऽथवाऽऽलयं सभां गतो वा वरुणस्य राज्ञः ।
असंशयं दाशरथेर्विमोक्ष्यसे महाद्रुमः कालहतोऽशनेरिव ॥ ३४ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे एकविंशः सर्गः ॥ २१ ॥

"My husband, the tamer of his foes, will soon recover me from you (even) as Lord Viṣṇu wrested the radiant sovereignty (of the three worlds) from the demons in the course of three strides. (28) The host of the ogres (stationed in Janasthāna) having been destroyed (by Śrī Rāma) and your foothold on Janasthāna having (consequently) been lost, this wicked deed (in the shape of my abduction) was actually perpetrated by you, impotent as you were (to avenge yourself on the destruction of the army in Janasthāna), O ogre ! (29) I was borne away by you, O vile wretch, entering that lonely hermitage of the aforesaid two brothers, who are lions among men and who had gone out (a hunting). (30) It is not possible for you to stand within the sight of Śrī Rāma and Lakṣmaṇa even on smelling their presence, any more than a dog would tarry within the gaze of a pair to tigers. (31) Your victory in an encounter with them, situated as you are, is uncertain in the same way as on the part of a single arm of the demon Vṛtra in its encounter with both the arms of Indra (during the great war between gods and demons at the beginning of creation). (32) Soon shall that lord of mine, Śrī Rāma, with Lakṣmaṇa (son of Sumitrā), take away your life with his shafts (even) as the sun sucks up (with its rays) the shallow water (of a pool). (33) (Even) if you fly away (for protection) to the mountain (Kailāsa) constituting the abode of Kubera (the god of riches) or descend of the council-chamber of King Varuṇa (the deity presiding over water), you shall undoubtedly be deprived of your life by the arrows of Śrī Rāma (son of Daśaratha), killed as you (already) are by the Time-Spirit (even) as a huge tree felled by lightning" (34)

Thus ends Canto Twenty-one in the Sundarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

* * *

द्वाविंशः सर्गः

Canto XXII

Nettled by the censure uttered by Sītā, Rāvaṇa allows her a time-limit of two months to revise her decision and threatens her with death if she does not listen to reason. Restored to confidence by the glances of Rāvaṇa's consorts, however, Sītā condemns him once more. Leaving instructions with ogresses of terrible and ugly aspect to bring her to reason by recourse to intimidation and persuasion, Rāvaṇa thereupon leaves the presence of Sītā alongwith his womenfolk

सीताया वचनं श्रुत्वा परुषं राक्षसेश्वरः। प्रत्युवाच ततः सीतां विप्रियं प्रियदर्शनाम्॥ १॥
यथा यथा सान्त्वयिता वश्यः स्त्रीणां तथा तथा। यथा यथा प्रियं वक्ता परिभूतस्तथा तथा॥ २॥
संनियच्छति मे क्रोधं त्वयि कामः समुत्थितः। द्रवतोऽमार्गमासाद्य हयानिव सुसारथिः॥ ३॥
वामः कामो मनुष्याणां यस्मिन् किल निबध्यते। जने तस्मिंस्त्वनुक्रोशः स्नेहश्च किल जायते॥ ४॥
एतस्मात् कारणान्न त्वां घातयामि वरानने। वधार्हामवमानार्हां मिथ्या प्रव्रजने रताम्॥ ५॥
परुषाणि हि वाक्यानि यानि यानि ब्रवीषि माम्। तेषु तेषु वधो युक्तस्तव मैथिलि दारुणः॥ ६॥

Hearing the sharp rebuff of Sītā, Rāvaṇa (the lord of ogres) then made the following unpalatable reply to Sītā of pleasing aspect :—(1) "The courteous a man is (to women) the more agreeable he becomes to them. (In your case, however, I find that) the more kind words I speak the more I am nubbed (by you). (2) The love which has sprung up (in my heart) for you restrains my anger even as a good charioteer controls the horses (of his chariot) running along a wrong path. (3) It is a well-known fact that compassion and affection are generated towards that individual on whom cruel love gets actually fastened. (4) (It is) on this account (that) I do not cause you to be put to death even though you are deserving of death and ignominy, devoted as you are to asceticism (the way of life of recluses) in vain, O lady of charming countenance ! (5) Indeed for all those cutting remarks that you have uttered with reference to me violent capital punishment is proper for you, O princess of Mithilā !" (6)

एवमुक्त्वा तु वैदेहीं रावणो राक्षसाधिपः। क्रोधसंरम्भसंयुक्तः सीतामुत्तरमब्रवीत्॥ ७॥

द्वौ मासौ रक्षितव्यौ मे योऽवधिस्ते मया कृतः। ततः शयनमारोह मम त्वं वरवर्णिनि॥ ८ ॥
द्वाभ्यामूर्ध्वं तु मासाभ्यां भर्तारं मामनिच्छतीम्। मम त्वां प्रातराशार्थे सूदाश्छेत्स्यन्ति खण्डशः॥ ९ ॥
तां भर्त्स्यमानां सम्प्रेक्ष्य राक्षसेन्द्रेण जानकीम्। देवगन्धर्वकन्यास्ता विषेदुर्विकृतेक्षणाः॥ १०॥
ओष्ठप्रकारैरपरा नेत्रैर्वक्त्रैस्तथापराः। सीतामाश्वासयामासुस्तर्जितां तेन रक्षसा॥ ११॥
ताभिराश्वासिता सीता रावणं राक्षसाधिपम्। उवाचात्महितं वाक्यं वृत्तशौटीर्यगर्वितम्॥ १२॥

Having spoken thus to Sītā (a princess of the Videha territory), Rāvaṇa, the suzerain lord of ogres, who was filled with excitement caused by anger, addressed the following reply to Sītā:— (7) "According to the time-limit (of twelve months)* which has been fixed by me I must wait for two months (that now remain). After that you must share my bed, O lady of excellent complexion ! (8) My cooks will mince you for my morning repast in case you do not wish to have me for your husband even after two months (from now)." (9) Gazing on that daughter of Janaka being threatened by Rāvaṇa (the lord of ogres), those daughters of gods and Gandharvas (who had been forcibly borne away like Sītā) grew melancholy with troubled eyes. (10) Some (of them) reassured by the expression of their lips and others by their eyes and faces Sītā who was menaced (as above) by that ogre. (11) Restored to confidence by them, Sītā addressed to Rāvaṇa, the suzerain lord of ogres, the following reply, which was in his own interest and which was full of pride for her (own) morality as well as for her husband's valour:—(12)

नूनं न ते जनः कश्चिदस्मिन्निःश्रेयसि स्थितः। निवारयति यो न त्वां कर्मणोऽस्माद् विगर्हिताम्॥ १३॥
मां हि धर्मात्मनः पत्नीं शचीमिव शचीपतेः। त्वदन्यस्त्रिषु लोकेषु प्रार्थयेन्मनसापि कः॥ १४॥
राक्षसाधम रामस्य भार्याममिततेजसः। उक्तवानसि यत् पापं क्व गतस्तस्य मोक्ष्यसे॥ १५॥
यथा दृप्तश्च मातङ्गः शशश्च सहितौ वने। तथा द्विरदवद् रामस्त्वं नीच शशवत् स्मृतः॥ १६॥
स त्वमिक्ष्वाकुनाथं वै क्षिपन्निह न लज्जसे। चक्षुषो विषये तस्य न यावदुपगच्छसि॥ १७॥
इमे ते नयने क्रूरे विकृते कृष्णपिङ्गले। क्षितौ न पतिते कस्मान्मामनार्य निरीक्षतः॥ १८॥
तस्य धर्मात्मनः पत्नी स्नुषा दशरथस्य च। कथं व्याहरतो मां ते न जिह्वा पाप शीर्यति॥ १९॥
असंदेशात्तु रामस्य तपसश्चानुपालनात्। न त्वां कुर्मि दशग्रीव भस्म भस्मार्हतेजसा॥ २०॥
नापहर्तुमहं शक्या तस्य रामस्य धीमतः। विधिस्तव वधार्थाय विहितो नात्र संशयः॥ २१॥
शूरेण धनदभ्रात्रा बलैः समुदितेन च। अपोह्य रामं कस्माच्चिद् दारचौर्यं त्वया कृतम्॥ २२॥

Surely in this city there is no man intent on your welfare, since no one deters you from this most reproachful act (in the shape of detaining another's wife without her concurrence). (13) Indeed who other than you in (all) the three worlds will seek even with his mind to have me, the consort of Śrī Rāma, who has set his mind on virtue, even as one would seek Śacī, the spouse of Indra (the husband of Śacī) ? Going anywhere you will not escape the consequences of the sinful proposal you have made to the consort of Śrī Rāma, who is endowed with immense energy, O vile ogre ! (14-15) Śrī Rāma is like an elephant, while you, O mean fellow, have been declared to be like a hare. If you two ever encounter each other in a combat, you will present the appearance of a proud elephant and a hare comp to grips in a forest. (16) As such you do not evidently feel abashed while railing here (when he is not before you) at Śrī Rāma (the protector of the Ikṣwākus). You blab like this only so long as you do not fall within the range of his sight. (17) I wonder how these cruel, evil, dark-yellow eyes of yours did not drop on the ground (even) as you gazed on me (lustfully), O ignoble creature ! (18) Why did your tongue not fall off (even) as you were talking (as you did) to me, the spouse of the aforesaid pious-minded soul and daughter-in-law of King Daśaratha ? (19) I do not reduce you to ashes by dint of my glory, which (alone) is enough to reduce you to ashes, only because I do not have the mandate of Śrī Rāma (to do so) and (also) because I seek to preserve the power of my asceticism, O ten-headed monster ! (20) Being the consort of that wise Śrī Rāma, I was not capable of being wrested (by you). My abduction is (only) a device ordained (by Providence) for bringing about your destruction : there is no doubt about it. (21) Wherefore was Śrī Rāma's consort (myself) stolen away by you after luring away Śrī Rāma (from the hermitage) heroic as you are, (nay) a (half-) brother of Kubera (the bestower of riches) and well-equipped with forces ?" (22)

---

* Vide III. lvi. 24 on p. 805 of Vālmīki-Rāmāyaṇa Number —V.

सीताया वचनं श्रुत्वा रावणो राक्षसाधिपः। विवृत्य नयने क्रूरे जानकीमन्ववैक्षत॥ २३॥
नीलजीमूतसंकाशो महाभुजशिरोधरः। सिंहसत्त्वगतिः श्रीमान् दीप्तजिह्वोग्रलोचनः॥ २४॥
जलाग्रमुकुटप्रांशुश्चित्रमाल्यानुलेपनः। रक्तमाल्याम्बरधरस्तप्ताङ्गदविभूषणः॥ २५॥
श्रोणीसूत्रेण महता मेचकेन सुसंवृतः। अमृतोत्पादने नद्धो भुजंगेनेव मन्दरः॥ २६॥
ताभ्यां स परिपूर्णाभ्यां भुजाभ्यां राक्षसेश्वरः। शुशुभेऽचलसंकाशः शृङ्गाभ्यामिव मन्दरः॥ २७॥
तरुणादित्यवर्णाभ्यां कुण्डलाभ्यां विभूषितः। रक्तपल्लवपुष्पाभ्यामशोकाभ्यामिवाचलः॥ २८॥
स कल्पवृक्षप्रतिमो वसन्त इव मूर्तिमान्। श्मशानचैत्यप्रतिमो भूषितोऽपि भयंकरः॥ २९॥
अवेक्षमाणो वैदेहीं कोपसंरक्तलोचनः। उवाच रावणः सीतां भुजंग इव निःश्वसन्॥ ३०॥
अनयेनाभिसम्पन्नमर्थहीनमनुव्रते। नाशयाम्यहमद्य त्वां सूर्यः संध्यामिवौजसा॥ ३१॥

Turning his cruel eyes round (in anger) on hearing the reply of Sītā, the glorious Rāvaṇa, the suzerain lord of ogres, looked (askance) at the daughter of Janaka—Rāvaṇa, who resembled a dark cloud had enormous arms and neck, possessed the courage and gait of a lion, had a flaming tongue and frightful eyes, who looked very tall with the crest of his diadem shaking (as a result of his anger), who was adorned with excellent garlands and smeared with exquisite sandal-paste and who wore a garland of red flowers and a red costume, was decked with brilliant armlets and encircled (at his waist) with a costly dark-blue girdle (obviously made of sapphires), (thus) presenting the appearance of Mount Mandara encompassed by the serpent (Vāsuki) at the time of the churning of the ocean (for extracting nectar). (23—26) With his two well-built arms of well-known might that lord of ogres, who was colossal as a mountain, looked charming like Mount Mandara with a pair of peaks. (27) Adorned with a pair of ear-rings resembling the rising sun (in hue), he looked like a mountain with a pair of Aśoka trees clothed with crimson leaves and flowers. (28) Though adorned like a wishyielding tree or like spring incarnate, he was fearful like a funeral monument or pyramidal column containing the ashes of deceased persons and existing in a crematorium. (29) Gazing on Sītā (a princess of the Videha territory), his eyes bloodshot through anger, and hissing like a serpent, Rāvaṇa spoke to her (as follows) :—(30) "O woman devoted to a man who is beset with ill luck and is devoid of resource, I shall get rid of you today by recourse to my glory (even) as the sun dispels the morning twilight by its brilliance." (31)

इत्युक्त्वा मैथिलीं राजा रावणः शत्रुरावणः। संदिदेश ततः सर्वा राक्षसीर्घोरदर्शनाः॥ ३२॥
एकाक्षीमेककर्णां च कर्णप्रावरणां तथा। गोकर्णीं हस्तिकर्णीं च लम्बकर्णीमकर्णिकाम्॥ ३३॥
हस्तिपद्यश्वपद्यौ च गोपदीं पादचूलिकाम्। एकाक्षीमेकपादीं च पृथुपादीमपादिकाम्॥ ३४॥
अतिमात्रशिरोग्रीवामतिमात्रकुचोदरीम्। अतिमात्रास्यनेत्रां च दीर्घजिह्वानखामपि॥ ३५॥
अनासिकां सिंहमुखीं गोमुखीं सूकरीमुखीम्। यथा मद्वशगा सीता क्षिप्रं भवति जानकी॥ ३६॥
तथा कुरुत राक्षस्यः सर्वाः क्षिप्रं समेत्य वा। प्रतिलोमानुलोमैश्च सामदानादिभेदनैः॥ ३७॥
आवर्जयत वैदेहीं दण्डस्योद्यमनेन च।

Having threatened Sītā (a princess of Mithilā) as aforesaid, King Rāvaṇa, who made his enemies cry (in terror), commanded (as follows) all the ogresses of formidable appearance (stationed there to guard Sītā), who were either one-eyed or with one ear (only) or with ears wide enough to cover their body, or with ears resembling those of a cow or those of an elephant, or with long ears or devoid of ears or with the feet of an elephant, horse or cow or with feet having a tuft of hair or with a single eye or single foot or enormous feet or no feet (at all), with their head and neck of inordinate size, with enormous breasts and belly, with a disproportionately large mouth and eyes, with a long tongue and nails, noseless or having the head of a lion, cow or boar :—"Act promptly in such a way, severally or jointly, O ogresses, that Sītā, Janaka's daughter, soon submits to my will. Reduce Sītā (a princess of the Videha territory) to submission by acting conformably or contrary to her will, by causing disaffection (in her mind to her husband) after persuasion and gifts have failed, and (also) by attempting coercion (if necessary)." (32—37)

इति प्रतिसमादिश्य राक्षसेन्द्रः पुनः पुनः ॥ ३८ ॥
काममन्युपरीतात्मा जानकीं प्रति गर्जत। उपगम्य ततः क्षिप्रं राक्षसी धान्यमालिनी॥ ३९ ॥
परिष्वज्य दशग्रीवमिदं वचनमब्रवीत्। मया क्रीड महाराज सीतया किं तवानया॥ ४० ॥
विवर्णया कृपणया मानुष्या राक्षसेश्वर। नूनमस्यां महाराज न देवा भोगसत्तमान्॥ ४१ ॥
विदधत्यमरश्रेष्ठास्तव बाहुबलार्जितान्। अकामां कामयानस्य शरीरमुपतप्यते॥ ४२ ॥
इच्छतीं कामयानस्य प्रीतिर्भवति शोभना ।
एवमुक्तस्तु राक्षस्या समुत्क्षिप्तस्ततो बली। प्रहसन् मेघसंकाशो राक्षसः स न्यवर्तत॥ ४३ ॥
प्रस्थितः स दशग्रीवः कम्पयन्निव मेदिनीम्। ज्वलद्भास्करसंकाशं प्रविवेश निवेशनम्॥ ४४ ॥
देवगन्धर्वकन्याश्च नागकन्याश्च तास्ततः। परिवार्य दशग्रीवं प्रविशुस्ता गृहोत्तमम्॥ ४५ ॥
स मैथिलीं धर्मपरामवस्थितां प्रवेपमानां परिभर्त्स्य रावणः।
विहाय सीतां मदनेन मोहितः स्वमेव वेश्मं प्रविवेश रावणः॥ ४६ ॥
इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे द्वाविंशः सर्गः॥ २२ ॥

Having commanded the ogresses in these words again and again, Rāvaṇa (the lord of ogres), whose mind was seized with passion and anger, roared at Sītā (Janaka's daughter). Approaching Rāvaṇa (the ten-headed monster) speedily and embracing him (with a view to preventing him from striking Sītā), Mandodarī as well as Dhānyamālinī (Rāvaṇa's juniormost consort) thereupon spoke to him as follows :—"Sport with me, O great king ! What purpose of yours will be served by Sītā, this pale and wretched human creature, O lord of ogres ! Surely, O great monarch, gods (like Brahmā and Indra), who are the foremost of immortals, have not assigned to her lot the exquisite luxuries that have been won by the might of your arms. The body of one who loves a woman not loving him (in return) reaps suffering (alone); while extreme delight falls to the lot of the man loving a woman who pines for him." Spoken to in these words and drawn away from that place by Mandodarī, that mighty ogre (Rāvaṇa), for his part, who fully resembled a cloud, turned back heartily laughing. (38—43) Having left that place as though causing the earth to shake, that ten-headed monster duly entered his abode fully resembling the blazing sun. (44) Surrounding Rāvaṇa, the aforesaid daughters of gods and Gandharvas as well as those of Nāgas thereupon penetrated deep into that excellent abode. (45) Having unsparingly threatened Sītā, the princess of Mithilā, who was devoted to virtue and stood rooted (where she was), though shaking from top to bottom, and letting her alone, the aforesaid Rāvaṇa, who made people cry (in terror) and was distracted with passion, duly entered his own abode. (46)

Thus ends Canto Twenty-two in the Sundarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

* * *

त्रयोविंशः सर्गः

Canto XXIII

Extolling Rāvaṇa, Ekajaṭā and other ogresses posted in the Aśoka grove coax her to accept his proposal

इत्युक्त्वा मैथिलीं राजा रावणः शत्रुरावणः। संदिश्य च ततः सर्वा राक्षसीर्निर्जगाम ह॥ १ ॥
निष्क्रान्ते राक्षसेन्द्रे तु पुनरन्तःपुरं गते। राक्षस्यो भीमरूपास्ताः सीतां समभिदुद्रुवुः॥ २ ॥
ततः सीतामुपागम्य राक्षस्यः क्रोधमूर्च्छिताः। परं परुषया वाचा वैदेहीमिदमब्रुवन्॥ ३ ॥
पौलस्त्यस्य वरिष्ठस्य रावणस्य महात्मनः। दशग्रीवस्य भार्या त्वं सीते न बहु मन्यसे॥ ४ ॥
ततस्त्वेकजटा नाम राक्षसी वाक्यमब्रवीत्। आमन्त्र्य क्रोधताम्राक्षी सीतां करतलोदरीम्॥ ५ ॥
प्रजापतीनां षण्णां तु चतुर्थोऽयं प्रजापतिः। मानसो ब्रह्मणः पुत्रः पुलस्त्य इति विश्रुतः॥ ६ ॥
पुलस्त्यस्य तु तेजस्वी महर्षिर्मानसः सुतः। नाम्ना स विश्रवा नाम प्रजापतिसमप्रभः॥ ७ ॥
तस्य पुत्रो विशालाक्षि रावणः शत्रुरावणः। तस्य त्वं राक्षसेन्द्रस्य भार्या भवितुमर्हसि॥ ८ ॥
मयोक्तं चारुसर्वाङ्गि वाक्यं किं नानुमन्यसे। ततो हरिजटा नाम राक्षसी वाक्यमब्रवीत्॥ ९ ॥
विवृत्य नयने कोपान्मार्जारसदृशेक्षणा।

Having threatened Sītā (a princess of Mithilā) and instructed all the ogresses as aforesaid, Rāvaṇa, who made his enemies cry (in terror) sallied forth from that grove so the tradition goes. (1) Rāvaṇa (the king of ogres) having left (the Aśoka grove) and returned to the gynaeceum, the aforesaid ogresses of hideous appearance for their part ran up in a body to Sītā. (2) Approaching Sītā, the princess of the Videha territory, the ogresses, who were distracted with anger, spoke to her as follows in exceedingly harsh tones :—(3) "Don't you prize, O Sītā, the wifehood of the high-souled and pre-eminent, Rāvaṇa, a scion of Sage Pulastya, who is endowed with ten heads ?" (4) Then, addressing Sītā, whose belly could be spanned with the palm, an ogress named Ekajatā, for her part, her eyes bloodshot with anger, spoke to her as follows : —(5) "There is a mind-born son of Brahmā (the creator) widely known by the name of Pulastya. Of the six Prajāpatis,* (lords of created beings entrusted with the work of creation by Brahmā), he is indeed the fourth Prajāpati.(6) The glorious mind-born son of Pulastya, again, is an eminent Ṛṣi, Viśravā by name, who, they say, equals the Prajāpatis in glory. (7) Rāvaṇa, who makes his enemies cry (in terror), is a son of Viśravā. You deserve to be a wife of the aforesaid lord of ogres. O large-eyed one ! (8) Why don't you acquiesce in this proposal put forward by me, O lady charming of every limb ?" Dilating her eyes, which resembled a cat's, an ogress, Harijaṭā by name, then angrily spoke as follows:—

येन देवास्त्रयस्त्रिंशद् देवराजश्च निर्जितः॥ १० ॥
तस्य त्वं राक्षसेन्द्रस्य भार्या भवितुमर्हसि।
वीर्योत्सिक्तस्य शूरस्य संग्रामेष्वनिवर्तिनः। बलिनो वीर्ययुक्तस्य भार्या त्वं किं न लिप्ससे॥ ११ ॥
प्रियां बहुमतां भार्यां त्यक्त्वा राजा महाबलः। सर्वासां च महाभागां त्वामुपैष्यति रावणः॥ १२ ॥
समृद्धं स्त्रीसहस्रेण नानारत्नोपशोभितम्। अन्तःपुरं तदुत्सृज्य त्वामुपैष्यति रावणः॥ १३ ॥

"You deserve to be a wife of that king of ogres by whom were vanquished (all) the thirty-three (principal) deities (viz., the twelve Ādityas, the eleven Rudras, the eight Vasus and the twin Aświnīkumāras) and (even) Indra (the ruler of gods). Why don't you seek the wifehood of Rāvaṇa who is heroic and mighty, full of valour and proud of his prowess;

---

* Their names in the order of seniority are :—Marīci, Atri, Aṅgirā, Pulastya, Pulaha and Kratu—
मरीचिरत्र्यङ्गिरसौ पुलस्त्यः पुलहः क्रतुः।

and who never turns his back on the fields of battle ? (9—11) Renouncing his beloved wife (Mandodarī), who is much esteemed by all (his wives) and is highly blessed, Rāvaṇa will betake himself to you. (12) (Nay) leaving alone his well-known gynaeceum, enriched by thousands of women and decked with various jewels, Rāvaṇa will go to you." (13)

अन्या तु विकटा नाम राक्षसी वाक्यमब्रवीत् ।
असकृद् भीमवीर्येण नागा गन्धर्वदानवाः । निर्जिताः समरे येन स ते पार्श्वमुपागतः ॥ १४ ॥
तस्य सर्वसमृद्धस्य रावणस्य महात्मनः । किमर्थं राक्षसेन्द्रस्य भार्यात्वं नेच्छसेऽधमे ॥ १५ ॥

Another ogress, Vikaṭā by name, for her part, addressed the following words (to Sītā):—"He has come by your side, by whom of terrible prowess the Nāgas, Gandharvas and demons were routed more than once on the battlefield. (14) Why don't you solicit the wifehood of the aforesaid ruler of ogres, the high-souled Rāvaṇa, who is full in every way, O vile woman ?" (15)

ततस्तां दुर्मुखी नाम राक्षसी वाक्यमब्रवीत्।
यस्य सूर्यो न तपति भीतो यस्य स मारुतः । न वाति स्मायतापाङ्गि किं त्वं तस्य न तिष्ठसे ॥ १६ ॥
पुष्पवृष्टिं च तरवो मुमुचुर्यस्य वै भयात् । शैलाः सुस्रुवुः पानीयं जलदाश्च यदेच्छति ॥ १७ ॥
तस्य नैर्ऋतराजस्य राजराजस्य भामिनि । किं त्वं न कुरुषे बुद्धिं भार्यार्थे रावणस्य हि ॥ १८ ॥
साधु ते तत्त्वतो देवि कथितं साधु भामिनि । गृहाण सुस्मिते वाक्यमन्यथा न भविष्यसि ॥ १९ ॥
इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे त्रयोविंशः सर्गः ॥ २३ ॥

Then another ogress, Durmukhī by name, spoke as follows :—"Why don't you yield to Rāvaṇa, in fear of whom the sun does not shine brightly nor does the wind blow (violently), O lady with long-cornered eyes ? (16) Why don't you really make up your mind, O lovely woman, to become the wife of that Rāvaṇa, the lord of ogres and the king of kings, in fear of whom the trees rain down flowers, mountains and clouds loose their water whenever he wills ? (17-18) Accept cheerfully, O lovely lady with sweet smiles, the advice which has been tendered to you in good spirit and in accordance with facts; or else you shall die." (19)

Thus ends Canto Twenty-three in the Sundarakāṇḍa of the glorious Rāmāyaṇa of Vālmiki, the work of a Ṛṣi and the oldest epic.

चतुर्विंशः सर्गः

Canto XXIV

Citing the examples of Śacī, Arundhatī and other devoted wives, even though threatened by the ogresses, Sītā with a stout heart boldly proclaims her resolve not to submit to anyone else than her own husband even on pain of death. Hanumān silently watches her being menaced by the ogresses by means of harsh words and show of weapons, and weeping

ततः सीतां समस्तास्ता राक्षस्यो विकृताननाः । परुषं परुषानर्हामूचुस्तद्वाक्यमप्रियम् ॥ १ ॥
किं त्वमन्तःपुरे सीते सर्वभूतमनोरमे । महार्हशयनोपेते न वासमनुमन्यसे ॥ २ ॥
मानुषी मानुषस्यैव भार्यात्वं बहु मन्यसे । प्रत्याहर मनो रामान्नैवं जातु भविष्यति ॥ ३ ॥
त्रैलोक्यवसुभोक्तारं रावणं राक्षसेश्वरम् । भर्तारमुपसंगम्य विहरस्व यथासुखम् ॥ ४ ॥
मानुषी मानुषं तं तु राममिच्छसि शोभने । राज्याद् भ्रष्टमसिद्धार्थं विक्लवन्तमनिन्दिते ॥ ५ ॥

Thereupon all those ogresses of loathsome appearance addressed the following harsh and unpalatable words to Sītā, who did not merit such harsh words :—(1) "Why don't you consent to dwell, O Sītā, in the gynaeceum (of Rāvaṇa), ravishing the soul of all created beings and furnished with costly conches ? (2) A human being that you are, you prize the wifehood of a human being alone. (Pray) withdraw your mind from Rāma; (for) if you continue to love Rāma, you will never survive. (3) Approaching for union as a husband Rāvaṇa, the lord of ogres, who enjoys the riches of (all) the three worlds, sport happily (with him). (4) Merely because you are a human being, O good lady of irreproachable charm, you pant for Rāma, who has been deprived of his kingdom, whose object has not been accomplished and (as such) who remains (ever) agitated (in mind) !" (5)

राक्षसीनां वचः श्रुत्वा सीता पद्मनिभेक्षणा। नेत्राभ्यामश्रुपूर्णाभ्यामिदं वचनमब्रवीत्॥ ६ ॥
यदिदं लोकविद्विष्टमुदाहरत संगताः। नैतन्मनसि वाक्यं मे किल्बिषं प्रतितिष्ठति॥ ७ ॥
न मानुषी राक्षसस्य भार्या भवितुमर्हति। कामं खादत मां सर्वा न करिष्यामि वो वचः॥ ८ ॥
दीनो वा राज्यहीनो वा यो मे भर्ता स मे गुरुः। तं नित्यमनुरक्तास्मि यथा सूर्यं सुवर्चला॥ ९ ॥
यथा शची महाभागा शक्रं समुपतिष्ठति। अरुन्धती वसिष्ठं च रोहिणी शशिनं यथा॥ १०॥
लोपामुद्रा यथागस्त्यं सुकन्या च्यवनं यथा। सावित्री सत्यवन्तं च कपिलं श्रीमती यथा॥ ११॥
सौदासं मदयन्तीव केशिनी सगरं यथा। नैषधं दमयन्तीव भैमी पतिमनुव्रता॥ १२॥
तथाहमिक्ष्वाकुवरं रामं पतिमनुव्रता।

Hearing the exhortation of the ogresses, Sītā of lotus-like eyes replied as follows with eyes full of tears :—(6) "This cheap and sinful advice, which you have jointly tendered and which is repugnant in the eyes of the world, does not stand in my mind (even for a moment). (7) A human lady ought not to become the wife of an ogre. Devour me all if you will; I will never follow your advice. (8) Destitute or deprived of his kingdom, he who is my husband is my adorable deity. I am ever devoted to him (even) as Suvarcalā (consort of the sun-god) is to the sun-god. (9) I am devoted to my husband, Śrī Rāma, the foremost of the Ikṣwākus, in the same way as the highly blessed Śacī waits upon Indra (the ruler of gods), as does Arundhatī upon Sage Vasiṣṭha and Rohiṇī (the foremost of the twenty-seven spouses of the moon-god, presiding over the same number of constellations appearing in the heavens) on the moon-god, as does Lopāmudrā upon Sage Agastya and Sukanyā did upon Sage Cyavana, as Sāvitrī did upon Satyavān and Śrīmatī upon Lord Kapila, as Madayantī did upon King Saudāsa and Keśinī upon King Sagara, and as Damayantī, daughter of Bhīma, was devoted to her husband, Nala (a king of the Niṣadhas)."

सीताया वचनं श्रुत्वा राक्षस्यः क्रोधमूर्च्छिताः। भर्त्सयन्ति स्म परुषैर्वाक्यै रावणचोदिताः॥ १३॥
अवलीनः स निर्वाक्यो हनुमाञ्शिंशपाद्रुमे। सीतां संतर्जयन्तीस्ता राक्षसीरशृणोत् कपिः॥ १४॥
तामभिक्रम्य संरब्धा वेपमानां समन्ततः। भृशं संलिलिहुर्दीप्तान् प्रलम्बान् दशनच्छदान्॥ १५॥
ऊचुश्च परमक्रुद्धाः प्रगृह्याशु परश्वधान्। नेयमर्हति भर्तारं रावणं राक्षसाधिपम्॥ १६॥
सा भर्त्स्यमाना भीमाभी राक्षसीभिर्वराङ्गना। सा बाष्पमपमार्जन्ती शिंशपां तामुपागमत्॥ १७॥
ततस्तां शिंशपां सीता राक्षसीभिः समावृता। अभिगम्य विशालाक्षी तस्थौ शोकपरिप्लुता॥ १८॥
तां कृशां दीनवदनां मलिनाम्बरवासिनीम्। भर्त्सयांचक्रिरे भीमा राक्षस्यस्ताः समन्ततः॥ १९॥
ततस्तु विनता नाम राक्षसी भीमदर्शना। अब्रवीत् कुपिताकारा कराला निर्णतोदरी॥ २०॥

Filled with anger on hearing the reply of Sītā, the ogresses began to intimidate her with harsh words, as ordered by Rāvaṇa (while he left their presence) :—(10—13) Remaining hidden in the Aśoka tree without uttering a word, the monkey, Hanumān, listened to those ogresses threatening Sītā. (14) Assailing on all sides Sītā, who was trembling (with fear), enraged as they were, they licked their protruding and glowing lips again and again. (15) Nay, quickly holding up their axes, highly enraged (as they were), they said, "She does not deserve to have Rāvaṇa, the suzerain lord of ogres for her husband." (16) While that lovely lady was being overawed by the terrible ogresses, she approached that Aśoka tree, wiping away her tears. (17) Reaching (the foot of) that Śiṁśapā tree, the large-eyed Sītā then stood overwhelmed with grief, surrounded as she was by the ogresses. (18) Standing around her, the hideous ogresses reproached the emaciated Sītā, who wore a wretched appearance and was clad in a soiled garment. (19) Thereupon a fearful and grim-visaged ogress, Vinatā by name, who wore angry looks and had a sunken belly, spoke (as follows) :—(20)

सीते पर्याप्तमेतावद् भर्तुः स्नेहः प्रदर्शितः । सर्वत्रातिकृतं भद्रे व्यसनायोपकल्पते ॥ २१ ॥
परितुष्टास्मि भद्रं ते मानुषस्ते कृतो विधिः । ममापि तु वचः पथ्यं ब्रुवन्त्याः कुरु मैथिलि ॥ २२ ॥
रावणं भज भर्तारं भर्तारं सर्वरक्षसाम् । विक्रान्तं रूपवन्तं च सुरेशमिव वासवम् ॥ २३ ॥
दक्षिणं त्यागशीलं च सर्वस्य प्रियवादिनम् । मानुषं कृपणं रामं त्यक्त्वा रावणमाश्रय ॥ २४ ॥
दिव्याङ्गरागा वैदेहि दिव्याभरणभूषिता । अद्यप्रभृति लोकानां सर्वेषामीश्वरी भव ॥ २५ ॥
अग्नेः स्वाहा यथा देवी शची वेन्द्रस्य शोभने । किं ते रामेण वैदेहि कृपणेन गतायुषा ॥ २६ ॥
एतदुक्तं च मे वाक्यं यदि त्वं न करिष्यसि । अस्मिन् मुहूर्ते सर्वास्त्वां भक्षयिष्यामहे वयम् ॥ २७ ॥

"This much of affection which has been shown (by you) for your husband is enough, O Sītā ! (But) anything carried to excess leads to adversity everywhere, O good lady ! (21) I am highly pleased (with you), O princess of Mithilā ! May good betide you ! The rule of conduct enjoined upon human beings has been followed by you. Now (please) also carry out the advice tendered by me, who speak (only) that which is wholesome (to you). (22) Take for your husband Rāvaṇa, the protector of all ogres, who is valiant and possessed of a comely exterior like Indra, the ruler of gods. (23) Leaving the mortal and wretched Rāma, betake yourself to Rāvaṇa, who is clever and munificent and speaks kindly to all. (24) Using celestial cosmetics and adorned with excellent ornaments, O princess of the Videha territory, become you from this day the sovereign of all the (three) worlds like Swāhā, the consort of the god of fire, or like Goddess Śacī, the spouse of Indra, O charming lady! What purpose of yours will be served by the wretched Rāma, whose life has now ebbed, O princess of the Videha territory ! (25-26) If, on the other hand, you will not act up to this advice tendered by me, we shall all devour you at this (very) hour." (27)

अन्या तु विकटा नाम लम्बमानपयोधरा । अब्रवीत् कुपिता सीतां मुष्टिमुद्यम्य तर्जती ॥ २८ ॥
बह्वन्यप्रतिरूपाणि वचनानि सुदुर्मते । अनुक्रोशान्मृदुत्वाच्च सोढानि तव मैथिलि ॥ २९ ॥
न च नः कुरुषे वाक्यं हितं कालपुरस्कृतम् । आनीतासि समुद्रस्य पारमन्यैर्दुरासदम् ॥ ३० ॥
रावणान्तःपुरे घोरे प्रविष्टा चासि मैथिलि । रावणस्य गृहे रुद्धा अस्माभिस्त्वभिरक्षिता ॥ ३१ ॥
न त्वां शक्तः परित्रातुमपि साक्षात् पुरंदरः । कुरुष्व हितवादिन्या वचनं मम मैथिलि ॥ ३२ ॥
अलमश्रुनिपातेन त्यज शोकमनर्थकम् । भज प्रीतिं प्रहर्षं च त्यजन्ती नित्यदैन्यताम् ॥ ३३ ॥
सीते राक्षसराजेन परिक्रीड यथासुखम् । जानीमहे यथा भीरु स्त्रीणां यौवनमध्रुवम् ॥ ३४ ॥
यावन्न ते व्यतिक्रामेत् तावत् सुखमवाप्नुहि । उद्यानानि च रम्याणि पर्वतोपवनानि च ॥ ३५ ॥
सह राक्षसराजेन चर त्वं मदिरेक्षणे । स्त्रीसहस्राणि ते देवि वशे स्थास्यन्ति सुन्दरि ॥ ३६ ॥
रावणं भज भर्तारं भर्तारं सर्वरक्षसाम् । उत्पाट्य वा ते हृदयं भक्षयिष्यामि मैथिलि ॥ ३७ ॥
यदि मे व्याहृतं वाक्यं न यथावत् करिष्यसि ।

Then clenching her fist and menacing Sītā, another ogress with hanging breasts, Vikaṭā by name, angrily spoke (as follows) :—(28) "Many unseemly remarks of yours (uttered with reference to Rāvaṇa) have been endured (by us) out of compassion and tenderness, O grossly stupid princess of Mithilā ! (29) (It is a pity that) you do not even then abide by our wholesome and opportune advice. (You must remember that) you have been transported to the other shore of the sea, which is difficult of access to others. (30) Again you have found your way into the dreadful gynaeceum of Rāvaṇa, O princess of Mithilā ! (Nay) you have been detained in the abode of Rāvaṇa and are guarded on all sides by us. (31) Not even Indra (the destroyer of strongholds) himself is capable of rescuing you. (Therefore) act up to the advice of mine, who am tendering friendly counsel (to you), O princess of Mithilā ! (32) Cease from shedding tears. Give up grief, which is of no avail. Shaking off .perpetual depression, embrace cheerfulness and experience excessive delight. (33) Sport with Rāvaṇa happily, O Sītā, since we (all) know the youth of all women to be transitory, O timid lady ! (34) Enjoy happiness as long as your youth does not pass. Nay range you the lovely gardens as well as mountains and groves alongwith Rāvaṇa (the king of ogres), O lady with maddening eyes ! Thousands of women will remain at your beck and call, O charming lady ! (35-36) Accept as your consort Rāvaṇa; the lord of all ogres. Tearing out your heart, on the other hand I shall feast on it, O princess of Mithilā, if you will not duly follow the advice tendered by me."

ततश्चण्डोदरी नाम राक्षसी क्रूरदर्शना ॥ ३८ ॥
भ्रामयन्ती महच्छूलमिदं वचनमब्रवीत्। इमां हरिणशावाक्षीं त्रासोत्कम्पपयोधराम्॥ ३९ ॥
रावणेन हृतां दृष्ट्वा दौर्हृदो मे महानयम्। यकृतप्लीहं महत् क्रोडं हृदयं च सबन्धनम्॥ ४० ॥
गात्राण्यपि तथा शीर्षं खादेयमिति मे मतिः। ततस्तु प्रघसा नाम राक्षसी वाक्यमब्रवीत्॥ ४१ ॥
कण्ठमस्या नृशंसायाः पीडयामः किमास्यते। निवेद्यतां ततो राज्ञे मानुषी सा मृतेति ह॥ ४२ ॥
नात्र कश्चन संदेहः खादतेति स वक्ष्यति। ततस्त्वजामुखी नाम राक्षसी वाक्यमब्रवीत्॥ ४३ ॥
विशस्येमां ततः सर्वान् समान् कुरुत पिण्डकान्। विभजाम ततः सर्वा विवादो मे न रोचते॥ ४४ ॥
पेयमानीयतां क्षिप्रं माल्यं च विविधं बहु। ततः शूर्पणखा नाम राक्षसी वाक्यमब्रवीत्॥ ४५ ॥
अजामुख्या यदुक्तं वै तदेव मम रोचते। सुरा चानीयतां क्षिप्रं सर्वशोकविनाशिनी॥ ४६ ॥
मानुषं मांसमास्वाद्य नृत्यामोऽथ निकुम्भिलाम् ।
एवं निर्भर्त्स्यमाना सा सीता सुरसुतोपमा। राक्षसीभिर्विरूपाभिर्धैर्यमुत्सृज्य रोदिति॥ ४७ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे चतुर्विंशः सर्गः॥ २४॥

Brandishing a huge dart, an ogress of ferocious looks, Caṅḍodarī by name, then spoke as follows :—"At the sight of this woman with eyes resembling those of a fawn and with her breasts shaking through fear, borne away (to Laṅkā) by Rāvaṇa, this great longing sprang up in my heart that I should feast on her liver and spleen, her swollen breast as well as her heart including its stem (consisting of veins and arteries), nay (all) her limbs and head (too). Such is my mind (even now)." Then an ogress, Praghasā by name, for her part spoke as follows :—(37—41) "We shall (presently) squeeze the neck of this heartless woman; why do we tarry ? Let it then be reported to the king that the human lady in question has breathed her last, they say. (42) (Hearing this news) he will say, Devour her: there is no doubt about it." Thereupon an ogress, Ajāmukhī by name, spoke as follows :—(43) "Having hacked her, make all pieces equal then. We shall after that all divide them (among ourselves). Disputation does not find favour with me. (44) Let drink (also) be brought speedily as well as many garlands of various kinds."Then an ogress, Śūrpaṇakhā by name, spoke as follows:—(45) "That alone which has been suggested by (my friend) Ajāmukhī appeals to me as well. Let wine too, which dispels all grief, be brought soon. (46) Having enjoyed human flesh, we shall then dance in the presence of Goddess Bhadrakālī installed in the western quarter of Laṅkā (known by the name of Nikumbhilā)." Losing her patience while being threatened thus by the monstrous ogresses, the said Sītā, who resembled the daughter of a god, began to cry. (47)

Thus ends Canto Twenty-four in the Sundarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

⁂

पञ्चविंशः सर्गः

Canto XXV

Unable to endure the threats of the ogresses and calling aloud Śrī Rāma and others, Sītā bursts into a wail

अथ तासां वदन्तीनां परुषं दारुणं बहु। राक्षसीनामसौम्यानां रुरोद जनकात्मजा॥ १॥
एवमुक्ता तु वैदेही राक्षसीभिर्मनस्विनी। उवाच परमत्रस्ता बाष्पगद्गदया गिरा॥ २॥
न मानुषी राक्षसस्य भार्या भवितुमर्हति। कामं खादत मां सर्वा न करिष्यामि वो वचः॥ ३॥
सा राक्षसीमध्यगता सीता सुरसुतोपमा। न शर्म लेभे शोकार्ता रावणेनेव भर्त्सिता॥ ४॥
वेपते स्माधिकं सीता विशन्तीवाङ्गमात्मनः। वने यूथपरिभ्रष्टा मृगी कोकैरिवार्दिता॥ ५॥
सा त्वशोकस्य विपुलां शाखामालम्ब्य पुष्पिताम्। चिन्तयामास शोकेन भर्तारं भग्नमानसा॥ ६॥
सा स्नापयन्ती विपुलौ स्तनौ नेत्रजलस्रवैः। चिन्तयन्ती न शोकस्य तदान्तमधिगच्छति॥ ७॥
सा वेपमाना पतिता प्रवाते कदली यथा। राक्षसीनां भयत्रस्ता विवर्णवदनाभवत्॥ ८॥
तस्याः सा दीर्घबहुला वेपन्त्याः सीतया तदा। ददृशे कम्पिता वेणी व्यालीव परिसर्पती॥ ९॥

In the midst of those repellent ogresses, who were uttering many (such) unkind and cruel remarks, the daughter of Janaka now fell a weeping. (1) Greatly alarmed when threatened thus by the ogresses, Sītā (a princess of the Videha territory) of firm resolve, for her part, spoke (as follows) in a voice choked with tears:—(2) A mortal woman is not fit to become the wife of an ogre. Devour me all, if you will; I shall never follow your counsel." (3) Surrounded by ogresses, stricken with grief as it were due to her having been reproached by Rāvaṇa, the aforesaid Sītā, who resembled the daughter of a god, did not find rest. (4) Shrinking into her own person as it were (through fear), Sītā shook violently as a doe which has strayed away from its herd and is tormented by wolves in a forest. (5) Laying hold of a big bough of an Aśoka tree, which was rich in blossom, frustrated as she was in mind through grief, Sītā for her part thought of her lord. (6) Bathing her large breasts with the streams of her tears and brooding (over her miserable plight) she saw no end to her grief at that moment. (7) Shaking like a plantain tree exposed to a stormy wind, seized as she was with the fear of the ogresses, Sītā looked palefaced. (8) That swinging braid of Sītā, long and thick, while she was shaking (from head to foot), looked like a gliding serpent at that time. (9)

सा निःश्वसन्ती शोकार्ता कोपोपहतचेतना। आर्ता व्यसृजदश्रूणि मैथिली विललाप च॥ १०॥
हा रामेति च दुःखार्ता हा पुनर्लक्ष्मणेति च। हा श्वश्रूर्मम कौसल्ये हा सुमित्रेति भामिनी॥ ११॥
लोकप्रवादः सत्योऽयं पण्डितैः समुदाहृतः। अकाले दुर्लभो मृत्युः स्त्रिया वा पुरुषस्य वा॥ १२॥
यत्राहमाभिः क्रूराभी राक्षसीभिरिहार्दिता। जीवामि हीना रामेण मुहूर्तमपि दुःखिता॥ १३॥
एषाल्पपुण्या कृपणा विनशिष्याम्यनाथवत्। समुद्रमध्ये नौः पूर्णा वायुवेगैरिवाहता॥ १४॥
भर्तारं तमपश्यन्ती राक्षसीवशमागता। सीदामि खलु शोकेन कूलं तोयहतं यथा॥ १५॥
तं पद्मदलपत्राक्षं सिंहविक्रान्तगामिनम्। धन्याः पश्यन्ति मे नाथं कृतज्ञं प्रियवादिनम्॥ १६॥
सर्वथा तेन हीनाया रामेण विदितात्मना। तीक्ष्णं विषमिवास्वाद्य दुर्लभं मम जीवनम्॥ १७॥
कीदृशं तु महापापं मया देहान्तरे कृतम्। तेनेदं प्राप्यते घोरं महादुःखं सुदारुणम्॥ १८॥
जीवितं त्यक्तुमिच्छामि शोकेन महता वृता। राक्षसीभिश्च रक्षन्त्या रामो नासाद्यते मया॥ १९॥
धिगस्तु खलु मानुष्यं धिगस्तु परवश्यताम्। न शक्यं यत् परित्यक्तुमात्मच्छन्देन जीवितम्॥ २०॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे पञ्चविंशः सर्गः ॥ २५ ॥

Drawing deep audible breaths, miserable and stricken with grief as she was, that lovely young lady, the princess of Mithilā, whose understanding had been clouded through anger and who was afflicted with agony, began to shed tears and wailed—"O Rāma," and again, "O Lakṣmaṇa, O Kausalyā, my mother-in-law, O Sumitrā ! (10-11) There is this popular saying uttered by the wise that the death of a woman or of a man is difficult to have before time inasmuch as, even though I am tormented by these fierce ogresses here and stand separated from Śrī Rāma and afflicted, I am able to survive even for a while. (12-13) Of poor merit and wretched that I am, I shall perish like a forlorn creature, (even) as a bark fully loaded and buffeted by the blasts of a tempest would flounder in the ocean. (14) Unable to see my celebrated husband and fallen into the clutches of ogresses, I am wasting away through grief even as a river bank undermined by the current. (15) (Only) the fortunate are able to look on my aforesaid lord, who has eyes resembling the petals of an expanded lotus and walks with the gait of a lion, who is alive to the services rendered (to him) and speaks kind words (to all). (16) My life, now that I have been separated from the aforesaid Śrī Rāma, a knower of the Self, is hard to sustain (even) as for one who has swallowed a virulent poison. (17) What kind of major sin was actually perpetrated by me in another body (in a previous existence) ? Due to that this terrible and most cruel major sorrow is being experienced by me. (18) Beset (that I am) with this intense grief, I long to give up the ghost; for Śrī Rāma can naver be reached by me so long as I am being guarded by the ogresses. (19) Shame indeed be upon the human state and shame be upon dependence on others, due to which it is not possible for me (even) to yield up life of my own (free) will !" (20)

Thus ends Canto Twenty-five in the Sundarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

षड्विंशः सर्गः

Canto XXVI

Making up her mind not to submit to the advances of Rāvaṇa even on pain of death, when menaced by the ogresses, and indulging in speculation as to why Śrī Rāma was not turning up to rescue her, Sītā wails in various ways

प्रसक्ताश्रुमुखी त्वेवं ब्रुवती जनकात्मजा। अधोगतमुखी बाला विलप्तुमुपचक्रमे॥ १॥
उन्मत्तेव प्रमत्तेव भ्रान्तचित्तेव शोचती। उपावृत्ता किशोरीव विचेष्टन्ती महीतले॥ २॥
राघवस्य प्रमत्तस्य रक्षसा कामरूपिणा। रावणेन प्रमथ्याहमानीता क्रोशती बलात्॥ ३॥
राक्षसीवशमापन्ना भर्त्स्यमाना च दारुणम्। चिन्तयन्ती सुदुःखार्ता नाहं जीवितुमुत्सहे॥ ४॥
नहि मे जीवितेनार्थो नैवार्थैर्न च भूषणैः। वसन्त्या राक्षसीमध्ये विना रामं महारथम्॥ ५॥
अश्मसारमिदं नूनमथवाप्यजरामरम्। हृदयं मम येनेदं न दुःखेन विशीर्यते॥ ६॥
धिङ्मामनार्यामसतीं याहं तेन विना कृता। मुहूर्तमपि जीवामि जीवितं पापजीविका॥ ७॥

While speaking as aforesaid and grieving, tears rolling down her face, her head bent low, as though she were possessed, distracted or bewildered in mind, and wallowing on the earth's surface like a colt which rolls (habitually) about (in order to shake off its fatigue), the youthful daughter of Janaka for her part began to wail (as follows) :—(1-2) "Though living under the protection of Śrī Rāma (a scion of Raghu), who (having been lured away from my presence by Mārīca) had grown heedless (about me), I was forcibly borne away screaming after being overpowered by the ogre Rāvaṇa, who is able to change his form at will. (3) Fallen (that I am) into the clutches of ogresses and am being ruthlessly threatened old –

the travails and problems

(by them), and remain (constantly) brooding and sore stricken with sorrow, I dare not survive (any longer). (4) I have no use whatsoever for life, nor even for riches nor for jewels, as long as I am living in the midst of ogresses apart from Śrī Rāma, a great car-warrior. (5) This heart of mine is surely like iron or proof against age and death in that it does not get riven even through agony. (6) Woe be to me, ignoble and vile that I am, inasmuch as I preserve my life even for a while, though separated from him and leading (as I do) a sinful existence. (7)

Oh.

25

चरणेनापि सव्येन न स्पृशेयं निशाचरम्। रावणं किं पुनरहं कामयेयं विगर्हितम्॥ ८ ॥
प्रत्याख्यानं न जानाति नात्मानं नात्मनः कुलम्। यो नृशंसस्वभावेन मां प्रार्थयितुमिच्छति॥ ९ ॥
छिन्ना भिन्ना प्रभिन्ना वा दीप्ता वाग्नौ प्रदीपिता। रावणं नोपतिष्ठेयं किं प्रलापेन वश्चिरम्॥ १० ॥
ख्यातः प्राज्ञः कृतज्ञश्च सानुक्रोशश्च राघवः। सद्वृत्तो निरनुक्रोशः शङ्के मद्भाग्यसंक्षयात्॥ ११ ॥
राक्षसानां जनस्थाने सहस्राणि चतुर्दश। एकेनैव निरस्तानि स मां किं नाभिपद्यते॥ १२ ॥
निरुद्धा रावणेनाहमल्पवीर्येण रक्षसा। समर्थः खलु मे भर्ता रावणं हन्तुमाहवे॥ १३ ॥
विराधो दण्डकारण्ये येन राक्षसपुंगवः। रणे रामेण निहतः स मां किं नाभिपद्यते॥ १४ ॥

"I would not touch the ogre Rāvaṇa even with my left foot, much less love the despicable fellow. (8) He does not heed my refusal nor does he cognize himself not his own race. Due to his cruel nature (on the other hand) he seeks to win me over. (9) I would not betake myself to Rāvaṇa even if I am transfixed, cut asunder, hacked to pieces, roasted in fire or burnt. What shall be gained by your raving for a long time ? (10) I fear Śrī Rāma (a scion of Raghu), who was well-known as a wise man, alive to the services rendered (to him), nay, merciful and a man of excellent morals, has become pitiless due to complete loss of my good fortune. (Otherwise) why does he, by whom alone (as many as) fourteen thousand ogres were killed in Janasthāna, not come to me ? (12) (What a pity that) I have been detained by Rāvaṇa an ogre of poor strength, although my husband is surely able to kill Rāvaṇa in combat. (13) Why does Śrī Rāma, by whom Virādha, the foremost of ogres, was slain in the Daṇḍaka forest, not run up to me? (14)

कामं मध्ये समुद्रस्य लङ्केयं दुष्प्रधर्षणा। न तु राघवबाणानां गतिरोधो भविष्यति॥ १५ ॥
किं नु तत् कारणं येन रामो दृढपराक्रमः। रक्षसापहृतां भार्यामिष्टां यो नाभिपद्यते॥ १६ ॥
इहस्थां मां न जानीते शङ्के लक्ष्मणपूर्वजः। जानन्नपि स तेजस्वी धर्षणां मर्षयिष्यति॥ १७ ॥
हृतेति मां योऽधिगत्य राघवाय निवेदयेत्। गृध्रराजोऽपि स रणे रावणेन निपातितः॥ १८ ॥
कृतं कर्म महत् तेन मां तथाभ्यवपद्यता। तिष्ठता रावणवधे वृद्धेनापि जटायुषा॥ १९ ॥
यदि मामिह जानीयाद् वर्तमानां हि राघवः। अद्य बाणैरभिक्रुद्धः कुर्याल्लोकमराक्षसम्॥ २० ॥
निर्दहेच्च पुरीं लङ्कां निर्दहेश्च महोदधिम्। रावणस्य च नीचस्य कीर्तिं नाम च नाशयेत्॥ २१ ॥

"Granted that, situated as it is in mid ocean, this Laṅkā is difficult to storm, the flight of the arrows of Śrī Rāma (a scion of Raghu), however, will meet with no obstruction (here). (15) What on earth can be the reason why Śrī Rāma of unyielding prowess does not run to (the rescue of) his beloved wife borne away by an ogre ? (16) I fear that Śrī Rāma (an elder brother of Lakṣmaṇa) does not know me to be here. Knowing that I am here, will he (be able to) put up with the outrage, powerful that he is ? (17) That king of vultures too, who having come to know that I had been borne away, could have reported the matter to Śrī Rāma (a scion of Raghu), was killed by Rāvaṇa in an encounter. (18) A prodigious feat was accomplished by the aforesaid Jaṭāyu, who though old, strove to get rid of Rāvaṇa in order to deliver me at the moment. (19) If Śrī Rāma (a scion of Raghu), really knew to me to be present here he would in the fury rid the world of ogres with his shafts today. (20) Nay, he would reduce the city of Laṅkā to ashes and burn up the ocean. He would also blot out the fame as well as the name of the despicable Rāvaṇa. (21)

ततो निहतनाथानां राक्षसीनां गृहे गृहे। यथाहमेवं रुदती तथा भूयो न संशयः॥ २२॥
अन्विष्य रक्षसां लङ्कां कुर्याद् रामः सलक्ष्मणः। नहि ताभ्यां रिपुर्दृष्टो मुहूर्तमपि जीवति॥ २३॥
चिताधूमाकुलपथा गृध्रमण्डलमण्डिता। अचिरेणैव कालेन श्मशानसदृशी भवेत्॥ २४॥
अचिरेणैव कालेन प्राप्स्याम्येनं मनोरथम्। दुष्प्रस्थानोऽयमाभाति सर्वेषां वो विपर्ययः॥ २५॥
यादृशानि तु दृश्यन्ते लङ्कायामशुभानि तु। अचिरेणैव कालेन भविष्यति हतप्रभा॥ २६॥
नूनं लङ्का हते पापे रावणे राक्षसाधिपे। शोषमेष्यति दुर्धर्षा प्रमदा विधवा यथा॥ २७॥
पुण्योत्सवसमृद्धा च नष्टभर्त्री सराक्षसा। भविष्यति पुरी लङ्का नष्टभर्त्री यथाङ्गना॥ २८॥

"Then, even as I stand weeping thus, more so would be heard in every house wails of the ogresses whose lords would have been slain: there is no doubt (about it). (22) Having searched out Laṅkā he with Lakṣmaṇa will encompass the destruction of ogres. An enemy seen by them would not survive even for a while. (23) With its streets obscured by the smoke of funeral piles and graced with wreaths of vultures, Laṅkā will at no distant date look like a crematorium. (24) I shall at no distant time attain the object of my desire; for this evil conduct of you all (in the shape of my abduction and oppression) means your annihilation. (25) The type of ill omens which are actually seen here in Laṅkā lead one to conclude that the city will at no distant date be shorn of its splendour. (26) Surely when the sinful Rāvaṇa, the suzerain ruler of ogres, is slain, Laṅkā, which is difficult to storm (now), will wither up like a young widow. (27) Abounding in festive ceremonies (at present), the city of Laṅkā, when its ruler is dead and gone with the ogres (inhabiting it), will look like a window. (28)

नूनं राक्षसकन्यानां रुदतीनां गृहे गृहे। श्रोष्यामि नचिरादेव दुःखार्तानामिह ध्वनिम्॥ २९॥
सान्धकारा हतद्योता हतराक्षसपुङ्गवा। भविष्यति पुरी लङ्का निर्दग्धा रामसायकैः॥ ३०॥
यदि नाम स शूरो मां रामो रक्तान्तलोचनः। जानीयाद् वर्तमानां यां राक्षसस्य निवेशने॥ ३१॥
अनेन तु नृशंसेन रावणेनाधमेन मे। समयो यस्तु निर्दिष्टस्तस्य कालोऽयमागतः॥ ३२॥
स च मे विहितो मृत्युरस्मिन् दुष्टेन वर्तते। अकार्यं ये न जानन्ति नैर्ऋताः पापकारिणः॥ ३३॥
अधर्मात् तु महोत्पातो भविष्यति हि साम्प्रतम्। नैते धर्मं विजानन्ति राक्षसाः पिशिताशनाः॥ ३४॥
ध्रुवं मां प्रातराशार्थं राक्षसः कल्पयिष्यति। साहं कथं करिष्यामि तं विना प्रियदर्शनम्॥ ३५॥

"I shall assuredly hear before long the cry (of distress) of ogre maids stricken with sorrow and weeping in every dwelling here. (29) Consumed by Śrī Rāma's shafts, Laṅkā with its principal ogres slain and its splendour dissipated will look gloomy, if only that heroic Śrī Rāma, the corners of whose eyes are red, comes to know of my being present in the abode of Rāvaṇa (an ogre). (30-31) The expiry of that time-limit (of twelve months) which was actually fixed by this cruel and vile Rāvaṇa (for my death) has well-nigh arrived (as it is coming only two months hence). (32) Again, the aforesaid death of mine has been ordained in the near future by the wicked fellow in the presence of (these) sinful ogres, who have no idea of what should not be perpetrated. (33) A great calamity indeed will presently follow from the injustice (which is being done to me). These flesh-eating ogres (however) attach no value to virtue. (34) The ogre will undoubtedly cut me into slices for his morning repast. As such what shall I do in the absence of Śrī Rāma of pleasing aspect ? (35)

रामं रक्तान्तनयनमपश्यन्ती सुदुःखिता। क्षिप्रं वैवस्वतं देवं पश्येयं पतिना विना॥ ३६॥
नाजानाज्जीवतीं रामः स मां भरतपूर्वजः। जानन्तौ तु न कुर्यातां नोर्व्यां हि परिमार्गणम्॥ ३७॥
नूनं ममैव शोकेन स वीरो लक्ष्मणाग्रजः। देवलोकमितो यातस्त्यक्त्वा देहं महीतले॥ ३८॥
धन्या देवाः सगन्धर्वाः सिद्धाश्च परमर्षयः। मम पश्यन्ति ये वीरं रामं राजीवलोचनम्॥ ३९॥

अथवा नहि तस्यार्थो धर्मकामस्य धीमतः। मया रामस्य राजर्षेर्भार्यया परमात्मनः ॥४०॥
दृश्यमाने भवेत् प्रीतिः सौहृदं नास्त्यदृश्यतः। नाशयन्ति कृतघ्नास्तु न रामो नाशयिष्यति ॥४१॥
किं वा मय्यगुणाः केचित् किं वा भाग्यक्षयो हि मे। या हि सीता वरार्हेण हीना रामेण भामिनी ॥४२॥

"Unable to see Śrī Rāma, the corners of whose eyes are red, and therefore sore distressed, I shall soon see God Yama (the god of death, son of the sun-god) in the absence of my husband. (36) Śrī Rāma, that elder brother of Bharata, does not know me to be living, nor does Lakṣmaṇa. Had they known it, it cannot be imagined that they would not prosecute their search all over the globe. (37) Leaving his body on the earth's surface precisely through grief caused by separation from me, that gallant elder brother of Lakṣmaṇa has surely departed to the heavenly world from this globe. (38) Happy are the gods as well as the Gandharvas, the Siddhas and the eminent Ṛṣis who are able to look on my husband, the heroic Śrī Rāma of lotus-like eyes (in heaven). (39) Or that royal sage, the sagacious Śrī Rāma, who seeks religious merit (alone) and has become one with the Supreme Spirit, has no longer any use for me, his wife. (40) Love sticks to one remaining before one's eyes while it no longer exists for one who is out of sight. But the ungrateful alone spurn love; Śrī Rāma would never do so. (41) Or, are there any shortcomings in me or perhaps it is loss of fortune in my case due to which I, Sītā, a young lady (deserving his protection), stand separated from Śrī Rāma, who is worthy of excellent possessions. (42)

श्रेयो मे जीवितान्मर्तुं विहीनाया महात्मना। रामादक्लिष्टचारित्राच्छूराच्छत्रुनिबर्हणात् ॥४३॥
अथवा न्यस्तशस्त्रौ तौ वने मूलफलाशनौ। भ्रातरौ हि नरश्रेष्ठौ चरन्तौ वनगोचरौ ॥४४॥
अथवा राक्षसेन्द्रेण रावणेन दुरात्मना। छद्मना घातितौ शूरौ भ्रातरौ रामलक्ष्मणौ ॥४५॥
साहमेवंविधे काले मर्तुमिच्छामि सर्वतः। न च मे विहितो मृत्युरस्मिन् दुःखेऽतिवर्तति ॥४६॥
धन्याः खलु महात्मानो मुनयः सत्यसम्मताः। जितात्मानो महाभागा येषां न स्तः प्रियाप्रिये ॥४७॥
प्रियान्न सम्भवेद् दुःखमप्रियादधिकं भवेत्। ताभ्यां हि ते वियुज्यन्ते नमस्तेषां महात्मनाम् ॥४८॥
साहं त्यक्ता प्रियेणैव रामेण विदितात्मना। प्राणांस्त्यक्ष्यामि पापस्य रावणस्य गता वशम् ॥४९॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे षड्विंशः सर्गः ॥ २६ ॥

Death is preferable to life for me, who stand disunited from the high-shouled and heroic Śrī Rāma, who is unwearied in maintaining his character and who is capable of exterminating his foes. (43) Or those two brothers (Śrī Rāma and Lakṣmaṇa), the foremost of men, roaming as they do in the forest as dwellers in the forest and living on roots and fruits (alone) have actually given up their arms (and taken a vow of non-violence). (44) Or the two gallant brothers, Śrī Rāma and Lakṣmaṇa, have been caused to be killed through some trick by the evil-minded Rāvaṇa, the lord of ogres. (45) Situated as I am, I wish to die by all means at such a juncture; my death, however, is not ordained even in my present extreme agony. (46) Happy indeed are the magnanimous and highly blessed hermits by whom the (highest) Reality has been fully recognized as their (very) self and who have subdued the self and in whose eyes the pleasing and the displeasing do not exist. (47) To them sorrow does not follow from the pleasing being snatched away nor does it grow intense through the displeasing being met with inasmuch as they are rid of joy and sorrow. Hail to those high-souled ones ! (48) Situated as I am, I, who have been forsaken by my beloved Śrī Rāma himself, a knower of the Self, and have fallen into the clutches of the sinful Rāvaṇa, shall give up the ghost." (49)

Thus ends Canto Twenty-six in the Sundarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

* * *

सप्तविंशः सर्गः

Canto XXVII

Risen from sleep, an ogress, Trijaṭā by name, speaks to her companions, intimidating Sītā, of a dream she saw only a few minutes before, revealing the triumph of Śrī Rāma and the discomfiture of Rāvaṇa, and stops them from molesting Sītā. Pressed by them, she relates the dream to them and also speaks of the omens portending the triumph of Sītā

इत्युक्ताः सीतया घोरं राक्षस्यः क्रोधमूर्च्छिताः। काश्चिज्जग्मुस्तदाख्यातुं रावणस्य दुरात्मनः॥ १॥
ततः सीतामुपागम्य राक्षस्यो भीमदर्शनाः। पुनः परुषमेकार्थमनर्थार्थमथाब्रुवन्॥ २॥
अद्येदानीं तवानार्ये सीते पापविनिश्चये। राक्षस्यो भक्षयिष्यन्ति मांसमेतद् यथासुखम्॥ ३॥
सीतां ताभिरनार्याभिर्दृष्ट्वा संतर्जितां तदा। राक्षसी त्रिजटा वृद्धा प्रबुद्धा वाक्यमब्रवीत्॥ ४॥
आत्मानं खादतानार्या न सीतां भक्षयिष्यथ। जनकस्य सुतामिष्टां स्नुषां दशरथस्य च॥५॥
स्वप्नो ह्यद्य मया दृष्टो दारुणो रोमहर्षणः। राक्षसानामभावाय भर्तुरस्या भवाय च॥६॥
एवमुक्तास्त्रिजटया राक्षस्यः क्रोधमूर्च्छिताः। सर्वा एवाब्रुवन् भीतास्त्रिजटां तामिदं वचः॥७॥
कथयस्व त्वया दृष्टः स्वप्नोऽयं कीदृशो निशि। तासां श्रुत्वा तु वचनं राक्षसीनां मुखोद्गतम्॥८॥
उवाच वचनं काले त्रिजटा स्वप्नसंश्रितम्।

Distracted through anger when told by Sītā of her violent intention, some ogresses proceeded to communicate it to the evil-minded Rāvaṇa. (1) Approaching Sītā, the ogresses of hideous aspect then spoke (to her) again the following harsh words, which harped on the same point and spelt disaster (to them) :—(2) "O wretched Sītā of sinful resolve, the ogresses will feast at pleasure on this flesh of yours this (very) moment today." (3) Seeing Sītā intimidated (as above) by those vile women at that moment, an aged ogress, Trijaṭā, who had (just) risen from sleep, spoke as follows :—(4) "Devour yourselves, O wretches (if you will); you will not be able to feast on Sītā, Janaka's daughter and beloved daughter-in-law of Daśaratha. (5) A horrible dream, which makes my hair stand on end, has actually been seen by me today to the annihilation of ogres and to the well-being of her husband." (6) Seized with fright when spoken to as aforesaid by Trijaṭā, all the ogresses, who were distracted through anger (only a minute ago), spoke as follows to the aforesaid Trijaṭā :—(7) "Speak out what kind of dream was seen by you this night." Hearing the request that had escaped from the lips of the ogresses, Trijaṭā for her part made (the following) answer bearing on the dream seen by her, during the (morning) twilight :—

गजदन्तमयीं दिव्यां शिबिकामन्तरिक्षगाम्॥ ९॥
युक्तां वाजिसहस्रेण स्वयमास्थाय राघवः। शुक्लमाल्याम्बरधरो लक्ष्मणेन समागतः॥ १०॥
स्वप्ने चाद्य मया दृष्टा सीता शुक्लाम्बरावृता। सागरेण परिक्षिप्तं श्वेतपर्वतमास्थिता॥ ११॥
रामेण संगता सीता भास्करेण प्रभा यथा। राघवश्च पुनर्दृष्टश्चतुर्दन्तं महागजम्॥ १२॥
आरूढः शैलसंकाशं चकास सहलक्ष्मणः। ततस्तु सूर्यसंकाशौ दीप्यमानौ स्वतेजसा॥ १३॥
शुक्लमाल्याम्बरधरौ जानकीं पर्युपस्थितौ। ततस्तस्य नगस्याग्रे ह्याकाशस्थस्य दन्तिनः॥ १४॥
भर्त्रा परिगृहीतस्य जानकी स्कन्धमाश्रिता। भर्तुरङ्कात् समुत्पत्य ततः कमललोचना॥ १५॥
चन्द्रसूर्यौ मया दृष्टा पाणिभ्यां परिमार्जती।
ततस्ताभ्यां कुमाराभ्यामास्थितः स गजोत्तमः। सीतया च विशालाक्ष्या लङ्काया उपरि स्थितः॥ १६॥
पाण्डुरर्षभयुक्तेन रथेनाष्टयुजा स्वयम्। इहोपयातः काकुत्स्थः सीतया सह भार्यया॥ १७॥
शुक्लमाल्याम्बरधरो लक्ष्मणेन सहागतः। ततोऽन्यत्र मया दृष्टो रामः सत्यपराक्रमः॥ १८॥

लक्ष्मणेन सह भ्रात्रा सीतया सह वीर्यवान्। आरुह्य पुष्पकं दिव्यं विमानं सूर्यसंनिभम्॥ १९ ॥
उत्तरां दिशमालोक्य प्रस्थितः पुरुषोत्तमः। एवं स्वप्ने मया दृष्टो रामो विष्णुपराक्रमः॥ २० ॥
लक्ष्मणेन सह भ्रात्रा सीतया सह भार्यया। न हि रामो महातेजाः शक्यो जेतुं सुरासुरैः॥ २१ ॥
राक्षसैर्वापि चान्यैर्वा स्वर्गः पापजनैरिव ।

"Mounting a celestial palanquin made of ivory and coursing through the air, (nay) drawn by a thousand horses. Śrī Rāma himself, clad in a white raiment and wearing a white garland, has duly come (here) with Lakṣmaṇa. (8—10) Clad in white robes, Sītā too was seen by me in the dream today perched on a white mountain surrounded by sea. (11) (Nay) Sītā was seen (re-) united with Śrī Rāma as light is with the sun. Śrī Rāma (a scion of Raghu), who shone brightly with Lakṣmaṇa, was further beheld (by me) as mounted on a huge elephant*, closely resembling a hill, with (as many as) four tusks. Wearing white garlands and clad in white robes and ablaze with their own effulgence, nay, shining brightly like the sun, the two brothers for their part then stood by the side of Sītā (Janaka's daughter). Thereupon Sītā (Janaka's daughter) actually mounted the shoulders of that tusker led by her husband and standing in the air in front of the aforesaid (white) hill. Springing up from the lap of her husband, the lotus-eyed lady was then seen by me gently touching the moon and the sun† with her hands. Then that jewel among elephants, ridden by the aforesaid two brothers as well as by the large-eyed Sītā took its stand on Laṅkā. (I saw in another dream that) wearing a white garland and clad in a white robe, Śrī Rāma (a scion of Kakutstha) himself came here alongwith his consort, Sītā, in a chariot drawn by eight white bullocks and was accompanied by Lakṣmaṇa (too). Then in another dream the valiant Śrī Rāma of unfailing prowess, a jewel among men was seen (by me) on the move towards a northerly direction having ascended the celestial aerial car, Puṣpaka, shining brightly as the sun. In this way was Śrī Rāma, who vies with Lord Viṣṇu in prowess, seen by me in a dream alongwith his (younger half-) brother, Lakṣmaṇa, and his wife, Sītā. Surely Śrī Rāma, who is endowed with extraordinary energy, is incapable of being conquered by gods and demons or even by ogres or by still others, (even) as heaven cannot be won by sinful men.

रावणश्च मया दृष्टो मुण्डस्तैलसमुक्षितः॥ २२ ॥
रक्तवासाः पिबन्मत्तः करवीरकृतस्रजः। विमानात् पुष्पकादद्य रावणः पतितः क्षितौ॥ २३ ॥
कृष्यमाणः स्त्रिया मुण्डो दृष्टः कृष्णाम्बरः पुनः। रथेन खरयुक्तेन रक्तमाल्यानुलेपनः॥ २४ ॥
पिबंस्तैलं हसन्नृत्यन् भ्रान्तचित्ताकुलेन्द्रियः। गर्दभेन ययौ शीघ्रं दक्षिणां दिशमास्थितः॥ २५ ॥
पुनरेव मया दृष्टो रावणो राक्षसेश्वरः। पतितोऽवाक्शिरा भूमौ गर्दभाद् भयमोहितः॥ २६ ॥
सहसोत्थाय सम्भ्रान्तो भयार्तो मदविह्वलः। उन्मत्तरूपो दिग्वासा दुर्वाक्यं प्रलपन् बहु॥ २७ ॥
दुर्गन्धं दुस्सहं घोरं तिमिरं नरकोपमम्। मलपङ्कं प्रविश्याशु मग्नस्तत्र स रावणः॥ २८ ॥
प्रस्थितो दक्षिणामाशां प्रविष्टोऽकर्दमं ह्रदम्। कण्ठे बद्ध्वा दशग्रीवं प्रमदा रक्तवासिनी॥ २९ ॥
काली कर्दमलिप्ताङ्गी दिशं याम्यां प्रकर्षति।

"Rāvaṇa too was seen by me (in a dream) today with a shaven head, (nay) bathed in oil, attired in red, drunken and (still) drinking, adorned with garlands of oleander flowers and fallen on the earth from the aerial car, Puṣpaka. (12—13) He was seen (in a dream) once more with a shaven head and robed in black, wearing a red garland and smeared with red sandal-paste and being pulled by a woman on a chariot drawn by asses. (24) Quaffing oil, laughing and dancing, his mind confused and senses obscured, he sped on (the back of) an ass in a southerly direction. (25) Rāvaṇa, the lord of ogres, was again seen by me fallen headlong from (the back of) the ass, confused through fear. (26) Leaping up suddenly, utterly bewildered, terror-stricken, overpowered with intoxication, looking like a madman, and sky-clad, he was seen uttering many abusive words. (27) Entering a fearful gloom, resembling hell (itself), emitting a foul smell and difficult to bear, nay, full of filth and mire, the aforesaid Rāvaṇa soon disappeared into it. (28) (Again,) having set out in a southerly direction, he entered a (dry) lake even without mud. Tying the ten-headed monster round his neck, a dark young woman clad in red, her limbs besmeared with mud, was dragging him in a southerly direction.

---

* We read in "Swapnādhyāya" (a treatise on dreams) :—

आरोहणं गोवृषकुञ्जराणां प्रासादशैलाग्रवनस्पतीनाम्। विष्ठानुलेपो रुदितं मृतं च स्वप्नेष्वगम्यागमनं च धन्यम्॥

"To mount on the back of a cow, a bull or an elephant, to climb up a mansion, the top of a mountain or a tree, to get bedaubed with excrement, weeping and death as well as copulation with a woman not fit for intercourse in dreams are looked upon as auspicious."

†We further read in "Swapnādhyāya":—

आदित्यमण्डलं वापि चन्द्रमण्डलमेव वा । स्वप्ने गृह्णाति हस्ताभ्यां महद्राज्यं समाप्नुयात् ॥

"Whoever touches with one's hand the orb of the sun or that of the moon bids fair to attain a large dominion."

एवं तत्र मया दृष्टः कुम्भकर्णो महाबलः ॥ ३० ॥
रावणस्य सुताः सर्वे मुण्डास्तैलसमुक्षिताः । वराहेण दशग्रीवः शिशुमारेण चेन्द्रजित् ॥ ३१ ॥
उष्ट्रेण कुम्भकर्णश्च प्रयातो दक्षिणां दिशम् । एकस्तत्र मया दृष्टः श्वेतच्छत्रो विभीषणः ॥ ३२ ॥
शुक्लमाल्याम्बरधरः शुक्लगन्धानुलेपनः । शङ्खदुन्दुभिनिर्घोषैर्नृत्तगीतैरलंकृतः ॥ ३३ ॥
आरुह्य शैलसंकाशं मेघस्तनितनिःस्वनम् । चतुर्दन्तं गजं दिव्यमास्ते तत्र विभीषणः ॥ ३४ ॥
चतुर्भिः सचिवैः सार्धं वैहायसमुपस्थितः ॥ ३५ ॥
समाजश्च महान् वृत्तो गीतवादित्रनिःस्वनः । पिबतां रक्तमाल्यानां रक्षसां रक्तवाससाम् ॥ ३६ ॥
लङ्का चेयं पुरी रम्या सवाजिरथकुञ्जरा । सागरे पतिता दृष्टा भग्नगोपुरतोरणा ॥ ३७ ॥
लङ्का दृष्टा मया स्वप्ने रावणेनाभिरक्षिता । दग्धा रामस्य दूतेन वानरेण तरस्विना ॥ ३८ ॥
पित्वा तैलं प्रमत्ताश्च प्रहसन्त्यो महास्वनाः । लङ्कायां भस्मरूक्षायां सर्वा राक्षसयोषितः ॥ ३९ ॥
कुम्भकर्णादयश्चेमे सर्वे राक्षसपुङ्गवाः । रक्तं निवसनं गृह्य प्रविष्टा गोमयह्रदम् ॥ ४० ॥

"(Rāvaṇa's younger brother) Kumbhakarṇa of extraordinary might was likewise seen by me in that dream. (29-30) All the sons of Rāvaṇa (too) were seen (by me) with shaven heads and bathed in oil. (Nay) Rāvaṇa (the ten-headed monster) departed in a southerly direction on (the back of) a boar, (his eldest son) Meghanāda (the conqueror of Indra) too on (the back of) a dolphin and Kumbhakarṇa on (the back of) a camel. In that dream Vibhīṣaṇa (Rāvaṇa's youngest brother) alone was seen by me shaded with a white canopy, dressed in white and wearing a white garland, (nay) smeared with white sandal-paste. Hailed with blasts of conch-shells and the beating of kettledrums as well as with dances and songs, Vibhīṣaṇa stood there in the air mounted on a four-tusked celestial elephant closely resembling a hill and trumpeting like thunder, with four ministers. (31—35) A large assemblage, distinguished by the sound of vocal and instrumental music, of ogres, clad in red and adorned with red garlands and drinking oil, had also collected. (36) Nay, this enchanting city of Laṅkā, horses, chariots and elephants and all, was seen (by me) fallen into the sea, its gateways and arches shattered. (37) Though protected on all sides by Rāvaṇa, Laṅkā was (further) seen by me in a (different) dream burnt up by an agile monkey acting as an envoy of Śrī Rāma. (38) All the ogresses in Laṅkā, (now) arid with ashes, were seen drunk with oil and laughing heartily with great noise. (39) Putting on a red attire of inferior quality all these jewels among the ogres, Kumbhakarṇa and other, disappeared into a pool of cowdung. (40)

अपगच्छत पश्यध्वं सीतामाप्नोति राघवः । घातयेत् परमामर्षी युष्मान् सार्धं हि राक्षसैः ॥ ४१ ॥
प्रियां बहुमतां भार्यां वनवासमनुव्रताम् । भर्त्सितां तर्जितां वापि नानुमंस्यति राघवः ॥ ४२ ॥
तदलं क्रूरवाक्यैश्च सान्त्वमेवाभिधीयताम् । अभियाचाम वैदेहीमेतद्धि मम रोचते ॥ ४३ ॥

यस्या ह्येवंविधः स्वप्नो दुःखितायाः प्रदृश्यते। सा दुःखैर्बहुभिर्मुक्ता प्रियं प्राप्नोत्यनुत्तमम्॥ ४४॥
भर्त्सितामपि याचध्वं राक्षस्यः किं विवक्षया। राघवाद्धि भयं घोरं राक्षसानामुपस्थितम्॥ ४५॥
प्रणिपातप्रसन्ना हि मैथिली जनकात्मजा। अलमेषा परित्रातुं राक्षस्यो महतो भयात्॥ ४६॥

"(Therefore) get away (from this place) and watch how Śrī Rāma (a scion of Raghu) recovers Sītā. Supremely intolerant (by nature), he will undoubtedly kill you (all) alongwith the ogres. (41) Śrī Rāma (a scion of Raghu) would never suffer his beloved and highly esteemed wife, who had followed him in his exile, to be reproached or threatened (by you). (42) Therefore have done with cruel words and let conciliatory words alone be spoken (to her). Let us crave her forgiveness; for this (alone) appeals to me. (43) Rid of her numerous woes, that wretched lady about whom such a dream has been vividly seen (by me) will undoubtedly attain her beloved and highest object. (44) Beseech her forgiveness O ogresses, even though she has been menaced by you. What will be gained through your anxiety to discuss the subject (any more); for a terrible danger from Śrī Rāma (a scion of Raghu) threatens the ogres. (45) Sītā (a princess of Mithilā), daughter of Janaka, will get pleased with prostration alone. She is capable of shielding you from a terrible danger, O ogresses ! (46)

अपि चास्या विशालाक्ष्या न किंचिदुपलक्षये। विरूपमपि चाङ्गेषु सुसूक्ष्ममपि लक्षणम्॥ ४७॥
छायावैगुण्यमात्रं तु शङ्के दुःखमुपस्थितम्। अदुःखार्हामिमां देवीं वैहायसमुपस्थिताम्॥ ४८॥
अर्थसिद्धिं तु वैदेह्याः पश्याम्यहमुपस्थिताम्। राक्षसेन्द्रविनाशं च विजयं राघवस्य च॥ ४९॥
निमित्तभूतमेतत् तु श्रोतुमस्या महत् प्रियम्। दृश्यते च स्फुरच्चक्षुः पद्मपत्रमिवायतम्॥ ५०॥
ईषद्धि हृषितो वास्या दक्षिणाया ह्यदक्षिणः। अकस्मादेव वैदेह्या बाहुरेकः प्रकम्पते॥ ५१॥
करेणुहस्तप्रतिमः सव्यश्चोरुरनुत्तमः। वेपन् कथयतीवास्या राघवं पुरतः स्थितम्॥ ५२॥
पक्षी च शाखानिलयं प्रविष्टः पुनः पुनश्चोत्तमसान्त्ववादी।
सुस्वागतां वाचमुदीरयाणः पुनः पुनश्चोदयतीव हृष्टः॥ ५३॥
ततः सा ह्रीमती बाला भर्तुर्विजयहर्षिता। अवोचद् यदि तत् तथ्यं भवेयं शरणं हि वः॥ ५४॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे सप्तविंशः सर्गः॥ २७॥

"Furthermore, I do not notice in the limbs of this large-eyed lady any inauspicious mark, however minute, (which may give indication of any mishap to her). (47) I for my part suspect that misfortune has befallen this godlike lady—who does not merit adversity and who mounted an aerial car (in the dream seen by me)—only in the shape of diminution of splendour (occasioned by want of bath, toilet etc.,). (48) I for my part visualize the accomplishment of purpose of Sītā (a princess of the Videha territory) to be at hand, as also the destruction of Rāvaṇa (the lord of ogres) and the triumph of Śrī Rāma (a scion of Raghu). (49) Nay, her (left) eye, large as a lotus-petal, is seen throbbing. This is surely a prognostication of her hearing a most pleasing news. (50) Again, slightly thrilled, the left arm alone of this amiable lady, Sītā (a princess of the Videha territory), is palpitating without any (visible) cause at all. (51) Her most shapely left thigh, resembling the proboscis of an elephant, which is also pulsating announces as it were (the presence of) Śrī Rāma (a scion of Raghu) standing in front of her. (52) Nay, uttering excellent sweet notes again and again after entering its nest on the branch of a tree, a delighted bird is repeatedly urging Sītā as it were to rejoice, uttering (as it did) a note announcing the advent of an auspicious hour." (53) Rejoiced at the prospect of her husband's triumph, that shy youthful lady thereupon said, "If that comes out to be true, I shall undoubtedly be your protector." (54)

Thus ends Canto Twenty-seven in the Sundarkāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

* * *

अष्टाविंशः सर्गः

Canto XXVIII

The moment Sītā, who was unable to bear the reproaches and threats of the ogresses, endeavours after wailing a good deal to strangle herself to death with the cord used for tying her hair, a propitious omen never seen before appears on her person

सा राक्षसेन्द्रस्य वचो निशम्य तद् रावणस्य प्रियमप्रियार्ता।
सीता वितत्रास यथा वनान्ते सिंहाभिपन्ना गजराजकन्या॥ १ ॥
सा राक्षसीमध्यगता च भीरुर्वाग्भिर्भृशं रावणतर्जिता च।
कान्तारमध्ये विजने विसृष्टा बालेव कन्या विललाप सीता॥ २ ॥
सत्यं बतेदं प्रवदन्ति लोके नाकालमृत्युर्भवतीति सन्तः।
यत्राहमेवं परिभर्त्स्यमाना जीवामि यस्मात् क्षणमप्यपुण्या॥ ३ ॥
सुखाद् विहीनं बहुदुःखपूर्णमिदं तु नूनं हृदयं स्थिरं मे।
विदीर्यते यन्न सहस्रधाद्य वज्राहतं शृङ्गमिवाचलस्य॥ ४ ॥
नैवास्ति नूनं मम दोषमत्र वध्याहमस्याप्रियदर्शनस्य।
भावं न चास्याहमनुप्रदातुमलं द्विजो मन्त्रमिवाद्विजाय॥ ५ ॥
तस्मिन्ननागच्छति लोकनाथे गर्भस्थजन्तोरिव शल्यकृन्तः।
नूनं ममाङ्गान्यचिरादनार्यः शस्त्रैः शितैश्छेत्स्यति राक्षसेन्द्रः॥ ६ ॥

Recalling the aforesaid unpalatable threat of Rāvaṇa, the lord of ogres, the celebrated Sītā, who was already afflicted with separation from her beloved husband, got terrified even as the female calf of a lordly elephant fallen into the clutches of a lion on the edge of a forest. (1) Encircled by the ogresses and repeatedly intimidated with threats by Rāvaṇa, that timid lady, Sītā began to wail (as follows) like a young girl abandoned in the heart of a lonely and thick forest:—(2) "Truly do the wise affirm that death does not come in the world before the appointed hour, since I, devoid of merit that I am, survive even for a moment, though being reproached unsparingly in this way. (3) Though bereft of joy and full of great agony, my heart must be hard indeed in that it does not break into a thousand pieces this day like the crest of a mountain struck by lightning. (4) Surely no blame whatsoever will attach to me if I give up the ghost at this juncture; (for) I stand sentenced to death at the hands of this ogre of odious appearance. In any case I am unable voluntarily to bestow my affection on him any more than a member of the twice-born classes would impart Vedic knowledge to one not belonging to the twice-born classes. (5) (Even) before Śrī Rāma (that ruler of the world) arrives (here) the vile Rāvaṇa (the lord of ogres) will as surely cut my limbs to pieces in no time with his sharpened weapons (even) as a surgeon would cut the limbs of a (lifeless) foetus (in order to facilitate its extraction from the womb under extraordinary circumstances when other contrivances to force it out prove abortive). (6)

दुःखं बतेदं ननु दुःखिताया मासौ चिरायाभिगमिष्यतो द्वौ।
बद्धस्य वध्यस्य यथा निशान्ते राजोपरोधादिव तस्करस्य॥ ७ ॥
हा राम हा लक्ष्मण हा सुमित्रे हा राममातः सह मे जनन्यः।
एषा विपद्याम्यहमल्पभाग्या महार्णवे नौरिव मूढवाता॥ ८ ॥
तरस्विनौ धारयता मृगस्य सत्त्वेन रूपं मनुजेन्द्रपुत्रौ।
नूनं विशस्तौ मम कारणात् तौ सिंहर्षभौ द्वाविव वैद्युतेन॥ ९ ॥

नूनं स कालो मृगरूपधारी मामल्पभाग्यां लुलुभे तदानीम्।
यत्रार्यपुत्रौ विससर्ज मूढा रामानुजं लक्ष्मणपूर्वजं च॥ १०॥
हा राम सत्यव्रत दीर्घबाहो हा पूर्णचन्द्रप्रतिमानवक्त्र।
हा जीवलोकस्य हितः प्रियश्च वध्यां न मां वेत्सि हि राक्षसानाम्॥ ११॥
अनन्यदेवत्वमियं क्षमा च भूमौ च शय्या नियमश्च धर्मे।
पतिव्रतात्वं विफलं ममेदं कृतं कृतघ्नेष्विव मानुषाणाम्॥ १२॥

Alas, it is painful indeed that two months (on the expiry of which I am going to be killed by Rāvaṇa) will before long slip away past me, afflicted for long, (even) as the night at the end of which a thief placed in fetters under the detention orders of a king is to be executed passes away in his case. (7) O Rāma, O Lakṣmaṇa, O Sumitrā, O Kausalyā (Śrī Rāma's mother) and alongwith these my (own) mothers (too), I, a woman of scanty fortune, am going to perish like a bark caught in a whirlwind in mid ocean. (8) Like a pair of excellent lions killed by a stroke of lightning, those two agile princes (Śrī Rāma and Lakṣmaṇa) were undoubedly killed on my account by the being who had assumed the guise of a deer. (9) It was surely the Time-Spirit who, having assumed the form of a deer, beguiled me, a woman of scanty fortune (that I am), at that time and to whom I, a stupid woman, despatched the two sons of my father-in-law, Lakṣmaṇa (a younger half-brother of Śrī Rāma) and Śrī Rāma (the eldest half-brother of Lakṣmaṇa). (10) O Śrī Rāma of unfailing vows and long arms, whose countenance resembles the full moon, you, who are friendly to and beloved of the world of living beings, do not actually know me to have been sentenced to death by the ogres. (11) My devotion to a single deity (in the form of my husband) and this forbearance, nay, my reposing on the ground, and my observing rules of righteousness and loyalty to my husband—(all) this has proved futile like the service rendered by human beings to ungrateful men. (12)

मोघो हि धर्मश्चरितो ममायं तथैकपत्नीत्वमिदं निरर्थकम्।
या त्वां न पश्यामि कृशा विवर्णा हीना त्वया सङ्गमने निराशा॥ १३॥
पितुर्निदेशं नियमेन कृत्वा वनान्निवृत्तश्चरितव्रतश्च।
स्त्रीभिस्तु मन्ये विपुलेक्षणाभिः संरंस्यसे वीतभयः कृतार्थः॥ १४॥
अहं तु राम त्वयि जातकामा चिरं विनाशाय निबद्धभावा।
मोघं चरित्वाथ तपो व्रतं च त्यक्ष्यामि धिग्जीवितमल्पभाग्याम्॥ १५॥
संजीवितं क्षिप्रमहं त्यजेयं विषेण शस्त्रेण शितेन वापि।
विषस्य दाता न तु मेऽस्ति कश्चिच्छस्त्रस्य वा वेश्मनि राक्षसस्य॥ १६॥
शोकाभितप्ता बहुधा विचिन्त्य सीताथ वेणीग्रथनं गृहीत्वा।
उद्बद्ध्य वेण्युद्ग्रथनेन शीघ्रमहं गमिष्यामि यमस्य मूलम्॥ १७॥
उपस्थिता सा मृदुसर्वगात्री शाखां गृहीत्वा च नगस्य तस्य।
तस्यास्तु रामं परिचिन्तयन्त्या रामानुजं स्वं च कुलं शुभाङ्ग्याः॥ १८॥
तस्या विशोकानि तदा बहूनि धैर्यार्जितानि प्रवराणि लोके।
प्रादुर्निमित्तानि तदा बभूवुः पुरापि सिद्धान्युपलक्षितानि॥ १९॥
इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डेऽष्टाविंशः सर्गः॥ २८॥

"Only in vain has this virtue been practised by me and this exclusive devotion (of mine) to my hasband has also proved futile in that I do not behold you and, separated from you, have grown pale and emaciated and lost all hope of being (re-) united with you. (13) When, having carried out the behest of your father according to rules and completed your vow (of celibacy), you return from the forest, rid of (all) fear and accomplished of purpose, you for your part will, I believe, revel with (many) large-eyed women (after marrying them). (14) Having practised austerities and observed holy vows for nothing (as they did not prove effective in reuniting me with you), I for myself, O Śrī Rāma, in whom was aroused a longing for you and whose affection has been fastened in you for long to my mortal agony, I shall presently give up the ghost now. Woe to me of scanty fortune ! (15) I would shortly part with my life through poison or even by means of a sharpened weapon. In the abode of Rāvaṇa, an ogre, however, there is none to give me poison or a weapon." (16) Reflecting on various lines and (then) seizing the string that tied her hair, Sītā, who was tormented with grief, now thought (within herself) :—"Tying my neck with the fillet that ties my braid, I shall proceed to the presence of Yama." (17) Taking hold of a branch of the aforesaid (Śiṁśapā) tree, that lady, who was delicate of all limbs, stood near that tree. While that lady of charming limbs was thinking deeply of Śrī Rāma and Lakṣmaṇa (Śrī Rāma's younger brother) as also of her own (royal) House, many omens—which were well-known in the world as dispellers of grief and restoring confidence, and which had been found (by her) even before as predictive of success presently appeared on her person. (18-19)

Thus ends Canto Twenty-eight in the Sundarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

एकोनत्रिंशः सर्गः

Canto XXIX

The omens described. Concluding them to be auspicious from the thrill that ran through her body at their sight, Sītā experiences great joy

तथागतां तां व्यथितामनिन्दितां व्यतीतहर्षां परिदीनमानसाम्।
शुभां निमित्तानि शुभानि भेजिरे नरं श्रिया जुष्टमिवोपसेविनः॥ १॥
तस्याः शुभं वाममरालपक्ष्मराज्यावृतं कृष्णविशालशुक्लम्।
प्रास्पन्दतैकं नयनं सुकेश्या मीनाहतं पद्ममिवाभिताम्रम्॥ २॥
भुजश्च चार्वञ्चितवृत्तपीनः परार्ध्यकालागुरुचन्दनार्हः।
अनुत्तमेनाध्युषितः प्रियेण चिरेण वामः समवेपताशु॥ ३॥
गजेन्द्रहस्तप्रतिमश्च पीनस्तयोर्द्वयोः संहतयोस्तु जातः।
प्रस्पन्दमानः पुनरूरुरस्या रामं पुरस्तात् स्थितमाचचक्षे॥ ४॥

Like willing attendants flocking round a man favoured by the goddess of fortune, auspicious omens appeared on the person of the aforesaid blessed lady, who, though beyond reproach, was (nevertheless) agonized, utterly bereft of joy and sore distressed in mind, and had reached the (Śiṁśapā) tree as aforesaid. (1) The charming left eye alone, of that lady of lovely locks—which was screened with rows of slanting eyelashes, was dark (in the middle), large and white (all round) and coppery at the edge—began repeatedly to throb like a lotus struck gently by a fish. (2) Her charming, graceful, rounded and fleshy left arm too, which deserved to be painted with excellent black aloe and sandalwood paste and had been used for long (before this) as a pillow by her most excellent darling (Śrī Rāma), at once began to palpitate. (3) Again, of her well-knit thighs, the left one, which was fleshy and beautiful, nay, which resembled the proboscis of a lordly elephant and was visibly throbbing—announced (as it were) the presence of Śrī Rāma standing in front of her. (4)

शुभं पुनर्हेमसमानवर्णमीषद्रजोध्वस्तमिवातुलाक्ष्याः।
वासः स्थितायाः शिखराग्रदन्त्याः किंचित् परिस्रंसत चारुगात्र्याः॥ ५॥
एतैर्निमित्तैरपरैश्च सुभ्रूः संचोदिता प्रागपि साधुसिद्धैः।
वातातपक्लान्तमिव प्रणष्टं वर्षेण बीजं प्रतिसंजहर्ष॥ ६॥
तस्याः पुनर्बिम्बफलोपमोष्ठं स्वक्षिभ्रुकेशान्तमरालपक्ष्म।
वक्त्रं बभासे सितशुक्लदंष्ट्रं राहोर्मुखाच्चन्द्र इव प्रमुक्तः॥ ७॥
सा वीतशोका व्यपनीततन्द्रा शान्तज्वरा हर्षविबुद्धसत्त्वा।
अशोभतार्या वदनेन शुक्ले शीतांशुना रात्रिरिवोदितेन॥ ८॥
इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे एकोनत्रिंशः सर्गः॥ २९॥

Moreover, the covering of Sītā standing there, of matchless eyes and charming limbs, whose teeth resembled the ends of the seeds of a pomegranate—which was of golden hue and was slightly soiled as it were with dust—slipped a bit (from her person) in a way which augered well (for her). (5) Reassured by these and other omens (as well), which had come out perfectly true even before, Sītā (of shapely brows) greatly rejoiced even as a seed blighted by the wind and the sun comes back of life through a shower. (6) Again, her countenance with its lips resembling a (ripe) Bimba fruit (in colour) and its beautiful eyes, shapely brows, lovely locks, curved eyelashes and set white teeth shone like the (full) moon released from the mouth of (the demon) Rāhu. (7) Completely rid of grief, her exhaustion fully relieved, her fever allayed and her mind illumined through joy, the noble lady (Sītā) looked charming with her countenance as a night with the moon having risen during the bright fortnight. (8)

Thus ends Canto Twenty-nine in the Sundarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

त्रिंशः सर्गः

Canto XXX

Weighing the pros and cons of comforting Sītā or remaining mum, now that her had come to know everything about Sītā at first hand, Hanumān decides upon the former course at the psychological moment

हनुमानपि विक्रान्तः सर्वं शुश्राव तत्त्वतः। सीतायास्त्रिजटायाश्च राक्षसीनां च तर्जितम्॥ १॥
अवेक्षमाणस्तां देवीं देवतामिव नन्दने। ततो बहुविधां चिन्तां चिन्तयामास वानरः॥ २॥
या कपीनां सहस्राणि सुबहून्ययुतानि च। दिक्षु सर्वासु मार्गन्ते सेयमासादिता मया॥ ३॥
चारेण तु सुयुक्तेन शत्रोः शक्तिमवेक्षता। गूढेन चरता तावदवेक्षितमिदं मया॥ ४॥
राक्षसानां विशेषश्च पुरी चेयं निरीक्षिता। राक्षसाधिपतेरस्य प्रभावो रावणस्य च॥ ५॥
यथा तस्याप्रमेयस्य सर्वसत्त्वदयावतः। समाश्वासयितुं भार्यां पतिदर्शनकाङ्क्षिणीम्॥ ६॥
अहमाश्वासयाम्येनां पूर्णचन्द्रनिभाननाम्। अदृष्टदुःखां दुःखस्य न ह्यन्तमधिगच्छतीम्॥ ७॥

The valiant Hanumān too correctly heard everything including the lamentation of Sītā, the dream of Trijaṭā and the threats of the ogresses. (1) Looking intently on that lady, who resembled a heavenly being in the Nandana grove (forming part of Indra's paradise), the monkey thereupon indulged in speculation of various kinds. (2) (He said to himself:) "The lady found by me here is the same (Sītā) whom many thousands, nay, myriads of monkeys have been seeking in all the quarters. (3) By me, thoughtfully appointed (by my master) 16

Latin - by itself. - The drug is not harmf
per se, but is dangerous when taken with alcoho

as a spy and moving about incognito in my attempt to ascertain the enemy's strength, for my part, the following information has been gathered. (4) The relative position (in regard to power and resources) of the ogres (*per se*) as well as (the topography of) this city (of Laṅkā) as also the glory of this Rāvaṇa, the suzerain lord of ogres, has been scrutinized by me. (5) It is opportune for me duly to comfort the spouse, longing to see her husband, of Śrī Rāma, who is immeasurably great and full of compassion for all beings. (6) I shall (presently) console this lady, whose countenance resembles the full moon, who had never experienced sorrow (before) and yet who is not reaching the end of her suffering. (7)

यदि ह्यहं सतीमेनां शोकोपहतचेतनाम् । अनाश्वास्य गमिष्यामि दोषवद् गमनं भवेत् ॥ ८ ॥
गते हि मयि तत्रेयं राजपुत्री यशस्विनी । परित्राणमपश्यन्ती जानकी जीवितं त्यजेत् ॥ ९ ॥
यथा च स महाबाहुः पूर्णचन्द्रनिभाननः । समाश्वासयितुं न्याय्यः सीतादर्शनलालसः ॥ १० ॥

"If I actually return without reassuring this virtuous lady, whose understanding has been clouded by grief, my departure will be (regarded as) blameworthy. (8) Perceiving no (means of) deliverance (from her calamity), when I have actually left for Kiṣkindhā (without meeting her), this illustrious princess, the daughter of Janaka, may yield up her life. (9) (Even) as the long-armed Śrī Rāma, whose countenance resembles the full moon, and who is (equally) eager to behold Sītā, deserves to be comforted (with the tidings of Sītā), Sītā too deserves to be comforted (with the news of Śrī Rāma). (10)

निशाचरीणां प्रत्यक्षमक्षमं चाभिभाषितम् । कथं नु खलु कर्तव्यमिदं कृच्छ्रगतो ह्यहम् ॥ ११ ॥
अनेन रात्रिशेषेण यदि नाश्वास्यते मया । सर्वथा नास्ति संदेहः परित्यक्ष्यति जीवितम् ॥ १२ ॥
रामस्तु यदि पृच्छेन्मां किं मां सीताब्रवीद् वचः । किमहं तं प्रतिब्रूयामसम्भाष्य सुमध्यमाम् ॥ १३ ॥
सीतासंदेशरहितं मामितस्त्वरया गतम् । निर्दहेदपि काकुत्स्थः क्रोधतीव्रेण चक्षुषा ॥ १४ ॥
यदि वोद्योजयिष्यामि भर्तारं रामकारणात् । व्यर्थमागमनं तस्य ससैन्यस्य भविष्यति ॥ १५ ॥

"To speak (with her) within the sight of the ogresses is, however, not advisable. How, I wonder, can this be actually done? I am really placed in a dilemma. (11) If by the end of this night she is not restored to confidence by me, she will by all means give up the ghost : there is no doubt about it. (12) If Śrī Rāma for his part inquires of me as to what message Sītā gave to me, what reply shall I make to him without having spoken to Sītā (of slender waist) ? (13) Śrī Rāma (a scion of Kakutstha) may even consume me with his glance violent through anger if I return from this place in haste without (taking) any message from Sītā. (14) (Even) if I prevail on my master (Sugrīva) to exert himself in the cause of Śrī Rāma, his expedition (to Laṅkā) with an army will go in vain (in that Sītā will have given up the ghost long before his arrival). (15)

अन्तरं त्वहमासाद्य राक्षसीनामवस्थितः । शनैराश्वासयाम्यद्य संतापबहुलामिमाम् ॥ १६ ॥
अहं ह्यतितनुश्चैव वानरश्च विशेषतः । वाचं चोदाहरिष्यामि मानुषीमिह संस्कृताम् ॥ १७ ॥
यदि वाचं प्रदास्यामि द्विजातिरिव संस्कृताम् । रावणं मन्यमाना मां सीता भीता भविष्यति ॥ १८ ॥
अवश्यमेव वक्तव्यं मानुषं वाक्यमर्थवत् । मया सान्त्वयितुं शक्या नान्यथेयमनिन्दिता ॥ १९ ॥

(Therefore) snatching some (suitable) opportunity (when the ogresses are inattentive), even though stationed in the midst of the ogresses, I shall this (very) day slowly console Sītā, who is full of agony. (16) I am indeed not only exceedingly small (in size) but am a monkey to boot. I shall, however, speak on this occasion the Sanskrit language as spoken by humans. (17) (But) If I utter the Sanskrit language like a Brāhmaṇa, Sītā will get frightened thinking me to be Rāvaṇa. (18) The human language alone (as spoken near about Ayodhyā), which will convey my meaning (to her), needs must be used (by me). This irreproachable lady cannot otherwise be restored to confidence. (19)

[illegible]

objecting or hesitating: They accepted without demur

सेयमालोक्य मे रूपं जानकी भाषितं तथा । रक्षोभिस्त्रासिता पूर्वं भूयस्त्रासमुपैष्यति ॥ २० ॥
ततो जातपरित्रासा शब्दं कुर्यान्मनस्विनी । जानाना मां विशालाक्षी रावणं कामरूपिणम् ॥ २१ ॥
सीतया च कृते शब्दे सहसा राक्षसीगणः । नानाप्रहरणो घोरः समेयादन्तकोपमः ॥ २२ ॥
ततो मां सम्परिक्षिप्य सर्वतो विकृताननाः । वधे च ग्रहणे चैव कुर्युर्यत्नं महाबलाः ॥ २३ ॥
तं मां शाखाः प्रशाखाश्च स्कन्धांश्चोत्तमशाखिनाम् । दृष्ट्वा च परिधावन्तं भवेयुः परिशङ्किताः ॥ २४ ॥
मम रूपं च सम्प्रेक्ष्य वने विचरतो महत् । राक्षस्यो भयवित्रस्ता भवेयुर्विकृतस्वराः ॥ २५ ॥
ततः कुर्युः समाह्वानं राक्षस्यो रक्षसामपि । राक्षसेन्द्रनियुक्तानां राक्षसेन्द्रनिवेशने ॥ २६ ॥

Beholding my (monkey) form and hearing my (human) speech (however), this celebrated daughter of Janaka, already terrorized by the ogres, will give way to fear all the more. (20) Seized with terror knowing me to be Rāvaṇa, who is able to change his form at will, the sensitive and large-eyed lady will then raise a cry. (21) Nay, on a cry being raised by Sītā, the (whole) host of ogresses, armed with various weapons and terrible as Death, will flock together all at once. (22) Surrounding me from all sides, the ogresses of loathsome appearance and endowed with extraordinary might will make an effort to kill or capture me. (23) Again, they will get alarmed to see me as such leaping on the boughs and branches as well as on the trunks of the tallest trees. (24) Nay, sore stricken with terror to perceive my gigantic form (even) as I move about in the forest, the ogresses will begin to scream (in terror). (25) The ogresses will then summon (to their aid) the ogres too posted (on duty) by Rāvaṇa (the lord of ogres) at his (own) palace. (26)

ते शूलशरनिस्त्रिंशविविधायुधपाणयः । आपतेयुर्विमर्देऽस्मिन् वेगेनोद्वेगकारणात् ॥ २७ ॥
संरुद्धस्तैस्तु परितो विधमे राक्षसं बलम् । शक्नुयां न तु सम्प्राप्तुं परं पारं महोदधेः ॥ २८ ॥
मां वा गृह्णीयुरावृत्य बहवः शीघ्रकारिणः । स्यादियं चागृहीतार्था मम च ग्रहणं भवेत् ॥ २९ ॥
हिंसाभिरुचयो हिंस्युरिमां वा जनकात्मजाम् । विपन्नं स्यात् ततः कार्यं रामसुग्रीवयोरिदम् ॥ ३० ॥
उद्देशे नष्टमार्गेऽस्मिन् राक्षसैः परिवारिते । सागरेण परिक्षिप्ते गुप्ते वसति जानकी ॥ ३१ ॥
विशस्ते वा गृहीते वा रक्षोभिर्मयि संयुगे । नान्यं पश्यामि रामस्य सहायं कार्यसाधने ॥ ३२ ॥
विमृशंश्च न पश्यामि यो हते मयि वानरः । शतयोजनविस्तीर्णं लङ्घयेत महोदधिम् ॥ ३३ ॥
कामं हन्तुं समर्थोऽस्मि सहस्राण्यपि रक्षसाम् । न तु शक्ष्याम्यहं प्राप्तुं परं पारं महोदधेः ॥ ३४ ॥
असत्यानि च युद्धानि संशयो मे न रोचते । कश्च निःसंशयं कार्यं कुर्यात् प्राज्ञः ससंशयम् ॥ ३५ ॥

"Due to excitement in this commotion they will rush with impetuosity taking darts, arrows, swords and various other weapons in hand. (27) Surrounded on all sides by them, I can no doubt exterminate the army of ogres; but I shall not (in that case) be able to reach the other end of the ocean. (28) Or (it is also possible that) surrounding me, many agile ogres may capture me. In that case Sītā will remain unacquainted with my mission and my capture too will be effected. (29) Alternatively the ogres, who take delight in bloodshed, may dispose of this daughter of Janaka. The present object of Śrī Rāma and Sugrīva will in that case be defeated. (30) Sītā (Janaka's daughter) lives in this obscure sea-girt region, whose approaches are unknown and which is surrounded by ogres. (31) In the event of my being either killed or captured by the ogres in an encounter. I do not find anyone else who can assist Śrī Rāma in accomplishing this task (of seeing Sītā and conveying her message to Śrī Rāma). (32) Even on taxing my brain I do not see any monkey who should be able, when I am dead to leap across the vast sea a hundred Yojanas (eight-hundred miles) wide. (33) Although I am capable of killing thousands of ogres, I shall not, however, be able to reach the other end of the ocean (due to exhaustion caused by the combat). (34) Conflicts are (always) dubious and uncertainty does not find favour with me. And what wise man would embark on a dubious undertaking without (any) demur? (35)

PHR. to start sth

ul

13 (F)

S DOUBTFUL

to say that you do not ag

with sth or that you refuse to do sth

[illegible] she demurred, but then finally ag

एष दोषो महान् हि स्यान्मम सीताभिभाषणे। प्राणत्यागश्च वैदेह्या भवेदनभिभाषणे॥ ३६॥
भूताश्चार्था विरुध्यन्ति देशकालविरोधिताः। विक्लवं दूतमासाद्य तमः सूर्योदये यथा॥ ३७॥
अर्थानर्थान्तरे बुद्धिर्निश्चितापि न शोभते। घातयन्ति हि कार्याणि दूताः पण्डितमानिनः॥ ३८॥
न विनश्येत् कथं कार्यं वैक्लव्यं न कथं मम। लङ्घनं च समुद्रस्य कथं नु न वृथा भवेत्॥ ३९॥
कथं नु खलु वाक्यं मे शृणुयान्नोद्विजेत च। इति संचिन्त्य हनुमांश्चकार मतिमान् मतिम्॥ ४०॥
राममक्लिष्टकर्माणं सुबन्धुमनुकीर्तयन्। नैनामुद्वेजयिष्यामि तद्बन्धुगतचेतनाम्॥ ४१॥
इक्ष्वाकूणां वरिष्ठस्य रामस्य विदितात्मनः। शुभानि धर्मयुक्तानि वचनानि समर्पयन्॥ ४२॥
श्रावयिष्यामि सर्वाणि मधुरां प्रब्रुवन् गिरम्। श्रद्धास्यति यथा सीता तथा सर्वं समादधे॥ ४३॥
इति स बहुविधं महाप्रभावो जगतिपतेः प्रमदामवेक्षमाणः।
मधुरमवितथं जगाद वाक्यं द्रुमविटपान्तरमास्थितो हनूमान्॥ ४४॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे त्रिंशः सर्गः॥ ३०॥

"Indeed this will constitute a great error on my part if I openly talk with Sītā. And the death (by self-slaughter) of Sītā (a princess of the Videha territory) will follow if I do not talk with her. (36) (Even) as darkness disappears at sunrise, objects which are all but accomplished are completely lost at the hands of a timid (or thoughtless) messenger when they are set in opposition to time and place. (37) Even a decision (duly) arrived at (by a ruler in consultation with his ministers) regarding what should be done and what should be refrained from does not yield good results (when implemented by a thoughtless messenger). Indeed messengers fancying themselves clever (but really not so) bring to nought all undertakings (on such occasions). (38) How should I act to ensure that the purpose may not be frustrated ? How should I guard against thoughtlessness ? And how, I wonder, should I ensure that my leaping across the sea does not go in vain ? (39) How indeed should I ensure that Sītā listens to my speech and does not get perturbed?" Pondering thus, the wise Hanumān made the following resolve :—(40) "Singing the praises of her praiseworthy relation, Śrī Rāma of unwearied action, I shall take care not to frighten her, her mind being absorbed in her aforesaid lord. (41) Delivering (to her) the beautiful message, conformable to righteousness, of Śrī Rāma, the foremost of the Ikṣwākus and a knower of the Self, I shall convey it fully, uttering sweet words, and shall make everything so intelligible that Sītā will give credence to it." (43) Addressing himself to the young wife of Śrī Rāma (the lord of the earth), and remaining seated in the midst of the boughs of the tree (occupied by him), the celebrated Hanūmān, who was possessed of great valour, made the following variously-worded sweet and truthful speech—(44)

Thus ends Canto Thirty in the Sundarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

एकत्रिंशः सर्गः

Canto XXXI

Transported with joy to hear the story commencing from the birth of Śrī Rāma and ending with Hanumān's espying Sītā, narrated in a human tongue by Hanumān remaining perched on the Śiṁśapā tree, and casting her eyes all round, Sītā catches sight of Hanumān sitting on a bough of the same Śiṁśapā tree beneath which she stood

एवं बहुविधां चिन्तां चिन्तयित्वा महामतिः। संश्रवे मधुरं वाक्यं वैदेह्या व्याजहार ह॥ १॥

राजा दशरथो नाम रथकुञ्जरवाजिमान् । पुण्यशीलो महाकीर्तिरिक्ष्वाकूणां महायशाः ॥ २ ॥
राजर्षीणां गुणश्रेष्ठस्तपसा चर्षिभिः समः । चक्रवर्तिकुले जातः पुरंदरसमो बले ॥ ३ ॥
अहिंसारतिरक्षुद्रो घृणी सत्यपराक्रमः । मुख्यस्येक्ष्वाकुवंशस्य लक्ष्मीवाँल्लक्ष्मिवर्धनः ॥ ४ ॥
पार्थिवव्यञ्जनैर्युक्तः पृथुश्रीः पार्थिवर्षभः । पृथिव्यां चतुरन्तायां विश्रुतः सुखदः सुखी ॥ ५ ॥

Having indulged in speculation of various kinds as aforesaid, Hanumān (who was endowed with extraordinary intelligence), they say, made the following sweet speech within the hearing of Sītā (a princess of the Videha territory) :—(1) "In the line of the Ikṣwākus there was a highly illustrious and greatly renowned king named Daśaratha, who was given to meritorious deeds and owned excellent chariots, elephants and horses. (2) Born in a line of universal monarchs, he was the foremost of royal sages in point of virtues, vied with seers in asceticism and was a compeer of Indra (the ruler of gods) in might. (3) That jewel among monarchs took delight in harmlessness, was magnanimous, compassionate and distinguished by unfailing prowess. He enhanced the glory of the (already) distinguished line of Ikṣwāku, was full of prosperity, adorned with all the bodily marks distinguishing a ruler of the earth, was endowed with a vast splendour and well-known all over the earth bounded by the four seas (in the four quarters), and was not only happy (himself) but conferred happiness on others too. (4-5)

तस्य पुत्रः प्रियो ज्येष्ठस्ताराधिपनिभाननः । रामो नाम विशेषज्ञः श्रेष्ठः सर्वधनुष्मताम् ॥ ६ ॥
रक्षिता स्वस्य वृत्तस्य स्वजनस्यापि रक्षिता । रक्षिता जीवलोकस्य धर्मस्य च परंतपः ॥ ७ ॥
तस्य सत्याभिसंधस्य वृद्धस्य वचनात् पितुः । सभार्यः सह च भ्रात्रा वीरः प्रव्रजितो वनम् ॥ ८ ॥
तेन तत्र महारण्ये मृगयां परिधावता । राक्षसा निहताः शूरा बहवः कामरूपिणः ॥ ९ ॥
जनस्थानवधं श्रुत्वा निहतौ खरदूषणौ । ततस्त्वमर्षापहृता जानकी रावणेन तु ॥ १० ॥
वञ्चयित्वा वने रामं मृगरूपेण मायया ।

"His favourite eldest son, whose countenance resembled the (full) moon, (the lord of stars), (nay) who was skilled in archery and the foremost of all bowmen, was known by the name of Rāma. (6) Śrī Rāma (the scourge of his foes) was a (zealous) upholder of his (own) character, the protector also of his own people, (nay) the protector of the (whole) world of living beings and the defender of righteousness. (7) In deference to the (plighted) word (given to his own stepmother) of his aforesaid father, who was aged and true to his promise, the hero, accompanied by his consort and his (younger half-) brother, proceeded in exile to the forest. (8) By him, while chasing game in that vast forest, were slain many gallant ogres, able to change their form at will. (9) Having put Śrī Rāma off the scent in the forest through one disguised as a deer by recourse to a conjuring trick on hearing of the destruction of Janasthāna (a part of the Daṇḍaka forest inhabited by ogres) as well as of the death of (his younger half-brothers) Khara and Dūṣaṇa, Sītā (Janaka's daughter) for her part was then borne away in indignation by Rāvaṇa. (10)

स मार्गमाणस्तां देवीं रामः सीतामनिन्दिताम् ॥ ११ ॥

आससाद वने मित्रं सुग्रीवं नाम वानरम् । ततः स वालिनं हत्वा रामः परपुरंजयः ॥ १२ ॥
आयच्छत् कपिराज्यं तु सुग्रीवाय महात्मने । सुग्रीवेणाभिसंदिष्टा हरयः कामरूपिणः ॥ १३ ॥
दिक्षु सर्वासु तां देवीं विचिन्वन्तः सहस्रशः । अहं सम्पातिवचनाच्छतयोजनमायतम् ॥ १४ ॥
तस्या हेतोर्विशालाक्ष्याः समुद्रं वेगवान् प्लुतः । यथारूपां यथावर्णां यथालक्ष्मवतीं च ताम् ॥ १५ ॥
अश्रौषं राघवस्याहं सेयमासादिता मया । विररामैवमुक्त्वा स वाचं वानरपुङ्गवः ॥ १६ ॥

"While searching for that godlike and irreproachable lady, Sītā, he found in the forest a friend in a monkey named Sugrīva. Having made short work of Vālī (Sugrīva's elder brother), Śrī Rāma, capable of conquering hostile cities, for his part thereupon bestowed the kingship of monkeys on the high-souled Sugrīva. Commanded by Sugrīva, monkeys able to change their form at will set out in thousands in all (the four) quarters, searching for that godlike lady. Full of impetuosity I took a leap across the sea (streching between the island of Laṅkā and the mainland and), extending to (a distance of) a hundred Yojanas (or eight hundred miles) at the instance of Sampāti (the king of birds and the elder brother of Jaṭāyu) for the sake of that large-eyed lady. She has been found by me here endowed with a comeliness, complexion and bodily marks similar to those of which I had heard from the mouth of Śrī Rāma (a scion of Raghu)." Having delivered the aforesaid speech, that bull among monkeys fell silent. (10—16)

जानकी चापि तच्छ्रुत्वा विस्मयं परमं गता ।
ततः सा वक्रकेशान्ता सुकेशी केशसंवृतम् । उन्नम्य वदनं भीरुः शिंशपामन्ववैक्षत ॥ १७ ॥
निशम्य सीता वचनं कपेश्च दिशश्च सर्वाः प्रदिशश्च वीक्ष्य ।
स्वयं प्रहर्षं परमं जगाम सर्वात्मना राममनुस्मरन्ती ॥ १८ ॥
सा तिर्यगूर्ध्वं च तथा ह्यधस्तान्निरीक्षमाणा तमचिन्त्यबुद्धिम् ।
ददर्श पिङ्गाधिपतेरमात्यं वातात्मजं सूर्यमिवोदयस्थम् ॥ १९ ॥
इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे एकत्रिंशः सर्गः ॥ ३१ ॥

Sītā (Janaka's daughter) herself was struck with supreme wonder to hear that speech. Raising her face screened with (dishevelled) hair, that timid lady with charming curly locks thereupon looked up into the Śiṁśapā tree (on which Hanumān was perched) (17) Hearing the monkey's speech and looking inquiringly into all the (four) quarters as well as into the intermediate points, Sītā experienced supreme rapture thinking (all the time) of Śrī Rāma with all her being. (18) Glancing from side to side as well as up and down, she espied the aforesaid Hanumān (son of the wind-god) of inconceivable intelligence, a minister of Sugrīva (the suzerain ruler of monkeys), and resembling the sun risen on the eastern mountain. (19)

Thus ends Canto Thirty-one of the Sundarakāṇḍa in the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

द्वात्रिंशः सर्गः

Canto XXXII

Imagining Hanumān to have been seen in a dream, though actually perceived by her, and believing the sight of a monkey in a dream to be ominous, Sītā becomes anxious about the welfare of Śrī Rāma and others. Then concluding him on other grounds to have been seen in her waking hours, she prays to Brahmā and other gods that the statement of Hanumān may come out to be true

ततः शाखान्तरे लीनं दृष्ट्वा चलितमानसा । वेष्टितार्जुनवस्त्रं तं विद्युत्संघातपिङ्गलम् ॥ १ ॥
सा ददर्श कपिं तत्र प्रश्रितं प्रियवादिनम् । फुल्लाशोकोत्कराभासं तप्तचामीकरेक्षणम् ॥ २ ॥
साथ दृष्ट्वा हरिश्रेष्ठं विनीतवदवस्थितम् । मैथिली चिन्तयामास विस्मयं परमं गता ॥ ३ ॥
अहो भीममिदं सत्त्वं वानरस्य दुरासदम् । दुर्निरीक्ष्यमिदं मत्वा पुनरेव मुमोह सा ॥ ४ ॥
विललाप भृशं सीता करुणं भयमोहिता । राम रामेति दुःखार्ता लक्ष्मणेति च भामिनी ॥ ५ ॥
रुरोद सहसा सीता मन्दमन्दस्वरा सती ।

the lion's
tawny mane

साथ दृष्ट्वा हरिवरं विनीतवदुपागतम् । मैथिली चिन्तयामास स्वप्नोऽयमिति भामिनी ॥ ६ ॥

Then, beholding Hanumān, clad in white and tawny like a series of flashes of lightning, concealed under cover of baughs, Sītā felt disturbed in mind. (1) She noticed there a monkey, meek and kind in speech, shining like a cluster of expanded Aśoka flowers and with eyes bright as refined gold. (2) Struck with extreme wonder to see Hanumān (the foremost of monkeys) sitting in a humble posture, the aforesaid princess of Mithilā now reflected (as follows) :—(3) "Ah, (how) terrible is this being of the monkey family !" (Nay) regarding it as difficult to approach and hideous to behold, she fainted once more (suspecting it to be illusory). (4) Distracted with fear and stricken with agony, the lovely Sītā piteously cried again and again: "Rāma ! O Rāma ! O Lakṣmaṇa !" (5) (Nay) the virtuous Sītā fell a sobbing all at once in faint accents. Seeing Hanumān (the foremost) of monkeys come near in a humble mien in the meantime, the lovely Sītā (a princess of Mithilā) thought that it must be a dream (6)

सा वीक्षमाणा पृथुभुग्नवक्त्रं शाखामृगेन्द्रस्य यथोक्तकारम्।
ददर्श पिङ्गप्रवरं महार्हं वातात्मजं बुद्धिमतां वरिष्ठम्॥ ७ ॥
सा तं समीक्ष्यैव भृशं विपन्ना गतासुकल्पेव बभूव सीता।
चिरेण संज्ञां प्रतिलभ्य चैवं विचिन्तयामास विशालनेत्रा॥ ८ ॥
स्वप्नो मयायं विकृतोऽद्य दृष्टः शाखामृगः शास्त्रगणैर्निषिद्धः।
स्वस्त्यस्तु रामाय सलक्ष्मणाय तथा पितुर्मे जनकस्य राज्ञः॥ ९ ॥
स्वप्नो हि नायं नहि मेऽस्ति निद्रा शोकेन दुःखेन च पीडितायाः।
सुखं हि मे नास्ति यतो विहीना तेनेन्दुपूर्णप्रतिमाननेन॥ १० ॥

Looking round, (in order to make sure that the ogresses were not looking at her or at the monkey) she beheld Hanumān (sun of the wind-god), a jewel among the monkeys, adored even of the great, the foremost of the wise, who was obedient to Sugrīva (the ruler of monkeys) and who had big jaws, one of which had been broken (by means of the thunderbolt hurled by Indra to arrest his progress towards the sun to devour the solar orb). (7) Getting utterly unconscious at the very sight of Hanumān, the aforesaid Sītā became like one lifeless. Nay, regaining consciousness after a long time, the large-eyed lady began to reflect (as follows) :—(8) "This hideous dream has been seen by me today. The vision of a monkey has been condemned by the scriptures. May good luck attend on Śrī Rāma with Lakṣmaṇa as well as on my father, King Janaka. (9) Surely this cannot be a dream; for sleep does not come to me, stricken as I am with grief and sorrow. Nor indeed is there any joy for me, separated as I am from that prince whose countenance resembles the full moon (10)

Ⓢ REVOLTING

[illegible]

रामेति रामेति सदैव बुद्ध्या विचिन्त्य वाचा ब्रुवती तमेव।
तस्यानुरूपं च कथां तदर्थामेवं प्रपश्यामि तथा शृणोमि॥ ११ ॥
अहं हि तस्याद्य मनोभवेन सम्पीडिता तद्गतसर्वभावा।
विचिन्तयन्ती सततं तमेव तथैव पश्यामि तथा शृणोमि॥ १२ ॥
मनोरथः स्यादिति चिन्तयामि तथापि बुद्ध्यापि वितर्कयामि।
किं कारणं तस्य हि नास्ति रूपं सुव्यक्तरूपश्च वदत्ययं माम्॥ १३ ॥
नमोऽस्तु वाचस्पतये सवज्रिणे स्वयम्भुवे चैव हुताशनाय।
अनेन चोक्तं यदिदं ममाग्रतो वनौकसा तच्च तथास्तु नान्यथा॥ १४॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे द्वात्रिंशः सर्गः॥ ३२ ॥

"Pondering with my mind at all times on the concept conveyed by the word 'Rāma'

Very ugly or unpleasant—
Their new colour scheme is hideous
[illegible]

and speaking of the same Rāma with my tongue, I hear as well a talk corresponding to the same thought and likewise visualize the talk heard (by me) in conformity with the same theme. (11) Constantly thinking (as I do) of him alone, tormented as I am by a longing for him, my whole affection being fastened on him, I likewise behold him and hear of him alone. (12) I speculate that what I am seeing may be a (mere) image; yet I reflect with my mind as to what can be the cause of this apparition; for a conceptual image has no (concrete) form, while this monkey (appearing before me) has a distinct form and is also talking to me. (13) Let my salutation be to Sage Bṛhaspati (the master of speech) alongwith Indra (who is armed with a thunderbolt), to Brahmā (the self-born creator) as well as to the god of fire (the deity presiding over the organ of speech) ! May (all) that which has been uttered now in my presence by this monkey (lit., a denizen of the forest) prove true and not otherwise. (14)

Thus ends Canto Thirty-two in the Sundarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

त्रयस्त्रिंशः सर्गः

Canto XXXIII

Keen to hear of Sītā's identity from her own lips, even though he had identified her, Hanumān inquires of her whether she was a goddess or anyone else and asks her to disclose her identity in case she was Sītā. In reply to this query Sītā narrates to him her whole life-story ending with her abduction by Rāvaṇa and tells him how Rāvaṇa was going to kill her two months later, and how in the event of her not being delivered from his clutches before that she has resolved to end her life by herself

सोऽवतीर्य द्रुमात् तस्माद् विद्रुमप्रतिमाननः। विनीतवेषः कृपणः प्रणिपत्योपसृत्य च॥ १॥
तामब्रवीन्महातेजा हनूमान् मारुतात्मजः। शिरस्यञ्जलिमाधाय सीतां मधुरया गिरा॥ २॥
का नु पद्मपलाशाक्षि क्लिष्टकौशेयवासिनि। द्रुमस्य शाखामालम्ब्य तिष्ठसि त्वमनिन्दिते॥ ३॥
किमर्थं तव नेत्राभ्यां वारि स्रवति शोकजम्। पुण्डरीकपलाशाभ्यां विप्रकीर्णमिवोदकम्॥ ४॥
सुराणामसुराणां च नागगन्धर्वरक्षसाम्। यक्षाणां किंनराणां च का त्वं भवसि शोभने॥ ५॥
का त्वं भवसि रुद्राणां मरुतां वा वरानने। वसूनां वा वरारोहे देवता प्रतिभासि मे॥ ६॥

Slipping down from the aforesaid (Śiṁśapā) tree, bowing down and approaching Sītā, (nay) placing his joined palms on his head, Hanūmān, son of the wind-god, whose face resembled (a lump of) coral (in hue), who was attired in a humble guise, was endowed with extraordinary energy and appeared distressed (at the sight of Sītā's sad plight), spoke to her (as follows) in gentle tones :—(1-2) "Who are you, O irreproachable lady with eyes resembling a lotus petal and clad in a worn silken garment, who stand holding a branch of this tree ? (3) Wherefore are tears born of grief trickling from your eyes like (drops of) water falling from a pair of lotus leaves ? (4) Who are you among the gods and demons, the Nāgas, Gandharvas and ogres, the Yakṣas and the Kinnaras, O charming one? (5) Who are you among the (eleven) Rudras (the gods of destruction), the (forty-nine) wind-gods and the (eight) Vasus, O lady of exquisite features ? (For) to me you appears to be a goddess O lady of excellent limbs ! (6)

किं नु चन्द्रमसा हीना पतिता विबुधालयात् । रोहिणी ज्योतिषां श्रेष्ठा श्रेष्ठा सर्वगुणाधिका ॥ ७ ॥
कोपाद् वा यदि वा मोहाद् भर्तारमसितेक्षणे । वसिष्ठं कोपयित्वा त्वं वासि कल्याण्यरुन्धती ॥ ८ ॥
को नु पुत्रः पिता भ्राता भर्ता वा ते सुमध्यमे । अस्माल्लोकादमुं लोकं गतं त्वमनुशोचसि ॥ ९ ॥
रोदनादतिनिःश्वासाद् भूमिसंस्पर्शनादपि । न त्वां देवीमहं मन्ये राज्ञः संज्ञावधारणात् ॥ १० ॥
व्यञ्जनानि हि ते यानि लक्षणानि च लक्षये । महिषी भूमिपालस्य राजकन्या च मे मता ॥ ११ ॥
रावणेन जनस्थानाद् बलात् प्रमथिता यदि । सीता त्वमसि भद्रं ते तन्ममाचक्ष्व पृच्छतः ॥ १२ ॥
यथा हि तव वै दैन्यं रूपं चाप्यतिमानुषम् । तपसा चान्वितो वेषस्त्वं राममहिषी ध्रुवम् ॥ १३ ॥

"Or are you Rohiṇī, the foremost of lunar mansions and superior in all excellent virtues, separated from the moon and fallen from heaven (the abode of celestials) ? (7) Or are you, O dark-eyed one, the blessed Arundhatī, fallen (from the heavenly world) on having angered your husband, Sage Vasiṣṭha, through resentment or error ? (8) Who is it, your son, father, brother or husband, O lady with slender waist, for whom, departed from this world, to the other you are grieving ? (9) From your crying, drawing deep and audible breaths, touching the ground and taking the name of a king I do not consider you to be a goddess. (10) Indeed on the strength of the limbs of your body as well as from the marks on your person which I perceive you are believed by me to be the consort of a ruler of the earth and the daughter of a king. (11) If you are Sītā stolen away forcibly by Rāvaṇa from Janasthāna, (kindly) reveal it to me, who am inquisitive (about it). May prosperity attend you ! (12) Indeed the sad plight, the ethereal beauty and the garb marked with asceticism, the like of which are seen in you, lead me to conclude that you are undoubtedly the consort of Śrī Rāma." (13)

सा तस्य वचनं श्रुत्वा रामकीर्तनहर्षिता । उवाच वाक्यं वैदेही हनूमन्तं द्रुमाश्रितम् ॥ १४ ॥

Delighted at the mention of Śrī Rāma on hearing the utterance of the monkey, that princess of the Videha territory spoke as follows to Hanūmān standing beneath the tree :— (14)

पृथिव्यां राजसिंहानां मुख्यस्य विदितात्मनः । स्नुषा दशरथस्याहं शत्रुसैन्यप्रणाशिनः ॥ १५ ॥
दुहिता जनकस्याहं वैदेहस्य महात्मनः । सीतेति नाम्ना चोक्ताहं भार्या रामस्य धीमतः ॥ १६ ॥
समा द्वादश तत्राहं राघवस्य निवेशने । भुञ्जाना मानुषान् भोगान् सर्वकामसमृद्धिनी ॥ १७ ॥
ततस्त्रयोदशे वर्षे राज्ये चेक्ष्वाकुनन्दनम् । अभिषेचयितुं राजा सोपाध्यायः प्रचक्रमे ॥ १८ ॥
तस्मिन् सम्भ्रियमाणे तु राघवस्याभिषेचने । कैकेयी नाम भर्तारमिदं वचनमब्रवीत् ॥ १९ ॥
न पिबेयं न खादेयं प्रत्यहं मम भोजनम् । एष मे जीवितस्यान्तो रामो यद्यभिषिच्यते ॥ २० ॥
यत् तदुक्तं त्वया वाक्यं प्रीत्या नृपतिसत्तम । तच्चेन्न वितथं कार्यं वनं गच्छतु राघवः ॥ २१ ॥
स राजा सत्यवाग् देव्या वरदानमनुस्मरन् । मुमोह वचनं श्रुत्वा कैकेय्याः क्रूरमप्रियम् ॥ २२ ॥
ततस्तं स्थविरो राजा सत्यधर्मे व्यवस्थितः । ज्येष्ठं यशस्विनं पुत्रं रुदन् राज्यमयाचत ॥ २३ ॥

"I am a daughter-in-law of Daśaratha, the foremost of lions among kings on earth, who is a knower of the Self and the exterminator of hostile forces. (15) (Nay) I am a daughter of the high-souled King Janaka, a ruler of the Videha territory, and the consort of the wise Śrī Rāma, and I am called by the name of Sītā. (16) Enjoying human luxuries and endowed with an abundance of all enjoyments I dwelt in the well-known abode of Śrī Rāma (a scion of Raghu) for twelve years. (17) Then in the thirteenth year the king with his preceptor (Sage Vasiṣṭha) proceeded to install Śrī Rāma (the delight of the Ikṣwākus) on the throne (as Prince Regent). (18) While preparations for the said installation (as Prince Regent) of Śrī Rāma (a scion of Raghu) were being carried on, Kaikeyī (a stepmother of Śrī Rāma), they say, spoke as follows to her husband :— (19) 'I shall no longer drink nor partake of my repast from day to day. (Nay) this (installation) will (prove to) be the end of my existence if Rāma is installed (on the throne). (20) If that well-known pledge which was lovingly given by you, O jewel among the protectors of men, is not going to be dishonoured, let Rāma (a scion of Raghu) proceed to the forest.' (21) Recalling the (dual) boon granted (by him long before) in favour of the queen (Kaikeyī), the aforesaid king, who was true to his word, fainted on hearing the cruel and unpalatable demand of Kaikeyī. (22) Then (on regaining consciousness) the aged king, who stood firmly by the vow of truthfulness, begged the sovereignty (of Ayodhyā in favour of Bharata) of his aforesaid eldest and illustrious son (Śrī Rāma). (23)

स पितुर्वचनं श्रीमानभिषेकात् परं प्रियम्। मनसा पूर्वमासाद्य वाचा प्रतिगृहीतवान्॥ २४॥
दद्यान्न प्रतिगृह्णीयात् सत्यं ब्रूयान्न चानृतम्। अपि जीवितहेतोर्हि रामः सत्यपराक्रमः॥ २५॥
स विहायोत्तरीयाणि महार्हाणि महायशाः। विसृज्य मनसा राज्यं जनन्यै मां समादिशत्॥ २६॥
साहं त्तस्याग्रतस्तूर्णं प्रस्थिता वनचारिणी। नहि मे तेन हीनाया वासः स्वर्गेऽपि रोचते॥ २७॥
प्रागेव तु महाभागः सौमित्रिर्मित्रनन्दनः। पूर्वजस्यानुयात्रार्थे कुशचीरैरलंकृतः॥ २८॥
ते वयं भर्तुरादेशं बहुमान्य दृढव्रताः। प्रविष्टाः स्म पुरादृष्टं वनं गम्भीरदर्शनम्॥ २९॥
वसतो दण्डकारण्ये तस्याहममितौजसः। रक्षसापहृता भार्या रावणेन दुरात्मना॥ ३०॥
द्वौ मासौ तेन मे कालो जीवितानुग्रहः कृतः। ऊर्ध्वं द्वाभ्यां तु मासाभ्यां ततस्त्यक्ष्यामि जीवितम्॥ ३१॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे त्रयस्त्रिंशः सर्गः ॥ ३३ ॥

"Having bowed first with his mind to the command of his father, which was dearer to him than his (own) installation (on the throne as Prince Regent), the glorious Śrī Rāma accepted it (even) with his words. (24) Śrī Rāma of unfailing prowess would (only) give and not accept gifts. He would speak the truth and never utter a falsehood even for his life. (25) Casting off his costly upper garments and renouncing the kingdom with his mind, that highly illustrious prince gave me into his mother's keeping. (26) Resolved to range in the forest (with my husband), I, however, immediately marched (to the forest) in front of him; for living apart from him even in heaven would not find favour with me. (27) Clad in robes of Kuśa grass and tattered clothes, the highly fortunate Lakṣmaṇa (son of Sumitrā) too, the delight of his friends, got ready to accompany his eldest brother even before (me). (28) Highly respecting the command of our lord, and steadfast in our vows, we the aforesaid (three) penetrated deep into the forest, which had never been seen (by us) before and which was impervious to look at. (29) The consort of the aforesaid prince, who is endowed with immense strength, I was borne away, while the latter was sojourning in the Daṇḍaka forest, by the evil-minded ogre, Rāvaṇa. (30) A period of two months has been allowed to me by him to live on sufferance. After the said two months, however, I shall give up the ghost." (31)

Thus ends Canto Thirty-three in the Sundarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

* * *

चतुस्त्रिंशः सर्गः

Canto XXXIV

Inferring from the suitable reply to his queries received from Sītā and the trust reposed in him by the latter, Hanumān reveals to her the role of an envoy allotted to him by Śrī Rāma and repeat the inquiries made by the two brothers about her welfare. Taking him to be Rāvaṇa disguised as a monkey, Sītā, on the other hand, reproaches him when the latter approaches her in order to bow down at her feet. In order to allay her fears, Hanumān for his part discloses to her his reality as a minister of Sugrīva as well as requests her to give credence to his words

तस्यास्तद् वचनं श्रुत्वा हनूमान् हरिपुङ्गवः। दुःखाद्दुःखाभिभूतायाः सान्त्वमुत्तरमब्रवीत्॥ १ ॥
अहं रामस्य संदेशाद् देवि दूतस्तवागतः। वैदेहि कुशली रामः स त्वां कौशलमब्रवीत्॥ २ ॥
यो ब्राह्ममस्त्रं वेदांश्च वेद वेदविदां वरः। स त्वां दाशरथी रामो देवि कौशलमब्रवीत्॥ ३ ॥
लक्ष्मणश्च महातेजा भर्तुस्तेऽनुचरः प्रियः। कृतवाञ्छोकसंतप्तः शिरसा तेऽभिवादनम्॥ ४ ॥
सा तयोः कुशलं देवी निशम्य नरसिंहयोः। प्रतिसंहृष्टसर्वाङ्गी हनूमन्तमथाब्रवीत्॥ ५ ॥
कल्याणी बत गाथेयं लौकिकी प्रतिभाति मा। एति जीवन्तमानन्दो नरं वर्षशतादपि॥ ६ ॥
तयोः समागमे तस्मिन् प्रीतिरुत्पादिताद्भुता। परस्परेण चालापं विश्वस्तौ तौ प्रचक्रतुः॥ ७ ॥
तस्यास्तद् वचनं श्रुत्वा हनूमान् मारुतात्मजः। सीतायाः शोकतप्तायाः समीपमुपचक्रमे॥ ८ ॥
यथा यथा समीपं स हनूमानुपसर्पति। तथा तथा रावणं सा तं सीता परिशङ्कते॥ ९ ॥
अहो धिग् धिक्कृतमिदं कथितं हि यदस्य मे। रूपान्तरमुपागम्य स एवायं हि रावणः॥ १०॥
तामशोकस्य शाखां तु विमुक्त्वा शोककर्शिता। तस्यामेवानवद्याङ्गी धरण्यां समुपाविशत्॥ ११॥
अवन्दत महाबाहुस्ततस्तां जनकात्मजाम्। सा चैनं भयसंत्रस्ता भूयो नैनमुदैक्षत॥ १२॥

Hearing the aforesaid speech of Sītā, who was overwhelmed with sorrow after sorrow, Hanūmān, the foremost of monkeys, uttered the following reassuring reply :—(1) "I have sought your presence, O godlike lady, as an envoy carrying a message sent by Śrī Rāma. Śrī Rāma, O princess of the Videha territory, is doing well. He has communicated his (own) welfare to you. (2) (Nay) Śrī Rāma, the celebrated son of Daśaratha, and the foremost of the knowers of Veda, who knows the use of the mystic missile presided over by Brahmā (the creator) as well as (the immport of) the Vedas, O godlike lady, has (also) inquired of you about your (own) welfare. (3) Endowed with extraordinary energy, Lakṣmaṇa too, a beloved servant of your husband, has saluted you with his head bent low, tormented as he is with grief." (4) Thrilled all over her body to hear about the welfare of those two lions among men, that godlike lady now replied (as follows) to Hanūmān.—(5) "Ah, the following popular adage that "joy comes to a surviving men, even though (it be) at the end of a hundred years" appears true to me." (6) Consequent on that meeting of Hanumān and Sītā a strange delight came over them. And restored to confidence, the two began to converse with one another. (7) Hearing the aforesaid reply of Sītā, who was stricken with grief, Hanūmān, son of the wind-god, endeavoured to draw nearer to her. (8) The nearer did the celebrated Hanumān draw (to her) the more did that Sītā suspect him to be Rāvaṇa. (9) (She said to herself :) "Oh, shame ! What a pity that I held (all) this converse with him. Indeed he is the same Rāvaṇa who has come here assuming another guise." (10) Letting go that branch of the Aśoka tree, Sītā, for her part, of faultless limbs, sank down on that very ground (on which she stood), exhausted as she was through grief. (11) Thereupon Hanumān (of mighty arms) saluted the aforesaid daughter of Janaka. Sore stricken as she was with fear, Sītā, however, no longer raised her eyes to him. (12)

तं दृष्ट्वा वन्दमानं च सीता शशिनिभानना। अब्रवीद् दीर्घमुच्छ्वस्य वानरं मधुरस्वरा॥ १३॥
मायां प्रविष्टो मायावी यदि त्वं रावणः स्वयम्। उत्पादयसि मे भूयः संतापं तन्न शोभनम्॥ १४॥
स्वं परित्यज्य रूपं यः परिव्राजकरूपवान्। जनस्थाने मया दृष्टस्त्वं स एव हि रावणः॥ १५॥

उपवासकृशां दीनां कामरूप निशाचर। संतापयसि मां भूयः संतापं तन्न शोभनम्॥ १६॥
अथवा नैतदेवं हि यन्मया परिशङ्कितम्। मनसो हि मम प्रीतिरुत्पन्ना तव दर्शनात्॥ १७॥
यदि रामस्य दूतस्त्वमागतो भद्रमस्तु ते। पृच्छामि त्वां हरिश्रेष्ठ प्रिया रामकथा हि मे॥ १८॥
गुणान् रामस्य कथय प्रियस्य मम वानर। चित्तं हरसि मे सौम्य नदीकूलं यथा रयः॥ १९॥
अहो स्वप्नस्य सुखता याहमेव चिराहृता। प्रेषितं नाम पश्यामि राघवेण वनौकसम्॥ २०॥
स्वप्नेऽपि यद्यहं वीरं राघवं सहलक्ष्मणम्। पश्येयं नावसीदेयं स्वप्नोऽपि मम मत्सरी॥ २१॥
नाहं स्वप्नमिमं मन्ये स्वप्ने दृष्ट्वा हि वानरम्। न शक्योऽभ्युदयः प्राप्तुं प्राप्तश्चाभ्युदयो मम॥ २२॥
किं नु स्याच्चित्तमोहोऽयं भवेद् वातगतिस्त्वियम्। उन्मादजो विकारो वा स्यादयं मृगतृष्णिका॥ २३॥
अथवा नायमुन्मादो मोहोऽप्युन्मादलक्षणः। सम्बुध्ये चाहमात्मानमिमं चापि वनौकसम्॥ २४॥

Drawing a deep (audible) breath on seeing him bowing down (to her), Sītā, however, whose countenance resembled the (full) moon, spoke to the monkey in sweet accents (as follows) :—(13) "If you are Rāvaṇa himself, given to conjuring tricks and, having entered a deceitful form, are causing agony to me once more, it is not good. (14) Surely you are the same Rāvaṇa who, having assumed the guise of a vagrant recluse, abandoning your native form, were seen by me in Janasthāna. (15) It is not right, O ranger of the night, able to change form at will, that you should once more torment, me, emaciated through fasting and miserable as I am. (16) Or that which is feared by me may not at all be true; for delight has sprung up in my heart at your sight. (17) If (on the other hand) you have (really) come as a messenger of Śrī Rāma, may good betide you. (In that case) I make inquiries of you (about Śrī Rāma); for talk about Śrī Rāma is pleasing to me, O jewel among the monkeys ! (18) Recount the virtues of my beloved Śrī Rāma, O gentle monkey ! (Even) as the current of a river wears away its bank, you are luring my mind (with the prospect of delighting me with the news of Śrī Rāma). (19) Oh the sweetness of the dream (presented to me), in which the selfsame I, who was borne away (by Rāvaṇa) long since, see with my own eyes a monkey sent by Śrī Rāma (a scion of Raghu) ! (20) If I could see the heroic Śrī Rāma (a scion of Raghu) accompanied by Lakṣmaṇa, even in a dream, I would not feel disheartened; but even a dream is proving niggardly in my case. (21) I do not believe this to be a dream; for good fortune cannot be attained on seeing a monkey in a dream; while placidity of mind (which is a harbinger of good fortune) has been attained by me. (22) Can this (meeting of mine with a monkey) be a delusion of my mind ? Or it may be a delusion caused by my being possessed by a ghost (clothed with an aerial body). Or (again) it may be a malady born of insanity or it may be (only) an optic illusion. (23) Or this may not be (a case of) insanity, nor even delusion showing symptoms similar to those of insanity; for I am conscious of my own self as well as of this monkey." (24)

इत्येवं बहुधा सीता सम्प्रधार्य बलाबलम्। रक्षसां कामरूपत्वान्मेने तं राक्षसाधिपम्॥ २५॥
एतां बुद्धिं तदा कृत्वा सीता सा तनुमध्यमा। न प्रतिव्याजहाराथ वानरं जनकात्मजा॥ २६॥
सीताया निश्चितं बुद्ध्वा हनूमान् मारुतात्मजः। श्रोतानुकूलैर्वचनैस्तदा तां सम्प्रहर्षयन्॥ २७॥

Having thus duly considered in many ways the strength of ogres and the weakness of monkeys (who cannot be expected to leap across a vast sea), and (also) considering the fact that the ogres are able to change their form at will, Sītā concluded Hanūmān to be Rāvaṇa (the suzerain ruler of ogres). (25) Having arrived at this conclusion at that time that lady of slender waist, Sītā, Janaka's daughter, did not speak any more to the monkey. (26) Coming to know the decision of Sītā, Hanūmān, sprung from the loins of the wind-god, spoke (as follows) bringing exessive joy to her with his words, which were delightful to the ear :—(27)

आदित्य इव तेजस्वी लोककान्तः शशी यथा। राजा सर्वस्य लोकस्य देवो वैश्रवणो यथा॥ २८॥
विक्रमेणोपपन्नश्च यथा विष्णुर्महायशाः। सत्यवादी मधुरवाग् देवो वाचस्पतिर्यथा॥ २९॥
रूपवान् सुभगः श्रीमान् कंदर्प इव मूर्तिमान्। स्थानक्रोधे प्रहर्ता च श्रेष्ठो लोके महारथः॥ ३०॥
बाहुच्छायामवष्टब्धो यस्य लोको महात्मनः। अपक्रम्याश्रमपदान्मृगरूपेण राघवम्॥ ३१॥
शून्ये येनापनीतासि तस्य द्रक्ष्यसि तत्फलम्।

"Glorious as the sun, (nay) beloved of the world as the moon, Śrī Rāma brings delight to the entire universe (by bestowing riches and foodgrains on all) as the god Kubera (son of Sage Viśravā). (28) He is endowed with prowess like the highly illustrious Lord Viṣṇu and utters truthful and sweet words like the celestial Sage Bṛhaspati. (29) He is rich in comeliness, graceful and full of splendour as Love incarnate. He punishes (only) him who deserves anger and is the foremost car-warrior in the world. (30) The (whole) world depends on the protection of the arms of that exalted soul. You will see (for yourself) the consequence of the sinful act of Rāvaṇa, by whom you were borne away in a state of (utter) desolation after diverting Śrī Rāma (a scion of Raghu) from his site of his hermitage through an ogre disguised as a deer.

अचिराद् रावणं संख्ये यो वधिष्यति वीर्यवान्॥ ३२॥
क्रोधप्रमुक्तैरिषुभिर्ज्वलद्भिरिव पावकैः। तेनाहं प्रेषितो दूतस्त्वत्सकाशमिहागतः॥ ३३॥
त्वद्वियोगेन दुःखार्तः स त्वां कौशलमब्रवीत्। लक्ष्मणश्च महातेजा सुमित्रानन्दवर्धनः॥ ३४॥
अभिवाद्य महाबाहुः स त्वां कौशलमब्रवीत्। रामस्य च सखा देवि सुग्रीवो नाम वानरः॥ ३५॥
राजा वानरमुख्यानां स त्वां कौशलमब्रवीत्। नित्यं स्मरति ते रामः ससुग्रीवः सलक्ष्मणः॥ ३६॥
दिष्ट्या जीवसि वैदेहि राक्षसीवशमागता। नचिराद् द्रक्ष्यसे रामं लक्ष्मणं च महारथम्॥ ३७॥
मध्ये वानरकोटीनां सुग्रीवं चामितौजसम्। अहं सुग्रीवसचिवो हनूमान् नाम वानरः॥ ३८॥
प्रविष्टो नगरीं लङ्कां लङ्घयित्वा महोदधिम्। कृत्वा मूर्ध्नि पदन्यासं रावणस्य दुरात्मनः॥ ३९॥
त्वां द्रष्टुमुपयातोऽहं समाश्रित्य पराक्रमम्।
नाहमस्मि तथा देवि यथा मामवगच्छसि। विशङ्का त्यज्यतामेषा श्रद्धत्स्व वदतो मम॥ ४०॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे चतुस्त्रिंशः सर्गः॥ ३४॥

"I have sought your presence here as an envoy despatched by that powerful prince who will before long kill Rāvaṇa in a combat with his shafts resembling blazing flames and discharged in anger. (31—33) Stricken with agony caused by separation from you, he has made inquiries of you about your welfare. Greeting you, the mighty-armed and celebrated Lakṣmaṇa, the enhancer of Sumitrā's joy, who is endowed with extraordinary energy, has also made inquiries of you about your welfare. Śrī Rāma's friend, the celebrated monkey named Sugrīva, the ruler of the foremost of monkeys, has also made inquiries of you about your welfare, O godlike lady ! Śrī Rāma alongwith Sugrīva and Lakṣmaṇa always remembers you. (34—36) By good luck, O princess of the Videha territory, you survive, though fallen into the clutches of ogresses. Before long you will see Śrī Rāma and the great car-warrior, Lakṣmaṇa, as also Sugrīva of immeasurable strength in the midst of crores of (other) monkeys. I am a monkey named Hanūmān, a minister of Sugrīva. (37-38) Having leapt across the vast sea (dividing the mainland from Laṅkā) I penetrated deep into the city of Laṅkā, setting my foot (as it were) on the head of the evil-minded Rāvaṇa. (39) Relying on my own prowess I have come to see you. I am not what you suppose me to be, O godlike lady ! Let this misgiving be shaken off and (pray) believe my words as I speak."

Thus ends Canto Thirty-four in the Sundarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

यजुर्वेद

पञ्चत्रिंशः सर्गः

Canto XXXV

Interrogated by Sītā, who was anxious to ascertain the bonafides of the monkey, Hanumān after cataloguing the marks on the person of Śrī Rāma and Lakṣmaṇa narrates his own life-story from his birth onwards including his role as a minister of Sugrīva, and ending with his sight of Sītā

तां तु रामकथां श्रुत्वा वैदेही वानरर्षभात् । उवाच वचनं सान्त्वमिदं मधुरया गिरा ॥ १ ॥
क्व ते रामेण संसर्गः कथं जानासि लक्ष्मणम् । वानराणां नराणां च कथमासीत् समागमः ॥ २ ॥
यानि रामस्य चिह्नानि लक्ष्मणस्य च वानर । तानि भूयः समाचक्ष्व न मां शोकः समाविशेत् ॥ ३ ॥
कीदृशं तस्य संस्थानं रूपं तस्य च कीदृशम् । कथमूरू कथं बाहू लक्ष्मणस्य च शंस मे ॥ ४ ॥

Hearing the aforesaid story of Śrī Rāma from (the lips of) Hanumān (the foremost of monkeys), Sītā (a princess of the Videha territory) for her part spoke the following reassuring words in sweet accents :—(1) "Where did your contact with Śrī Rāma come about (and) how do you know Lakṣmaṇa ? And how did a meeting take place between monkeys and human beings ? (2) Describe in detail once more those distinctive marks which exist on the person of Śrī Rāma as well as on that of Lakṣmaṇa, O monkey, so that grief may not take possession of me. (3) Tell me what the shape and form of Śrī Rāma as well as of Lakṣmaṇa are like. What are their thighs and arm like ?" (4)

एवमुक्तस्तु वैदेह्या हनूमान् मारुतात्मजः । ततो रामं यथातत्त्वमाख्यातुमुपचक्रमे ॥ ५ ॥
जानन्ती बत दिष्ट्या मां वैदेहि परिपृच्छसि । भर्तुः कमलपत्राक्षि संस्थानं लक्ष्मणस्य च ॥ ६ ॥
यानि रामस्य चिह्नानि लक्ष्मणस्य च यानि वै । लक्षितानि विशालाक्षि वदतः शृणु तानि मे ॥ ७ ॥

Questioned thus by Sītā (a princess of the Videha territory), Hanūmān, sprung from the loins of the wind-god, for his part forthwith proceeded to describe Śrī Rāma in accordance with facts (as follows) :—(5) (He said) "Luckily (enough for me), O princess of the Videha territory, whose eyes resemble a lotus petal, you inquire in detail of me about the disposition of limbs of your husband as well as of Lakṣmaṇa, even though knowing them. (6) Hear from me (even), as I speak: O large-eyed lady, of those (distinctive) marks which have been actually noticed by me on the person of Śrī Rāma as well as on that of Lakṣmaṇa. (7)

रामः कमलपत्राक्षः पूर्णचन्द्रनिभाननः । रूपदाक्षिण्यसम्पन्नः प्रसूतो जनकात्मजे ॥ ८ ॥
तेजसाऽऽदित्यसंकाशः क्षमया पृथिवीसमः । बृहस्पतिसमो बुद्ध्या यशसा वासवोपमः ॥ ९ ॥
रक्षिता जीवलोकस्य स्वजनस्य च रक्षिता । रक्षिता स्वस्य वृत्तस्य धर्मस्य च परंतपः ॥ १० ॥
रामो भामिनि लोकस्य चातुर्वर्ण्यस्य रक्षिता । मर्यादानां च लोकस्य कर्ता कारयिता च सः ॥ ११ ॥
अर्चिष्मानर्चितोऽत्यर्थं ब्रह्मचर्यव्रते स्थितः । साधूनामुपकारज्ञः प्रचारज्ञश्च कर्मणाम् ॥ १२ ॥
राजनीत्यां विनीतश्च ब्राह्मणानामुपासकः । ज्ञानवाञ्शीलसम्पन्नो विनीतश्च परंतपः ॥ १३ ॥
यजुर्वेदविनीतश्च वेदविद्भिः सुपूजितः । धनुर्वेदे च वेदे च वेदाङ्गेषु च निष्ठितः ॥ १४ ॥

"Śrī Rāma has eyes resembling a lotus petal; his countenance resembles the full moon, O daughter of Janaka ! He is richly endowed with charm and pliancy from his birth. (8) He vies with the sun in effulgence, with the earth in forbearance, with Sage Bṛhaspati (the preceptor of gods) in intelligence and with Indra in renown. (9) He is a protector of the (entire) world of living beings as well as of his own people. (Nay) he guards his own character and is a vindicator of virtue and the scourge of his enemies. (10) Śrī Rāma,

यजुर्वेद

O lovely lady, is a protector of the world and the preserver of the four grades of society. Nay, (as the Creator and Protector of the universe) he has fixed the bounds of propriety to be observed by the people and has inspired the Ṛṣis and others to do so. (11) He is full of splendour and is greatly adored (by all) and is steadfast in his vow of chastity. He is (keenly) alive to the services of holy men and knows how to popularize right actions. (12) He is well-versed in politics and a worshipper of Brāhmaṇas, is full of wisdom and richly endowed with amiability, has subdued his passions and is the torment of his foes. (13) He is well-versed in Yajurveda and is highly respected by the knowers of Veda. He is highly proficient in the science of archery as well as in the Vedas as also in the sciences auxiliary to the Vedas. (14)

विपुलांसो महाबाहुः कम्बुग्रीवः शुभाननः । गूढजत्रुः सुताम्राक्षो रामो नाम जनैः श्रुतः ॥ १५ ॥
दुन्दुभिस्वननिर्घोषः स्निग्धवर्णः प्रतापवान् । समश्च सुविभक्ताङ्गो वर्णं श्यामं समाश्रितः ॥ १६ ॥
त्रिस्थिरस्त्रिप्रलम्बश्च त्रिसमस्त्रिषु चोन्नतः । त्रिताम्रस्त्रिषु च स्निग्धो गम्भीरस्त्रिषु नित्यशः ॥ १७ ॥
त्रिवलीमांस्त्र्यवनतश्चतुर्व्यङ्गस्त्रिशीर्षवान् । चतुष्कलश्चतुर्लेखश्चतुष्किष्कुश्चतुः समः ॥ १८ ॥
चतुर्दशसमद्वन्द्वश्चतुर्दंष्ट्रश्चतुर्गतिः । महोष्ठहनुनासश्च पञ्चस्निग्धोऽष्टवंशवान् ॥ १९ ॥
दशपद्मो दशबृहत्त्रिभिर्व्याप्तो द्विशुक्लवान् । षडुन्नतो नवतनुस्त्रिभिर्व्याप्नोति राघवः ॥ २० ॥
सत्यधर्मरतः श्रीमान् संग्रहानुग्रहे रतः । देशकालविभागज्ञः सर्वलोकप्रियंवदः ॥ २१ ॥

"He has broad shoulders, mighty-arms, a conch-shaped neck, a charming countenance and coppery eyes; he has his clavicle concealed (behind muscles) and is known by the people by the name of Rāma. (15) He has a voice (deep) like the sound of a kettledrum and a glossy skin, is full of glory, square-built and of well-proportioned limbs and is endowed with a dark-brown complexion. (16) He is ever stiff in three limbs[1](viz., the breast, wrist and fist), long in three[2] (viz., the eyebrows, arms and the scrotum), uniform in three[3](viz., his locks, testicles and knees), elevated in three[4](viz., the breast, the rim of the navel and the abdomen), coppery in three[5](viz., the rims of his eyes, nails and the palms as well as the soles), soft in three[6](viz., the end of the membrum virile, the lines on his soles and the hair), and deep in three[7] (viz., the voice, gait and the navel). (17) He has three folds (in the skin of his neck and belly), is depressed at three places (viz., the middle of his soles, the lines on his soles, and the nipples), undersized at four places[8] (viz., the neck, membrum virile, the back and the shanks), endowed with three[9] spirals in the hair of his head, four lines at the root of his thumbs[10] (indicating his knowledge of all the four Vedas) and four lines[11] on his forehead (indicating longevity), is four cubits high, and has four pairs of limbs (viz., the cheeks, arms, shanks and knees) equally matched.[12] He has fourteen (other) pairs of limbs (viz., the eyebrows, nostrils, eyes, ears, the lipes, nipples, elbows, wrists, the knees, the testicles, the loins, the hands, the feet and the thighs) equally matched.[13] The four large teeth at both the ends of his upper and the lower jaws are

---

We read in works on Physiognomy :—

1.उरश्च मणिबन्धश्च मुष्टिश्च नृपतेः स्थिराः।
2.प्रलम्बा यस्य स धनी त्रयो भ्रूमुष्कबाहवः।
3.केशाग्रं बृषणं जानु समं यस्य स भूपतिः।
4.नाभ्यन्तकुक्षिवक्षोभिरुन्नतो नृपतिर्भवेत्।
5. नेत्रान्तनखपाण्यङ्घ्रितलैस्ताम्रस्त्रिभिः सुखी।
6.स्निग्धा भवन्ति वै येषां पादरेखाः शिरोरुहा।
तथा लिङ्गमणिस्तेषां महाभाग्यं विनिर्दिशेत्।
7.स्वरे गतौ च नाभौ च गम्भीरस्त्रिषु शस्यते।
8.ग्रीवा प्रजननं पृष्ठं ह्रस्वे जङ्घे च पूजिते।
9.आवर्तत्रययुक्तं यस्य शिरः क्षितिभृतामयं नाथः।
10.मूलेऽङ्गुष्ठस्य रेखानां चतस्रस्तिस्र एव वा।
एका द्वे वा यथायोगं वेदरेखा द्विजन्मनाम्।
11.ललाटे यस्य दृश्यन्ते चतुस्त्रिद्व्येकरेखिकाः।
शतद्वयं शतं षष्ठिस्तस्यायुर्विंशतिः क्रमात्॥
12.बाहुजानूरुगण्डानि चत्वार्यथ समानि च॥
13.भ्रुवौ नासापुटे नेत्रे कर्णावोष्ठौ च चूचुकौ।
कूर्परे मणिबन्धौ च जानुनी वृषणौ कटी॥
करौ पादौ स्फिजो यस्य समौ ज्ञेयः स भूपतिः।

very sharp.[14] He walks in four (different) gaits (resembling those of a lion, a tiger, an elephant and a bull)[15], is endowed with excellent lips, chin and nose, five glossy limbs (viz., the hair, eyes, teeth, skin and soles) and eight long limbs (viz., the arms, the fingers and the toes, the eyes and the ears, the nose, the backbone and the body). (17—19) Śrī Rāma (a scion of Raghu) has ten lotus-like limbs (viz., the countenance, the mouth, the eyes, the tongue, lips, palate, breasts, nails, the hands and the feet[16]), ten ample limbs (viz., the chest, the head, the forehead, the neck, the arms, the shoulders, the navel, the feet, the back and the ears[17]), is spread through by reason of three, (viz., splendour, renown and glory), has two white limbs (viz., the teeth and the eyes), is elevated in six limbs (viz., the flanks, the abdomen, the breast, the nose, the shoulders and the forehead[18]), small, thin, fine or sharp in nine (viz., the hair, the moustaches and the beard, nails, the hair on the body, the skin, the finger-joints, the membrum virile acumen and perception[19]) and pursues religious merit, worldly riches and sensual delight in three periods (viz., the forenoon, midday and afternoon). (20) He is devoted to truth and righteousness and glorious and remains intent on accumulating wealth and power and showering favour on the people. He knows the right use of time and place and speaks kindly to all people. (21)

भ्राता चास्य च वैमात्रः सौमित्रिरमितप्रभः। अनुरागेण रूपेण गुणैश्चापि तथाविधः॥ २२॥
स सुवर्णच्छविः श्रीमान् रामः श्यामो महायशाः। तावुभौ नरशार्दूलौ त्वद्दर्शनकृतोत्सवौ॥ २३॥
विचिन्वन्तौ महीं कृत्स्नामस्माभिः सह संगतौ। त्वामेव मार्गमाणौ तौ विचरन्तौ वसुंधराम्॥ २४॥
ददर्शतुर्मृगपतिं पूर्वजेनावरोपितम्। ऋष्यमूकस्य मूले तु बहुपादपसंकुले॥ २५॥
भ्रातुर्भयार्तमासीनं सुग्रीवं प्रियदर्शनम्। वयं च हरिराजं तं सुग्रीवं सत्यसङ्गरम्॥ २६॥
परिचर्यामहे राज्यात् पूर्वजेनावरोपितम्। ततस्तौ चीरवसनौ धनुःप्रवरपाणिनौ॥ २७॥
ऋष्यमूकस्य शैलस्य रम्यं देशमुपागतौ। स तौ दृष्ट्वा नरव्याघ्रौ धन्विनौ वानरर्षभः॥ २८॥
अभिप्लुतो गिरेस्तस्य शिखरं भयमोहितः।

His half-brother, Lakṣmaṇa (son of Sumitrā) too, of immeasurable splendour, is a replica of Śrī Rāma in affection, charm and excellences. (22) He is endowed with a golden lustre, while the glorious and highly illustrious Śrī Rāma is dark-brown (of hue). Scouring the entire globe, eager as they are for your sight, both the aforesaid tigers among men got united with us. Ranging the earth looking about for you only, they for their part saw sitting at the foot of Mount Ṛṣyamūka, thick with numerous trees, Sugrīva of pleasing aspect, the lord of monkeys, dethroned by his elder brother (Vālī) and stricken with the fear of his (aforesaid) brother. Nay, we waited upon the aforesaid Sugrīva, the ruler of monkeys, who was free from deceit in combat and had been deposed from his throne by his elder brother (Vālī). Thereupon the two princes, who were clad in tatters and carried most excellent bows in their hands, sought the lovely region of Mount Ṛṣyamūka. Distracted with fear to behold the aforesaid tigers among men, armed each with a bow, that jewel among monkeys leapt up the summit of the aforesaid mountain.

ततः स शिखरे तस्मिन् वानरेन्द्रो व्यवस्थितः॥ २९॥
तयोः समीपं मामेव प्रेषयामास सत्वरम्। तावहं पुरुषव्याघ्रौ सुग्रीववचनात् प्रभू॥ ३०॥
रूपलक्षणसम्पन्नौ कृताञ्जलिरुपस्थितः। तौ परिज्ञाततत्त्वार्थौ मया प्रीतिसमन्वितौ॥ ३१॥

---

14. स्निग्धा घनाश्च दशनाः सुतीक्ष्णदंष्ट्राः शभाश्चतस्रः॥

We have read in the Bālakāṇḍa :-

15. गजसिंहगती वीरौ शार्दूलवृषभोपमौ।

16. मुखनेत्रास्यजिह्वोष्ठतालुस्तननखं करौ।
पादौ च दशपद्मानि पद्माकाराणि यस्य च।

17. उरः शिरो ललाटं च ग्रीवा बाह्वं सनाभयः।
पादौ पृष्ठं श्रुती चैव विशालास्ते सुखप्रदाः॥

18. कक्षः कुक्षिश्च वक्षश्च घ्राणं स्कन्धो ललाटिका।
सर्वभूतेषु निर्दिष्टा उन्नतास्तु सुखप्रदाः॥

19. केशश्मश्रुनखलोमत्वगङ्गुलिपर्वशेफोबुद्धिदर्शनानि ॥

पृष्ठमारोप्य तं देशं प्रापितौ पुरुषर्षभौ। निवेदितौ च तत्त्वेन सुग्रीवाय महात्मने॥ ३२॥
तयोरन्योन्यसम्भाषाद् भृशं प्रीतिरजायत। तत्र तौ कीर्तिसम्पन्नौ हरीश्वरनरेश्वरौ॥ ३३॥
परस्परकृताश्वासौ कथया पूर्ववृत्तया। तं ततः सान्त्वयामास सुग्रीवं लक्ष्मणाग्रजः॥ ३४॥
स्त्रीहेतोर्वालिना भ्रात्रा निरस्तं पुरुतेजसा। ततस्त्वन्नाशजं शोकं रामस्याक्लिष्टकर्मणः॥ ३५॥
/ Inskans / लक्ष्मणो वानरेन्द्राय सुग्रीवाय न्यवेदयत्।

Ensconced on that peak, that ruler of monkeys despatched me alone with expedition to their presence. At Sugrīva's command I approached with joined palms those mighty tigers among men, who were richly endowed with charm and auspicious bodily marks. Having fully known the real facts (from me), those two jewels among men were filled with joy, and were transported on my back by me to that region (where Sugrīva was). The two princes were introduced in their reality (by me) to the high-souled Sugrīva. (23—32) As a sequel to their holding converse with one another a great amity sprang up between them (Śrī Rāma and Sugrīva). On that occasion those illustrious personage, the lord of monkeys and the ruler of men, felt mutually comforted by narrating their (respective) past history. Śrī Rāma (the eldest brother of Lakṣmaṇa) then consoled Sugrīva, who had been banished for the sake of his wife (Rumā, who had been wrested from him) by his (elder) brother, Vālī, who was endowed with extraordinary energy. Thereupon Lakṣmaṇa spoke to Sugrīva, the lord of monkeys, about the grief caused to Śrī Rāma of unwearied action by your loss.

स श्रुत्वा वानरेन्द्रस्तु लक्ष्मणेनेरितं वचः॥ ३६॥
तदाऽऽसीन्निष्प्रभोऽत्यर्थं ग्रहग्रस्त इवांशुमान्। ततस्त्वद्गात्रशोभीनि रक्षसा ह्रियमाणया॥ ३७॥
यान्याभरणजालानि पातितानि महीतले। तानि सर्वाणि रामाय आनीय हरियूथपाः॥ ३८॥
संहृष्टा दर्शयामासुर्गतिं तु न विदुस्तव। तानि रामाय दत्तानि मयैवोपहृतानि च॥ ३९॥
स्वनवन्त्यवकीर्णानि तस्मिन् विहतचेतसि। तान्यङ्के दर्शनीयानि कृत्वा बहुविधं तदा॥ ४०॥
तेन देवप्रकाशेन देवेन परिदेवितम्। पश्यतस्तानि रुदतस्ताम्यतश्च पुनः पुनः॥ ४१॥
प्रादीपयद् दाशरथेस्तदा शोकहुताशनम्॥ ४२॥

Hearing the words uttered by Lakṣmaṇa, the aforesaid lord of monkeys for his part looked extremely lustreless on that occasion like the sun overshadowed by the planet Ketu. Fetching all those sets of jewels which (once) adorned your limbs and which had been dropped on the earth's surface by you while being carried away by the ogre (Rāvaṇa), the leaders of monkey-hordes, greatly delighted, showed them to Śrī Rāma. They, however, did not know your whereabouts. The jewels which were handed over (at that time) to Śrī Rāma, while he had completely lost his consciousness (due to excessive grief) had fallen with a tinkling sound and got scattered, and had been brought (in the first instance when they had actually fallen) by me alone. Clasping those jewels, worth beholding as they were, to his bosom, that adorable prince, who is a manifestation of the Deity, wailed in many ways. (Even) as he looked on them, wept and pined (for you) again and again, the lamentation of Śrī Rāma (son of Daśaratha) highly inflamed the fire of our grief at that time. (33—42)

शायितं च चिरं तेन दुःखार्तेन महात्मना। मयापि विविधैर्वाक्यैः कृच्छ्रादुत्थापितः पुनः॥ ४३॥
तानि दृष्ट्वा महार्हाणि दर्शयित्वा मुहुर्मुहुः। राघवः सहसौमित्रिः सुग्रीवे संन्यवेशयत्॥ ४४॥
स तवादर्शनादार्ये राघवः परितप्यते। महता ज्वलता नित्यमग्निनेवाग्निपर्वतः॥ ४५॥
त्वत्कृते तमनिद्रा च शोकश्चिन्ता च राघवम्। तापयन्ति महात्मानमग्न्यगारमिवाग्नयः॥ ४६॥
तवादर्शनशोकेन राघवः परिचाल्यते। महता भूमिकम्पेन महानिव शिलोच्चयः॥ ४७॥
काननानि सुरम्याणि नदीप्रस्रवणानि च। चरन् न रतिमाप्नोति त्वामपश्यन् नृपात्मजे॥ ४८॥

(V) Sally to have a place —
/sɔied/
(N)/sæli/

स त्वां मनुजशार्दूलः क्षिप्रं प्राप्स्यति राघवः। समित्रबान्धवं हत्वा रावणं जनकात्मजे ॥ ४९ ॥

Stricken with agony, that exalted soul lay down (senseless on the ground) for a long time and was then roused by me by means of various (cheering) expressions with difficulty. (43) Having examined those valuable jewels and showed them again and again (to us), Śrī Rāma with Lakṣmaṇa deposited them with Sugrīva. (44) That scion of Raghu feels sore distressed at your loss even as the mountain* reputed to be the seat of the fire of universal destruction is ever burning with a mighty blazing fire, O worthy lady ! (45) On account of you sleeplessness, grief and anxiety too consume the high-souled Śrī Rāma (a scion of Raghu), (even) as (the three) sacred fires keep a fire-sanctuary heated. (46) Śrī Rāma (a scion of Raghu) has been shaken by grief caused by your absence in the same way as a large mountain is rocked by a violent earthquake. (47) Unable to see you, O princess, Śrī Rāma finds no delight (even) while ranging highly charming woodlands and by the side of streams and cascades. (48) Making short work of Rāvaṇa with his near and dear ones, O daughter of Janaka, the celebrated Śrī Rāma (a scion of Raghu), a (veritable) tiger among men, will soon recover you. (49)

सहितौ रामसुग्रीवावुभावकुरुतां तदा। समयं वालिनं हन्तुं तव चान्वेषणं प्रति ॥ ५० ॥
ततस्ताभ्यां कुमाराभ्यां वीराभ्यां स हरीश्वरः। किष्किन्धां समुपागम्य वाली युद्धे निपातितः ॥ ५१ ॥
ततो निहत्य तरसा रामो वालिनमाहवे। सर्वर्क्षहरिसंघानां सुग्रीवमकरोत् पतिम् ॥ ५२ ॥
रामसुग्रीवयोरैक्यं देव्येवं समजायत। हनूमन्तं च मां विद्धि तयोर्दूतमुपागतम् ॥ ५३ ॥
स्वं राज्यं प्राप्य सुग्रीवः स्वानानीय महाकपीन्। त्वदर्थं प्रेषयामास दिशो दश महाबलान् ॥ ५४ ॥
आदिष्टा वानरेन्द्रेण सुग्रीवेण महौजसः। अद्रिराजप्रतीकाशाः सर्वतः प्रस्थिता महीम् ॥ ५५ ॥
ततस्ते मार्गमाणा वै सुग्रीववचनातुराः। चरन्ति वसुधां कृत्स्नां वयमन्ये च वानराः ॥ ५६ ॥

United together (in this way), both Śrī Rāma and Sugrīva then arrived at a (mutual) understanding to get rid of Vālī and to institute a search for you. (50) On their reaching Kiṣkindhā together, the aforesaid Vālī, the ruler of monkeys, was then killed in combat by those two gallant princes. (51) Having struck down Vālī by his prowess in fight, Śrī Rāma thereupon crowned Sugrīva king of all the hordes of bears and monkeys. (52) In this way, O godlike lady, did the alliance of Śrī Rāma and Sugrīva come about. And know me to be Hanumān arrived (here) as their envoy. (53) Having regained his (lost) sovereignty and calling (together) the great monkeys owing allegiance to him, and endowed with extraordinary might, Sugrīva despatched them in (all) the ten directions (viz., the four quarters, the four intermediate points, the higher and the lower regions). (54) Commanded by Sugrīva, the lord of monkeys, monkeys possessed of extraordinary vigour and looking like (so many) lordly mountains, sallied forth in all direction on the earth. (55) Searching for you, afraid as we were of (violating) the command of Sugrīva, we as well as other monkeys have been actually trotting the entire globe. (56)

अङ्गदो नाम लक्ष्मीवान् वालिसूनुर्महाबलः। प्रस्थितः कपिशार्दूलस्त्रिभागबलसंवृतः ॥ ५७ ॥
तेषां नो विप्रणष्टानां विन्ध्ये पर्वतसत्तमे। भृशं शोकपरीतानामहोरात्रगणा गताः ॥ ५८ ॥
ते वयं कार्यनैराश्यात् कालस्यातिक्रमेण च। भयाच्च कपिराजस्य प्राणांस्त्यक्तुमुपस्थिताः ॥ ५९ ॥
विचित्य गिरिदुर्गाणि नदीप्रस्रवणानि च। अनासाद्य पदं देव्याः प्राणांस्त्यक्तुं व्यवस्थिताः ॥ ६० ॥
ततस्तस्य गिरेर्मूर्ध्नि वयं प्रायमुपास्महे। दृष्ट्वा प्रायोपविष्टांश्च सर्वान् वानरपुंगवान् ॥ ६१ ॥

---

* In the Bhīṣma-Parva of the Mahābhārata we find mention of the fire of universal destruction, called by the name of Saṁvartaka, existing on a peak of Mount Mālyavān:—

तत्र माल्यवतः शृङ्गे दृश्यते हव्यवाट् सदा।
नाम्ना संवर्तको नाम कालाग्निर्भरतर्षभ ॥

भृशं शोकार्णवे मग्नः पर्यदेवयदङ्गदः। तव नाशं च वैदेहि वालिनश्च तथा वधम्॥ ६२॥
प्रायोपवेशमस्माकं मरणं च जटायुषः।

The glorious son of Vālī, Aṅgada by name, who is endowed with extraordinary might and is a (veritable) tiger among monkeys set out accompanied by one-third of the (Vānara) army. (57) A number of days and nights rolled past us, overwhelmed as we were with grief, having got lost on the Vindhyan range, the foremost of mountains. (58) Due to despondency in the matter of accomplishing our purpose and in fear of the lord of monkeys, the time-limit (for return) having expired, we got ready to give up the ghost. (59) Having not been able to find out any trace of Your Majesty, (even) on scouring mountain fastnesses as also river banks and regions surrounding cascades, we stood resolved to yield our lives. (60) We then sat down to fast till death on the summit of that (the Vindhyan) mountain. Plunged deep into an ocean of grief on seeing all the foremost of monkeys resolved upon fasting till death, Prince Aṅgada began to bewail your untrace-ability, O princess of the Videha territory, as also the destruction of Vālī (his own father), and our resolution to die of hunger as well as the death of Jaṭāyu.

तेषां नः स्वामिसंदेशान्निराशानां मुमूर्षताम्॥ ६३॥
कार्यहेतोरिहायातः शकुनिर्वीर्यवान् महान्। गृध्रराजस्य सोदर्यः सम्पातिर्नाम गृध्रराट्॥ ६४॥
श्रुत्वा भ्रातृवधं कोपादिदं वचनमब्रवीत्। यवीयान् केन मे भ्राता हतः क्व च निपातितः॥ ६५॥
एतदाख्यातुमिच्छामि भवद्भिर्वानरोत्तमाः। अङ्गदोऽकथयत् तस्य जनस्थाने महद्वधम्॥ ६६॥
रक्षसा भीमरूपेण त्वामुद्दिश्य यथार्थतः। जटायोस्तु वधं श्रुत्वा दुःखितः सोऽरुणात्मजः॥ ६७॥
त्वामाह स वरारोहे वसन्तीं रावणालये। तस्य तद् वचनं श्रुत्वा सम्पातेः प्रीतिवर्धनम्॥ ६८॥
अङ्गदप्रमुखाः सर्वे ततः प्रस्थापिता वयम्। विन्ध्यादुत्थाय सम्प्राप्ताः सागरस्यान्तमुत्तमम्॥ ६९॥
त्वद्दर्शने कृतोत्साहा हृष्टाः पुष्टाः प्लवंगमाः। अङ्गदप्रमुखाः सर्वे वेलोपान्तमुपागताः॥ ७०॥

For helping our cause (under the dispensation of Providence), now that we had lost (all) hope of carrying out the behest of our master (Sugrīva) and longed to die, there appeared on the spot a gigantic and powerful bird, the king of vultures, Sampāti by name, the uterine (elder) brother of Jaṭāyu (also a king of vultures). (61—64) Hearing of the destruction of his (younger) brother (Jaṭāyu), he spoke in anger as follows :—'I wish to hear it narrated by you, O jewels among monkeys, by whom my younger brother was killed and where he was struck down.' (Thereupon) Aṅgada truly related to him how that great soul was killed by an ogre of terrible form on account of you (whom he was trying to rescue from that monster's clutches). That son of Aruṇa, for his part felt distressed to hear of Jaṭāyu's destruction. (65—67) (Nay) he spoke of you as dwelling in the abode of Rāvaṇa, O lady of excellent limbs ! Hearing the aforesaid report of Sampāti, which intensified our joy, and departing from the aforesaid Vindhyan mountain as urged (by Sampāti), we all duly reached the excellent seashore, with Aṅgada as our leader. (68-69) Feeling happy and strong, resolved as they were to discover you, all the monkeys headed by Aṅgada (then) arrived near the seashore. (70)

चिन्तां जग्मुः पुनर्भीमां त्वद्दर्शनसमुत्सुकाः। अथाहं हरिसैन्यस्य सागरं दृश्य सीदतः॥ ७१॥
व्यवधूय भयं तीव्रं योजनानां शतं प्लुतः। लङ्का चापि मया रात्रौ प्रविष्टा राक्षसाकुला॥ ७२॥
रावणश्च मया दृष्टस्त्वं च शोकनिपीडिता। एतत् ते सर्वमाख्यातं यथावृत्तमनिन्दिते॥ ७३॥
अभिभाषस्व मां देवि दूतो दाशरथेरहम्। तन्मां रामकृतोद्योगं त्वन्निमित्तमिहागतम्॥ ७४॥
सुग्रीवसचिवं देवि बुद्ध्यस्व पवनात्मजम्। कुशली तव काकुत्स्थः सर्वशस्त्रभृतां वरः॥ ७५॥
गुरोराराधने युक्तो लक्ष्मणः शुभलक्षणः। तस्य वीर्यवतो देवि भर्तुस्तव हिते रतः॥ ७६॥
अहमेकस्तु सम्प्राप्तः सुग्रीववचनादिह। मयेयमसहायेन चरता कामरूपिणा॥ ७७॥

दक्षिणा दिगनुक्रान्ता त्वन्मार्गविचयैषिणा। दिष्ट्याहं हरिसैन्यानां त्वन्नाशमनुशोचताम्॥ ७८ ॥
अपनेष्यामि संतापं तवाधिगमशासनात्। दिष्ट्या हि न मम व्यर्थं सागरस्येह लङ्घनम्॥ ७९ ॥
प्राप्स्याम्यहमिदं देवि त्वद्दर्शनकृतं यशः। राघवश्च महावीर्यः क्षिप्रं त्वामभिपत्स्यते॥ ८० ॥

The monkeys, however, who were very keen to find you, fell a prey to a terrible anxiety (at the sight of the sea). Dispelling the acute fear of the monkey army, which was sinking into despondency on beholding the sea, I forthwith leapt across a distance of one hundred Yojanas (or eight hundred miles). Nay, Laṅkā too, which is crowded with ogres, was duly penetrated into by me at night. (71-72) Rāvaṇa also was beheld by me as well as you, who are sore stricken with grief. All this has been narrated to you by me in accordance with facts, O irreproachable lady ! (73) Speak to me, O godlike lady; I am a messenger of Śrī Rāma (son of Daśaratha). Therefore know me, O godlike lady, to be Hanumān (son of the wind-god), a minister of Sugrīva arrived here for your sake, having exerted in the cause of Śrī Rāma. All is well with your lord, Śrī Rāma (a scion of Kakutstha), the foremost of all wielders of weapons. (74-75) So is Lakṣmaṇa, who remains (ever) engaged in propitiating his eldest brother and is endowed with auspicious bodily marks, (nay) is devoted to the well-being of your aforesaid powerful husband, O godlike lady! (76) I for my part have arrived here alone in obedience to the command of Sugrīva. This southern quarter has been scoured by me, moving all alone, capable as I am of changing my form at will and keen as I was to find out your whereabouts. By good luck I shall (be able to) dispel the agony of the monkey hordes who are bewailing your loss by telling them your discovery. Luckily enough my leaping across the sea on this occasion will not have been in vain. (77—79) I shall win, O godlike lady, this renown of having discovered you. Nay, having killed Rāvaṇa, the suzerain lord of ogres, with his sons and kinsfolk, Śrī Rāma (a scion of Raghu) will soon meet you.

सपुत्रबान्धवं हत्वा रावणं राक्षसाधिपम्। माल्यवान् नाम वैदेहि गिरीणामुत्तमो गिरिः॥ ८१ ॥
ततो गच्छति गोकर्णं पर्वतं केसरी हरिः।
स च देवर्षिभिर्दिष्टः पिता मम महाकपिः। तीर्थे नदीपतेः पुण्ये शम्बसादनमुद्धरन्॥ ८२ ॥
यस्याहं हरिणः क्षेत्रे जातो वातेन मैथिलि। हनूमानिति विख्यातो लोके स्वेनैव कर्मणा॥ ८३ ॥
विश्वासार्थं तु वैदेहि भर्तुरुक्ता मया गुणाः। अचिरात् त्वामितो देवि राघवो नयिता ध्रुवम्॥ ८४ ॥

There is a mountain, Mālyavān by name, which is the foremost of mountains—O princess of the Videha territory ! Form that mountain (which constituted the abode of Kesarī) the monkey Kesarī repaired to the Gokarṇa mountain. Enjoined by celestial sages, the aforesaid mighty monkey, who is my father, killed Śambasādana (a demon of that name, who oppressed the people on the seaside) on that sacred spot on the seashore. (80—82) Begotten by the wind-god, O princess of Mithilā, through the consort of that monkey, I am called Hanūmān and known all over the world for my own exploits. (83) Indeed to inspire you with confidence, O princess of the Videha territory, have the excellences of your lord been recounted by me. Before long, O godlike lady, will Śrī Rāma (a scion of Raghu) take you without doubt from this place." (84)

एवं विश्वासिता सीता हेतुभिः शोककर्शिता। उपपन्नैरभिज्ञानैर्दूतं तमधिगच्छति॥ ८५ ॥
अतुलं च गता हर्षं प्रहर्षेण तु जानकी। नेत्राभ्यां वक्रपक्ष्माभ्यां मुमोचानन्दजं जलम्॥ ८६ ॥
चारु तद् वदनं तस्यास्ताम्रशुक्लायतेक्षणम्। अशोभत विशालाक्ष्या राहुमुक्त इवोडुराट्॥ ८७ ॥
हनूमन्तं कपिं व्यक्तं मन्यते नान्यथेति सा। अथोवाच हनूमांस्तामुत्तरं प्रियदर्शनाम्॥ ८८ ॥

Reassured thus by cogent proofs and the identification marks (described by Hanumān), Ṣītā, who was emaciated through grief, believed him to be a messenger (of her husband)

and was moved to incomparable joy. Nay, due to excessive joy the daughter of Janaka shed tears of joy from her eyes fringed with curved lashes. (85-86) The charming countenance of that large-eyed lady with coppery, white and big eyes shone at that time like the moon (lit., the lord of stars) disengaged from the hold of Rāhu. (87) She thought Hanūmān unmistakably to be a monkey and not otherwise. Hanūmān now addressed the following excellent words to Sītā of pleasing aspect :—(88)

एतत् ते सर्वमाख्यातं समाश्वसिहि मैथिलि। किं करोमि कथं वा ते रोचते प्रतियाम्यहम्॥ ८९॥
हतेऽसुरे संयति शम्बसादने कपिप्रवीरेण महर्षिचोदनात्।
ततोऽस्मि वायुप्रभवो हि मैथिलि प्रभावतस्तत्प्रतिमश्च वानरः॥ ९०॥
इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे पञ्चत्रिंशः सर्गः॥ ३५॥

"Everything (that I wished to say) has thus been told by me. Be reassured, O princess of Mithilā ! What more can I do (for you) and what would please you? I should like to return (if you allow me to go). (89) After the demon Śambasādana had been killed in combat by Kesarī (a distinguished hero among the monkeys) at the command of an eminent sage, I was then born from the loins of the wind-god, O princess of Mithilā, and am a monkey equal to him in might." (90)

Thus ends Canto Thirty-five in the Sundarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

षट्त्रिंशः सर्गः

Canto XXXVI

Hanumān delivers Śrī Rāma's signet ring to Sītā in order to strengthen her confidence in him. Applauding Hanumān, Sītā, who was rejoiced to receive the token, inquires about the health of Śrī Rāma and others. In order to appease the lady, who felt indignant at the thought that Śrī Rāma did not care to come to her rescue so far, which led her to suspect that he had ceased to love her, Hanumān attributes his non-appearance to his ignorance about her whereabouts. Describing Śrī Rāma's desolation in order to betoken his excessive love for her, he consoles her with the assurance that Śrī Rāma is sparing no pains to rescue her from her confinement

भूय एव महातेजा हनूमान् पवनात्मजः। अब्रवीत् प्रश्रितं वाक्यं सीताप्रत्ययकारणात्॥ १॥
वानरोऽहं महाभागे दूतो रामस्य धीमतः। रामनामाङ्कितं चेदं पश्य देव्यङ्गुलीयकम्॥ २॥
प्रत्ययार्थं तवानीतं तेन दत्तं महात्मना। समाश्वसिहि भद्रं ते क्षीणदुःखफला ह्यसि॥ ३॥
गृहीत्वा प्रेक्षमाणा सा भर्तुः करविभूषितम्। भर्तारमिव सम्प्राप्तं जानकी मुदिताभवत्॥ ४॥
चारु तद् वदनं तस्यास्ताम्रशुक्लायतेक्षणम्। बभूव हर्षोदग्रं च राहुमुक्तं इवोडुराट्॥ ५॥
ततः सा ह्रीमती बाला भर्तुः संदेशहर्षिता। परितुष्टा प्रियं कृत्वा प्रशशंस महाकपिम्॥ ६॥

In order to inspire confidence in Sītā, Hanumān, son of the wind-god, who was endowed with extraordinary energy, once more addressed the following courteous words (to her) :—(1)

"I am a monkey and a messenger of the wise Śrī Rāma, O highly blessed one ! Also behold, O godlike lady, this ring marked with the name of Śrī Rāma, handed over by that exalted soul and brought (by me) to gain your confidence. Be reassured, may good betide you. The fruit (of your past deeds) which you have been reaping in the form of suffering (all these days) has certainly come to an end." (2-3) Taking the jewel which had been adorned (so long) by the hand of her lord and gazing on it, as though her own husband had duly arrived (in the form of that ring), Sītā (Janaka's daughter) felt rejoiced. (4) Her charming countenance with large coppery and white eyes bloomed with joy and shone like the moon (lit., the lord of stars) released by Rāhu. (5) Treating Hanumān with regard, that youthful lady, who was delighted to receive the message of her lord and felt abashed (to see the token of her husband) and fully satisfied, then paid a tribute to the great monkey (in the following words) :—(6)

विक्रान्तस्त्वं समर्थस्त्वं प्राज्ञस्त्वं वानरोत्तम । येनेदं राक्षसपदं त्वयैकेन प्रधर्षितम्॥ ७ ॥
शतयोजनविस्तीर्णः सागरो मकरालयः । विक्रमश्लाघनीयेन क्रमता गोष्पदीकृतः॥ ८ ॥
नहि त्वां प्राकृतं मन्ये वानरं वानरर्षभ । यस्य ते नास्ति संत्रासो रावणादपि सम्भ्रमः॥ ९ ॥
अर्हसे च कपिश्रेष्ठ मया समभिभाषितुम् । यद्यसि प्रेषितस्तेन रामेण विदितात्मना॥ १० ॥
प्रेषयिष्यति दुर्धर्षो रामो नह्यपरीक्षितम् । पराक्रममविज्ञाय मत्सकाशं विशेषतः॥ ११ ॥
दिष्ट्या च कुशली रामो धर्मात्मा सत्यसंगरः । लक्ष्मणश्च महातेजाः सुमित्रानन्दवर्धनः॥ १२ ॥
कुशली यदि काकुत्स्थः किं न सागरमेखलाम् । महीं दहति कोपेन युगान्ताग्निरिवोत्थितः॥ १३ ॥
अथवा शक्तिमन्तौ तौ सुराणामपि निग्रहे । ममैव तु न दुःखानामस्ति मन्ये विपर्ययः॥ १४ ॥

"You are valiant, you are full of address and you are learned, O jewel among the monkeys, in that this abode of ogres has been assailed by you alone. (7) (Nay) the sea, which extends to a distance of one hundred Yojanas (or eight hundred miles) and is an abode of alligators, has been treated by you like the impression of a cow's hoof on the soil while crossing it, laudable as you are for your prowess. (8) Surely I do not look upon you as an ordinary monkey, O jewel among monkeys, in that there exists no fear nor (any) awe even for Rāvaṇa in your mind. (9) Nay, you deserve to be talked with by me, O jewel among monkeys, if you have been sent by the celebrated Śrī Rāma, a knower of the self. (10) Surely Śrī Rāma, who is difficult to overpower, would not send to my presence in particular an untried hand without fully ascertaining the latter's prowess. (11) Nay, luckily (enough for me) Śrī Rāma, whose mind is given to piety and who is unfailing in his promise, is doing well, as also Lakṣmaṇa, who is endowed with extraordinary energy and enhances the joy of Sumitrā (his mother). (12) If Śrī Rāma (a scion of Kakutstha) is well, wherefore does he not consume with his wrath the earth encircled by the oceans, as the fire of universal destruction would. (13) Nay, the two princes are able to subdue even gods. But I believe the end of my sufferings only has not yet arrived. (14)

कच्चिन्न व्यथते रामः कच्चिन्न परितप्यते । उत्तराणि च कार्याणि कुरुते पुरुषोत्तमः॥ १५ ॥
कच्चिन्न दीनः सम्भ्रान्तः कार्येषु च न मुह्यति । कच्चित् पुरुषकार्याणि कुरुते नृपतेः सुतः॥ १६ ॥
द्विविधं त्रिविधोपायमुपायमपि सेवते । विजिगीषुः सुहृत् कच्चिन्मित्रेषु च परंतपः॥ १७ ॥
कच्चिन्मित्राणि लभतेऽमित्रैश्चाप्यभिगम्यते । कच्चित् कल्याणमित्रश्च मित्रैश्चापि पुरस्कृतः॥ १८ ॥
कच्चिदाशास्ति देवानां प्रसादं पार्थिवात्मजः । कच्चित् पुरुषकारं च दैवं च प्रतिपद्यते॥ १९ ॥
कच्चिन्न विगतस्नेहो विवासान्मयि राघवः । कच्चिन्मां व्यसनादस्मान्मोक्षयिष्यति राघवः॥ २० ॥
सुखानामुचितो नित्यमसुखानामनूचितः । दुःखमुत्तरमासाद्य कच्चिद् रामो न सीदति॥ २१ ॥
कौसल्यायास्तथा कच्चित् सुमित्रायास्तथैव च । अभीक्ष्णं श्रूयते कच्चित् कुशलं भरतस्य च॥ २२ ॥

"I hope Śrī Rāma does not feel afflicted nor does he suffer agony. Does that ideal man discharge his duties relating to the future ? (15) I hope the prince does not feel helpless or nervous and does not get perplexed in the matter of his duties ? Does he perform his human duties ? (16) I hope, acting as a friend towards his allies, Śrī Rāma (the scourge of his foes) pursues (in relation to them) the twofold policy (of conciliation and gift and, desirous of victory, follows the threefold policy of gift, chastisement and sowing seeds of dissension) with regard to his enemies. (17) I hope he is able to gain friends and is sought (for help and protection) by enemies. Are his friends well-disposed towards him and is he esteemed by his friends ? (18) Does the prince (ever) seek the favour of gods? And does he fall back upon personal effort as well as on Providence (for the success of his undertakings) ? (19) I hope Śrī Rāma (a scion of Raghu) has not become completely devoid of love towards me as a result of my living abroad. Will Śrī Rāma (a scion of Raghu) deliver me from this calamity ? (20) I hope Śrī Rāma, who is ever deserving of delights and is undeserving of woes, has not sunk into despondency on meeting with the greatest misfortune (of his life in the form of my loss) ? (21) I hope news about the welfare of Kausalyā and likewise of Sumitrā as well as of Bharata is frequently brought to his ears. (22)

मन्निमित्तेन मानार्हः कच्चिच्छोकेन राघवः । कच्चिन्नान्यमना रामः कच्चिन्मां तारयिष्यति ॥ २३ ॥
कच्चिदक्षौहिणीं भीमां भरतो भ्रातृवत्सलः । ध्वजिनीं मन्त्रिभिर्गुप्तां प्रेषयिष्यति मत्कृते ॥ २४ ॥
वानराधिपतिः श्रीमान् सुग्रीवः कच्चिदेष्यति । मत्कृते हरिभिर्वीरैर्वृतो दन्तनखायुधैः ॥ २५ ॥
कच्चिच्च लक्ष्मणः शूरः सुमित्रानन्दवर्धनः । अस्त्रविच्छरजालेन राक्षसान् विधमिष्यति ॥ २६ ॥
रौद्रेण कच्चिदस्त्रेण रामेण निहतं रणे । द्रक्ष्याम्यल्पेन कालेन रावणं ससुहृज्जनम् ॥ २७ ॥

कच्चिन्न तद्धेमसमानवर्णं तस्याननं पद्मसमानगन्धि।
मया विना शुष्यति शोकदीनं जलक्षये पद्ममिवातपेन ॥ २८ ॥
धर्मापदेशात् त्यजतः स्वराज्यं मां चाप्यरण्यं नयतः पदातेः।
नासीद् यथा यस्य न भीर्न शोकः कच्चित् स धैर्यं हृदये करोति ॥ २९ ॥
न चास्य माता न पिता न चान्यः स्नेहाद् विशिष्टोऽस्ति मया समो वा।
तावद्ध्यहं दूत जिजीविषेयं यावत् प्रवृत्तिं शृणुयां प्रियस्य ॥ ३० ॥

Does Śrī Rāma, who is deserving of honour, feel stricken with grief occasioned by my absence ? I hope he has not grown indifferent (to me). (And) will he rescue me ? (23) Will Bharata, who is fond of his brother, send out for my sake a formidable army, consisting of one Akṣauhiṇī, protected by ministers ? (24) Will the glorious Sugrīva, the suzerain lord of monkeys, come to my succour, followed by gallant monkeys using their teeth and nails for weapons ? (25) Nay, will the heroic Lakṣmaṇa, who enhances the joy of Sumitrā (his mother) and is skilled in the use of mystic missiles, exterminate the ogres with his volley of arrows ? (26) I hope I shall see Rāvaṇa killed at no distant date with his near and dear ones in combat by Śrī Rāma with an infallible and cruel missile ? (27) I hope that golden countenance of his, melancholy with grief and fragrant like a lotus, has not withered like a lotus blasted under the sun when the water in a pond has dried up. (28) I hope Śrī Rāma, whom neither fear nor grief could flinch from his purpose when he renounced his sovereignty in the name of righteousness and led me on foot to the forest, (still) retains firmness in his heart. (29) Neither his (own) mother (Kausalyā) nor his father (Emperor Daśaratha) nor anyone else is equal, much less superior to me in (the privilege of) receiving his affection. I (too) wish to survive only so long as I (continue to) hear the news of my beloved lord." (30)

इतीव देवीवचनं महार्थं तं वानरेन्द्रं मधुरार्थमुक्त्वा।
श्रोतुं पुनस्तस्य वचोऽभिरामं रामार्थयुक्तं विरराम रामा ॥ ३१ ॥

सीताया वचनं श्रुत्वा मारुतिर्भीमविक्रमः। शिरस्यञ्जलिमाधाय वाक्यमुत्तरमब्रवीत्॥ ३२॥
न त्वामिहस्थां जानीते रामः कमललोचनः। तेन त्वां नानयत्याशु शचीमिव पुरंदरः॥ ३३॥
श्रुत्वैव च वचो मह्यं क्षिप्रमेष्यति राघवः। चमूं प्रकर्षन् महतीं हर्यृक्षगणसंयुताम्॥ ३४॥
विष्टम्भयित्वा बाणौघैरक्षोभ्यं वरुणालयम्। करिष्यति पुरीं लङ्कां काकुत्स्थः शान्तराक्षसाम्॥ ३५॥
तत्र यद्यन्तरा मृत्युर्यदि देवा महासुराः। स्थास्यन्ति पथि रामस्य स तानपि वधिस्यति॥ ३६॥
तवादर्शनजेनार्ये शोकेन परिपूरितः। न शर्म लभते रामः सिंहार्दित इव द्विपः॥ ३७॥
मन्दरेण च ते देवि शपे मूलफलेन च। मलयेन च विन्ध्येन मेरुणा दर्दुरेण च॥ ३८॥
यथा सुनयनं वल्गु बिम्बोष्ठं चारुकुण्डलम्। मुखं द्रक्ष्यसि रामस्य पूर्णचन्द्रमिवोदितम्॥ ३९॥

Having addressed these words of sweet content and full of great import to that leader of monkeys, the charming lady became silent in order (to be able) to hear more his delightful speech dealing with the theme of Śrī Rāma. (31) Placing his joined palms on his head (as a token of submission) on hearing the reply of Sītā, Hanumān (son of the wind-god) of redoubtable prowess made the following excellent submission :—(32) The lotus-eyed Śrī Rāma does not know you to be here. Therefore he does not take you back soon as did Indra (the destroyer of strongholds) rescue (his own consort) Śacī (borne away by the demon Anuhrāda).(33) Leading a huge army consisting of monkeys and bears, Śrī Rāma (a scion of Raghu) will instantly come (here) merely on hearing my report. (34) Filling the sea (lit., the abode of Varuṇa) through and through with volleys of shafts, even though it cannot (even) be shaken (by others), Śrī Rāma (a scion of Kakutstha) will rid the city of Laṅkā of ogres. (35) On that occasion if Death, gods or (even) mighty demons stand it the way of Śrī Rāma, he would destroy them too. (36) Filled with grief born of your absence, O noble lady, Śrī Rāma does not find rest any more than an elephant wounded by a lion. (37) Nay, I swear to you by the Mandara and Malaya, Vindhya, Sumeru and Dardura mountains (constituting the abode of monkeys) as well as by roots and fruits (which serve as our food), O godlike lady, that you will (soon) behold the charming countenance of Śrī Rāma, resembling the risen full moon, with beautiful eyes, lips like a (ripe) Bimba fruit and lovely earrings. (38-39)

क्षिप्रं द्रक्ष्यसि वैदेहि रामं प्रस्रवणे गिरौ। शतक्रतुमिवासीनं नागपृष्ठस्य मूर्धनि॥ ४०॥
न मांसं राघवो भुङ्क्ते न चैव मधु सेवते। वन्यं सुविहितं नित्यं भक्तमश्नाति पञ्चमम्॥ ४१॥
नैव दंशान् न मशकान् न कीटान् न सरीसृपान्। राघवोऽपनयेद् गात्रात् त्वद्गतेनान्तरात्मना॥ ४२॥
नित्यं ध्यानपरो रामो नित्यं शोकपरायणः। नान्यच्चिन्तयते किंचित् स तु कामवशं गतः॥ ४३॥
अनिद्रः सततं रामः सुप्तोऽपि च नरोत्तमः। सीतेति मधुरां वाणीं व्याहरन् प्रतिबुध्यते॥ ४४॥
दृष्ट्वा फलं वा पुष्पं वा यच्चान्यत् स्त्रीमनोहरम्। बहुशो हा प्रियेत्येवं श्वसंस्त्वामभिभाषते॥ ४५॥

स देवि नित्यं परितप्यमानस्त्वामेव सीतेत्यभिभाषमाणः।
धृतव्रतो राजसुतो महात्मा तवैव लाभाय कृतप्रयत्नः॥ ४६॥
सा रामसंकीर्तनवीतशोका रामस्य शोकेन समानशोका।
शरन्मुखेनाम्बुदशेषचन्द्रा निशेव वैदेहसुता बभूव॥ ४७॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे षट्त्रिंशः सर्गः॥ ३६॥

You will shortly see Śrī Rāma perched on the Prasravaṇa mountain like Indra (who is believed to have performed a hundred horse-sacrifices in his previous existences as a condition precedent for being born as Indra) seated on the back of Airāvata (the chief of elephants), O princess of the Videha territory ! (40) Śrī Rāma (a scion of Raghu) does not take meat nor honey. He partakes everyday of wild fruits and boiled (wild) rice, fully sanctioned (for an ascetic), in the evening (the fifth* period of the day). (41) Śrī Rāma

---

* The five periods into which a day has been divided are—(1) morning (प्रात:), forenoon (संगव), midday (मध्याह्न), afternoon (अपराह्न) and evening(सायाह्न).

(a scion of Raghu) is no longer able to drive away gnats or mosquitoes, insects or even reptiles from his body, his mind being fixed on you. (42) Śrī Rāma is ever given to contemplation and ever given over to grief. He for his part does not think of anything else, fallen as he is under the sway of love. (43) Śrī Rāma remains ever awake. Even when asleep, that jewel among men starts up, uttering the name of Sītā in sweet accents. (44) Heaving a sigh on beholding a fruit or flower or whatever else is likely to captivate the mind of women, he often calls on you, saying 'Ah, darling !' (45) Suffering extreme agony (caused by separation from you) and calling on you alone under the name of Sītā, that magnanimous prince, who has undertaken sacred vows, is solely engaged in efforts for your recovery." (46) That daughter of Janaka (a ruler of the Videha territory)—whose grief (over the apparent nonchalance of Śrī Rāma) was (now) completely gone at the detailed description of (the condition of) Śrī Rāma, yet who felt equally grieved on hearing of Śrī Rāma's grief—resembled a night (partly bright and partly dark) at the commencement of autumn with the moon obscured by the remnant of clouds. (47)

Thus ends Canto Thirty-six in the Sundarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

* * *

सप्तत्रिंश: सर्ग:

Canto XXXVII

Sītā, who was distressed to hear of Śrī Rāma's excessive grief caused by his separation from her, implores Hanumān to bring Śrī Rāma at once to her. Hanumān, who could not bear to see Sītā's sad plight, offers to carry her on his back to the presence of Śrī Rāma and girds up his loins to do so. In order to inspire confidence in Sītā, who doubts his capacity to do it looking to his small size, Hanumān assumes a gigantic form, Sītā, however, declines to go with him and urges Hanumān to bring Śrī Rāma to her

सा सीता वचनं श्रुत्वा पूर्णचन्द्रनिभानना। हनूमन्तमुवाचेदं धर्मार्थसहितं वचः॥ १॥
अमृतं विषसम्पृक्तं त्वया वानर भाषितम्। यच्च नान्यमना रामो यच्च शोकपरायणः॥ २॥
ऐश्वर्ये वा सुविस्तीर्णे व्यसने वा सुदारुणे। रज्ज्वेव पुरुषं बद्ध्वा कृतान्तः परिकर्षति॥ ३॥
विधिर्नूनमसंहार्यः प्राणिनां प्लवगोत्तम। सौमित्रिं मां च रामं च व्यसनैः पश्य मोहितान्॥ ४॥
शोकस्यास्य कथं पारं राघवोऽधिगमिष्यति। प्लवमानः परिक्रान्तो हतनौः सागरे यथा॥ ५॥
राक्षसानां वधं कृत्वा सूदयित्वा च रावणम्। लङ्कामुन्मथितां कृत्वा कदा द्रक्ष्यति मां पतिः॥ ६॥
स वाच्यः संत्वरस्वेति यावदेव न पूर्यते। अयं संवत्सरः कालस्तावद्धि मम जीवितम्॥ ७॥
वर्तते दशमो मासो द्वौ तु शेषौ प्लवंगम। रावणेन नृशंसेन समयो यः कृतो मम॥ ८॥

Hearing the speech (of Hanumān), the aforesaid Sītā, whose face resembled the full moon, made the following reply in consonance with righteousness and material good :—(1) "What has been said by you, O monkey, viz., that Śrī Rāma does not give his mind to any other thing (than me) and that he is given over to grief, is nectar mixed with poison. (2) Tying a man with a cord as it were, Death snatches away a man, no matter whether he is rolling in very extensive fortune or sunk in terrible adversity. (3) Inevitable indeed is the destiny of living beings, O jewel among monkeys ! (For example) look at Lakṣmaṇa (son of Sumitrā), Śrī Rāma and myself distracted by woes. (4) How will Śrī Rāma (a scion of Raghu) reach the end of this (ocean of) grief any more than a powerful man who has suffered a shipwreck and is swimming in a sea ? (5) When will my lord (Śrī Rāma) see me after compassing the destruction of ogres, killing Rāvaṇa and laying Laṅkā waste ? (6) He should be asked to act with great haste; for my life is going to last only till the current period of twelve months is not completed. (7) This is (the close of) the tenth month and two months still remain, O monkey, out of the time-limit (of twelve months) that has been fixed by the merciless Rāvaṇa for my survival. (8)

विभीषणेन च भ्रात्रा मम निर्यातनं प्रति । अनुनीतः प्रयत्नेन न च तत् कुरुते मतिम् ॥ ९ ॥
मम प्रतिप्रदानं हि रावणस्य न रोचते । रावणं मार्गते संख्ये मृत्युः कालवशंगतम् ॥ १० ॥
ज्येष्ठा कन्या कला नाम विभीषणसुता कपे । तया ममैतदाख्यातं मात्रा प्रहितया स्वयम् ॥ ११ ॥
अविन्ध्यो नाम मेधावी विद्वान् राक्षसपुंगवः । धृतिमाञ्छीलवान् वृद्धो रावणस्य सुसम्मतः ॥ १२ ॥
रामात् क्षयमनुप्राप्तं रक्षसां प्रत्यचोदयत् । न च तस्य स दुष्टात्मा शृणोति वचनं हितम् ॥ १३ ॥

"Nay, Rāvaṇa was perseveringly entreated by his (younger half-) brother, Vibhīṣaṇa, for my restoration (to Śrī Rāma); but the former does not feel inclined to do it. (9) My restoration does not find favour with Rāvaṇa; for Death lies in wait for him in combat, fallen as he is in the clutches of the Time-Spirit (an embodiment of the destructive principle). (10) The eldest daughter born of Vibhīṣaṇa is called by the name of Kalā, O monkey ! This was reported to me by Kalā herself when she was sent (to me) by her mother. (11) There is a jewel among the ogres, Avindhya by name, who is intelligent and learned, full of fortitude and rich in amiable disposition, aged and highly respected by Rāvaṇa. (12) He forewarned Rāvaṇa of the imminent destruction of ogres at the hands of Śrī Rāma (if he did not restore me); but the evil-minded fellow did not heed his salutary advice. (13)

आशंसेयं हरिश्रेष्ठ क्षिप्रं मां प्राप्स्यते पतिः । अन्तरात्मा हि मे शुद्धस्तस्मिंश्च बहवो गुणाः ॥ १४ ॥
उत्साहः पौरुषं सत्त्वमानृशंस्यं कृतज्ञता । विक्रमश्च प्रभावश्च सन्ति वानर राघवे ॥ १५ ॥
चतुर्दश सहस्राणि राक्षसानां जघान यः । जनस्थाने विना भ्रात्रा शत्रुः कस्तस्य नोद्विजेत् ॥ १६ ॥
न स शक्यस्तुलयितुं व्यसनैः पुरुषर्षभः । अहं तस्यानुभावज्ञा शक्रस्येव पुलोमजा ॥ १७ ॥
शरजालांशुमाञ्छूरः कपे रामदिवाकरः । शत्रुरक्षोमयं तोयमुपशोषं नयिष्यति ॥ १८ ॥

"I hope, O jewel among monkeys, that my lord will regain me soon; for my heart is pure and the virtues existing in him are numerous. (14) Perseverance, manliness, courage, absence of cruelty, gratitude, prowess and energy figure in Śrī Rāma (a scion of Raghu), O monkey ! (15) What enemy would not tremble before him, who slew (as many as) fourteen thousand ogres in Janasthāna unaided by his (younger half-) brother (Lakṣmaṇa) ? (16) That jewel among men cannot be shaken by woes (which are no match for him). I know his might (even) as Śacī (sprung from the loins of the demon Pulomā) knows the might of (her husband) Indra. (17) The valiant Śrī Rāma, who is like the sun with his shafts for rays, O monkey, will (surely) dry up the water in the form of the hostile ogres." (18)

इति संजल्पमानां तां रामार्थे शोककर्शिताम् । अश्रुसम्पूर्णवदनामुवाच हनुमान् कपिः ॥ १९ ॥
श्रुत्वैव च वचो मह्यं क्षिप्रमेष्यति राघवः । चमूं प्रकर्षन् महतीं हर्यृक्षगणसंकुलाम् ॥ २० ॥
अथवा मोचयिष्यामि त्वामद्यैव स राक्षसात् । अस्माद् दुःखादुपारोह मम पृष्ठमनिन्दिते ॥ २१ ॥
त्वां तु पृष्ठगतां कृत्वा संतरिष्यामि सागरम् । शक्तिरस्ति हि मे वोढुं लङ्कामपि सरावणाम् ॥ २२ ॥
अहं प्रस्रवणस्थाय राघवायाद्य मैथिलि । प्रापयिष्यामि शक्राय हव्यं हुतमिवानलः ॥ २३ ॥
द्रक्ष्यस्यद्यैव वैदेहि राघवं सहलक्ष्मणम् । व्यवसायसमायुक्तं विष्णुं दैत्यवधे यथा ॥ २४ ॥
त्वद्दर्शनकृतोत्साहमाश्रमस्थं महाबलम् । पुरंदरमिवासीनं नगराजस्य मूर्धनि ॥ २५ ॥
पृष्ठमारोह मे देवि मा विकाङ्क्षस्व शोभने । योगमन्विच्छ रामेण शशाङ्केनेव रोहिणी ॥ २६ ॥

कथयन्तीव शशिना संगमिष्यसि रोहिणी । मत्पृष्ठमधिरोह त्वं तराकाशं महार्णवम् ॥ २७ ॥
नहि मे सम्प्रयातस्य त्वामितो नयतोऽङ्गने । अनुगन्तुं गतिं शक्ताः सर्वे लङ्कानिवासिनः ॥ २८ ॥
यथैवाहमिह प्राप्तस्तथैवाहमसंशयम् । यास्यामि पश्य वैदेहि त्वामुद्यम्य विहायसम् ॥ २९ ॥

To Sītā, who was speaking volubly as aforesaid, (nay) who had been emaciated through grief on account of (her separation from) Śrī Rāma, her face bathed in tears, the monkey, Hanumān, submitted as follows :—(19) "Leading a huge army, full of monkeys and bears, Śrī Rāma will surely hasten (to Laṅkā) the moment he hears my report. (20) Or I myself shall deliver you from this calamity caused by the ogre (Rāvaṇa) this very day. (Please) climb up my back, O irreproachable lady ! (21) I shall easily leap across the sea even after placing you on my back; for I can carry on my back (the whole of) Laṅkā, Rāvaṇa and all. (22) I shall transport you this (very) day, O princess of Mithilā, to Śrī Rāma (a scion of Raghu) staying on Mount Prasravaṇa, (even) as the sacred fire conveys the oblations thrown into it to Indra (for whom they are intended). (23) You will see this very day Śrī Rāma (a scion of Raghu), accompanied by Lakṣmaṇa—Śrī Rāma, who (in his determination to exterminate the ogres) resembles Lord Viṣṇu, full of determination to destroy the demons, is endowed with extraordinary might and resolved to see you and remains seated in his hermitage (even) as Indra (the destroyer of strongholds) on a summit of Mount Meru (the king of mountains), O Sītā ! (24-25) Mount on my back, O godlike lady ! Do not show reluctance, O charming one ! Seek to be united with Śrī Rāma even as Rohiṇī* is with (the deity presiding over) the moon (marked with the figure of a hare). (26) You will be united with Śrī Rāma as Rohiṇī with the moon-god, the very moment as it were, you say that you wish to be so united. (Pray) climb up my back and reach beyond the vast sea through space (the very next moment as it were). (27) Surely all the dwellers in Laṅkā will not be able to follow my speed (even) as I depart from this place bearing you (on my back), O fair one ! (28) Lo, bearing you (on my back), O princess of the Videha territory, I shall undoubtedly return through space precisely as I came here." (29)

मैथिली तु हरिश्रेष्ठाच्छ्रुत्वा वचनमद्भुतम् । हर्षविस्मितसर्वाङ्गी हनूमन्तमथाब्रवीत् ॥ ३० ॥
हनूमन् दूरमध्वानं कथं मां नेतुमिच्छसि । तदेव खलु ते मन्ये कपित्वं हरियूथप ॥ ३१ ॥
कथं चाल्पशरीरस्त्वं मामितो नेतुमिच्छसि । सकाशं मानवेन्द्रस्य भर्तुर्मे प्लवगर्षभ ॥ ३२ ॥
सीतायास्तु वचः श्रुत्वा हनूमान् मारुतात्मजः । चिन्तयामास लक्ष्मीवान् नवं परिभवं कृतम् ॥ ३३ ॥
न मे जानाति सत्त्वं वा प्रभावं वासितेक्षणा । तस्मात् पश्यतु वैदेही यद् रूपं मम कामतः ॥ ३४ ॥
इति संचिन्त्य हनुमांस्तदा प्लवगसत्तमः । दर्शयामास सीतायाः स्वरूपमरिमर्दनः ॥ ३५ ॥
स तस्मात् पादपाद् धीमानाप्लुत्य प्लवगर्षभः । ततो वर्धितुमारेभे सीताप्रत्ययकारणात् ॥ ३६ ॥
मेरुमन्दरसंकाशो बभौ दीप्तानलप्रभः । अग्रतो व्यवतस्थे च सीताया वानरर्षभः ॥ ३७ ॥
हरिः पर्वतसंकाशस्ताम्रवक्त्रो महाबलः । वज्रदंष्ट्रनखो भीमो वैदेहीमिदमब्रवीत् ॥ ३८ ॥
सपर्वतवनोद्देशां साट्टप्राकारतोरणाम् । लङ्कामिमां सनाथां वा नयितुं शक्तिरस्ति मे ॥ ३९ ॥
तदवस्थाप्यतां बुद्धिरलं देवि विकाङ्क्षया । विशोकं कुरु वैदेहि राघवं सहलक्ष्मणम् ॥ ४० ॥

Thrilled all over with joy to hear the (aforesaid) wonderful proposal from Hanumān (the foremost of monkeys), Sītā (a princess of Mithilā) for her part forthwith replied (as follows) to Hanūmān :—"How do you intend to take me, O Hanumān, to (such) a long distance from this place ? Indeed I look upon the aforesaid proposal (of yours) to be precisely monkey-like, O leader of monkey hordes ! (30-31) How do you intend to take me from this place, diminutive of form that you are, to the presence of my royal husband, O jewel among monkeys ?" (32) Hearing the question of Sītā, the glorious Hanūmān, son of the wind-god, thought it to be the first affront (of its kind) offered (to him). (33) (He said to himself): "The dark-eyed lady does not know my strength nor my power. Let the princess of the Videha territory, therefore, behold the form that I can assume at will." (34) Thinking thus, Hanumān, the foremost of monkeys and the destroyer of his enemies, revealed his form to Sītā on that occasion. (35) Leaping down from that tree (beneath which she stood), that wise leader of monkeys then began to grow (in size) in order to inspire confidence in Sītā. (36) Hanumān (the foremost of monkeys) looked like Mount Meru or Mount Mandara and stood in front of Sītā, shining brightly like a blazing fire. (37) The redoubtable monkey, who resembled a mountain, had a coppery countenance with adamantine teeth and nails and was endowed with extraordinary might, submitted as follows to Sītā (a princess of the Videha territory):— (38) "There is capacity in me to carry this (entire city of) Laṅkā including its hills and woodlands as well as its market-places, defensive walls and arches and with its (very) lord (Rāvaṇa). (39) Therefore, let your mind be settled, O godlike lady, and have done with hesitation. Rid Śrī Rāma (a scion of Raghu) alongwith Lakṣmaṇa of grief, O princess of the Videha territory !" (40)

---

* A consort of the moon-god, presiding over a constellation of the same name.

तं दृष्ट्वाचलसंकाशमुवाच जनकात्मजा। पद्मपत्रविशालाक्षी मारुतस्यौरसं सुतम्॥ ४१॥
तव सत्त्वं बलं चैव विजानामि महाकपे। वायोरिव गतिश्चापि तेजश्चाग्नेरिवाद्भुतम्॥ ४२॥
प्राकृतोऽन्यः कथं चेमां भूमिमागन्तुमर्हति। उदधेरप्रमेयस्य पारं वानरयूथप॥ ४३॥
जानामि गमने शक्तिं नयने चापि ते मम। अवश्यं सम्प्रधार्याशु कार्यसिद्धिरिवात्मनः॥ ४४॥
अयुक्तं तु कपिश्रेष्ठ मया गन्तुं त्वया सह। वायुवेगसवेगस्य वेगो मां मोहयेत् तव॥ ४५॥
अहमाकाशमासक्ता उपर्युपरि सागरम्। प्रपतेयं हि ते पृष्ठाद् भूयो वेगेन गच्छतः॥ ४६॥
पतिता सागरे चाहं तिमिनक्रझषाकुले। भवेयमाशु विवशा यादसामन्नमुत्तमम्॥ ४७॥
न च शक्ष्ये त्वया सार्धं गन्तुं शत्रुविनाशन। कलत्रवति संदेहस्त्वयि स्यादप्यसंशयम्॥ ४८॥

Finding Hanumān of the size of a mountain, Sītā (daughter of Janaka), who had eyes big as the petals of a lotus, replied (as follows) to the son of the wind-god) :— (41) "I know full well your courage and strength, O mighty monkey ! Your speed is like that of the wind, while your marvellous brilliance too is like that of fire (itself). (42) How could any other ordinary monkey actually reach this land beyond the vast sea, O leader of hordes of monkeys ? (43) I know your power of locomotion as well as your ability to carry me (on your back). The accomplishment of my object too must (however) be determined at once (even) as yours. (44) My going with you, however, O jewel among monkeys, is not proper. Your speed, which is equal to that of the wind, may render me unconscious. (45) Besides, stuck to space, even as you sweep with speed all over the sea, I may actually tumble down from your back. (46) Nay, fallen insensible into the sea, teeming with sharks, crocodiles and giant fish, I may become the excellent food of aquatic creatures. (47) For other reasons too, O destroyer of foes, I shall not be able to go with you. Suspicion of the ogres will undoubtedly fall on you as you will go with a lady (on your back). (48)

ह्रियमाणां तु मां दृष्ट्वा राक्षसा भीमविक्रमाः। अनुगच्छेयुरादिष्टा रावणेन दुरात्मना॥ ४९॥
तैस्त्वं परिवृतः शूरैः शूलमुद्गरपाणिभिः। भवेस्त्वं संशयं प्राप्तो मया वीर कलत्रवान्॥ ५०॥
सायुधा बहवो व्योम्नि राक्षसास्त्वं निरायुधः। कथं शक्ष्यसि संयातुं मां चैव परिरक्षितुम्॥ ५१॥
युध्यमानस्य रक्षोभिस्ततस्तैः क्रूरकर्मभिः। प्रपतेयं हि ते पृष्ठाद् भयार्ता कपिसत्तम॥ ५२॥
अथ रक्षांसि भीमानि महान्ति बलवन्ति च। कथंचित् साम्पराये त्वां जयेयुः कपिसत्तम॥ ५३॥
अथवा युध्यमानस्य पतेयं विमुखस्य ते। पतितां च गृहीत्वा मां नयेयुः पापराक्षसाः॥ ५४॥
मां वा हरेयुस्त्वद्धस्ताद् विशसेयुरथापि वा। अनवस्थौ हि दृश्येते युद्धे जयपराजयौ॥ ५५॥

अहं वापि विपद्येयं रक्षोभिरभितर्जिता। त्वत्प्रयत्नो हरिश्रेष्ठ भवेन्निष्फल एव तु॥५६॥
कामं त्वमपि पर्याप्तो निहन्तुं सर्वराक्षसान्। राघवस्य यशो हीयेत् त्वया शस्तैस्तु राक्षसैः॥५७॥
अथवाऽऽदाय रक्षांसि न्यसेयुः संवृते हि माम्। यत्र ते नाभिजानीयुर्हरयो नापि राघवः॥५८॥
आरम्भस्तु मदर्थोऽयं ततस्तव निरर्थकः।

"Enjoined by the evil-minded Rāvaṇa, ogres of terrible prowess will surely pursue you on seeing me being borne away (by you). (49) Surrounded by the heroic ogres carrying darts and clubs in their hands, and accompanied by a lady in me, you will fall into danger. (50) There will be numerous ogres equipped with arms in space; how (then) will you be able to fight them, as also to protect me, unarmed that you are ? (51) Stricken with fear, O jewel among monkeys, I may then fall down from your back while you are contending with those ogres of cruel deeds. (52) In case the ogres, who are terrible, huge and mighty, are somehow able to overcome you in conflict, or if I slip when you have turned your eyes away (from me) while fighting (with them), the sinful ogres may bear me away, laying hold on me when fallen. (53-54) Or they may wrest me from your grasp or even kill me afterwards; for victory and defeat in combat are found to be uncertain. (55) Or I may even die when intimidated by the ogres. Your endeavour (to take me to the presence of Śrī Rāma) may in that case prove utterly futile, O jewel among monkeys ! (56) Although even you are able to kill all the ogres, the fame of Śrī Rāma (a scion of Raghu) may suffer diminution because of the ogres having been killed by you. (57) Or, bearing me away, the ogres may actually lodge me in a secret place, where neither those monkeys nor Śrī Rāma (a scion of Raghu) may know anything about me. (58) This adventure of yours on my account will then have been in vain.

त्वया हि सह रामस्य महानागमने गुणः॥५९॥
मयि जीवितमायत्तं राघवस्यामितौजसः। भ्रातॄणां च महाबाहो तव राजकुलस्य च॥६०॥
तौ निराशौ मदर्थं च शोकसंतापकर्शितौ। सह सर्वर्क्षहरिभिस्त्यक्ष्यतः प्राणसंग्रहम्॥६१॥
भर्तुर्भक्तिं पुरस्कृत्य रामादन्यस्य वानर। नाहं स्प्रष्टुं स्वतो गात्रमिच्छेयं वानरोत्तम॥६२॥
यदहं गात्रसंस्पर्शं रावणस्य गता बलात्। अनीशा किं करिष्यामि विनाथा विवशा सती॥६३॥
यदि रामो दशग्रीवमिह हत्वा सराक्षसम्। मामितो गृह्य गच्छेत तत् तस्य सदृशं भवेत्॥६४॥
श्रुताश्च दृष्टा हि मया पराक्रमा महात्मनस्तस्य रणावमर्दिनः।
न देवगन्धर्वभुजंगराक्षसा भवन्ति रामेण समा हि संयुगे॥६५॥
समीक्ष्य तं संयति चित्रकार्मुकं महाबलं वासवतुल्यविक्रमम्।
सलक्ष्मणं को विषहेत राघवं हुताशनं दीप्तमिवानिलेरितम्॥६६॥
सलक्ष्मणं राघवमाजिमर्दनं दिशागजं मत्तमिव व्यवस्थितम्।
सहेत को वानरमुख्य संयुगे युगान्तसूर्यप्रतिमं शरार्चिषम्॥६७॥
स मे कपिश्रेष्ठ सलक्ष्मणं प्रियं सयूथपं क्षिप्रमिहोपपादय।
चिराय रामं प्रति शोककर्शितां कुरुष्व मां वानरवीर हर्षिताम्॥६८॥
इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे सप्तत्रिंशः सर्गः॥३७॥

"A great advantage indeed lies in Śrī Rāma's advent with you. (59) The life of Śrī Rāma (a scion of Raghu), who is endowed with immeasurable strength, as well as of his (three younger) brothers, as also of the house of your king (Sugrīva) is dependent on me, O mighty-armed monkey ! (60) Despondent and emaciated through grief and agony on my account, the two princess (Śrī Rāma and Lakṣmaṇa) will give up their hold on life alongwith all the bears and monkeys. (61) Keeping (as I do) devotion to my lord in the forefront, O monkey, I do not wish to touch of my own free will the body of anyone other than Śrī Rāma, O jewel among monkeys ! (62) That I was forced into contact with

Rāvaṇa was because, being helpless, without a protector and having lost control of myself, I could not do anything. (63) If, having killed Rāvaṇa alongwith the (other) ogres on this soil, and recovering me, Śrī Rāma departs from this place, that would be worthy of him.(64) The heroic achievements of that exalted soul, capable of crushing the enemy in combat, have been heard of, nay, actually witnessed by me. Not even gods, Gandharvas, Nāgas and ogres (combined) can in fact be a match for Śrī Rāma on the field of battle. (65) Who, having vividly perceived Śrī Rāma (a scion of Raghu)—who is endowed with extraordinary might and is equal in prowess to Indra (the ruler of gods)—accompanied by Lakṣmaṇa and armed with a bright bow and (as such) resembling a fire fanned by a blast and burst into flames, would (dare) withstand him ? (66) Who can, O jewel among monkeys, resist Śrī Rāma (a scion of Raghu), capable of crushing the enemy in combat, and firmly stationed on the field of battle like an elephant guarding a quarter in rut and resembling the sun at the end of creation with the arrows as its rays ? (67) Therefore, O jewel among monkeys, bring here with all speed my beloved lord alongwith Lakṣmaṇa and the leaders of monkey hordes. Bruing joy to me, O gallant monkey, emaciated (as I am) through grief for long on account of Śrī Rāma. (68)

Thus ends Canto Thirty-seven in the Sundarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

अष्टात्रिंशः सर्गः

Canto XXXVIII

Asked by Hanumān for a token, Sītā narrates the episode of a crow, which occurred on the Citrakūṭa mountain, and asks Hanumān to repeat the story to Śrī Rāma by way of a token. She further sends her greetings both to Śrī Rāma and Lakṣmaṇa, conveys her inquiry after their welfare and communicates to them her resolve to survive only for a month after the expiry of the time-limit prescribed by Rāvaṇa; and last of all she hands over to him her jewel for the head as a token

ततः स कपिशार्दूलस्तेन वाक्येन तोषितः। सीतामुवाच तच्छ्रुत्वा वाक्यं वाक्यविशारदः॥ १ ॥
युक्तरूपं त्वया देवि भाषितं शुभदर्शने। सदृशं स्त्रीस्वभावस्य साध्वीनां विनयस्य च॥ २ ॥
स्त्रीत्वान्न त्वं समर्थासि सागरं व्यतिवर्तितुम्। मामधिष्ठाय विस्तीर्णं शतयोजनमायतम्॥ ३ ॥
द्वितीयं कारणं यच्च ब्रवीषि विनयान्विते। रामादन्यस्य नार्हामि संसर्गमिति जानकि॥ ४ ॥
एतत् ते देवि सदृशं पत्न्यास्तस्य महात्मनः। का ह्यन्या त्वामृते देवि ब्रूयाद् वचनमीदृशम्॥ ५ ॥
श्रोष्यते चैव काकुत्स्थः सर्वं निरवशेषतः। चेष्टितं यत् त्वया देवि भाषितं च ममाग्रतः॥ ६ ॥
कारणैर्बहुभिर्देवि रामप्रियचिकीर्षया। स्नेहप्रस्कन्नमनसा मयैतत् समुदीरितम्॥ ७ ॥
लङ्कायां दुष्प्रवेशत्वाद् दुस्तरत्वान्महोदधेः। सामर्थ्यादात्मनश्चैव मयैतत् समुदीरितम्॥ ८ ॥
इच्छामि त्वां समानेतुमद्यैव रघुनन्दिना। गुरुस्नेहेन भक्त्या च नान्यथा तदुदाहृतम्॥ ९ ॥
यदि नोत्सहसे यातुं मया सार्धमनिन्दिते। अभिज्ञानं प्रयच्छ त्वं जानीयाद् राघवो हि यत्॥ १० ॥

Hearing the foregoing reply, that tiger among monkeys, who was gratified by the aforesaid plea, and was a past-master in expression, thereupon submitted to Sītā (as follows) :— (1) "What has been uttered by you, O divine lady of charming aspect, is most proper, being in accord with Your feminine nature, and with modesty characteristic of virtuous ladies.

Mounting on my back, you will not be able to cross the vast sea, a hundred Yojanas (or eight hundred miles) wide, because of your being a woman. (2-3) Again, the second plea which you have given (for not accepting my offer to take you across the sea on my back to the presence of Śrī Rāma), O daughter of Janaka, full of modesty (as you are), saying 'I ought not to touch a male other than Śrī Rāma' is (but) worthy of you, a consort of that exalted soul, O godlike lady ! For what woman other than you can put forward such a plea, O divine lady ? (4-5) Nay, Śrī Rāma (a scion of Kakutstha) will certainly hear fully (from my lips) all that has been done and said by you in my presence, O godlike lady ! (6) For many reasons and with intent to do what pleases Śrī Rāma this proposal was made by me with a mind moistened with affection, O divine lady ! (7) This proposal was made by me because Laṅkā is difficult to penetrate, the vast sea is difficult to cross and because of my own capacity (to take you across the sea). (8) I wished to reunite you with Śrī Rāma (the delight of the Raghus) this very day. (Hence) that proposal was made (by me) out of affection for the venerable Śrī Rāma and out of devotion (to you), not for any other reason. (9) If you are unable to come with me, O irreproachable lady, (pray) let me have some token by means of which Śrī Rāma (a scion of Raghu) may come to know that I have for certain met you." (10)

एवमुक्ता हनुमता सीता सुरसुतोपमा । उवाच वचनं मन्दं बाष्पप्रग्रथिताक्षरम् ॥ ११ ॥
इदं श्रेष्ठमभिज्ञानं ब्रूयास्त्वं तु मम प्रियम् । शैलस्य चित्रकूटस्य पादे पूर्वोत्तरे पदे ॥ १२ ॥
तापसाश्रमवासिन्याः प्राज्यमूलफलोदके । तस्मिन् सिद्धाश्रिते देशे मन्दाकिन्यविदूरतः ॥ १३ ॥
तस्योपवनखण्डेषु नानापुष्पसुगन्धिषु । विहृत्य सलिले क्लिन्नो ममाङ्के समुपाविशः ॥ १४ ॥
ततो मांससमायुक्तो वायसः पर्यतुण्डयत् । तमहं लोष्टमुद्यम्य वारयामि स्म वायसम् ॥ १५ ॥
दारयन् स च मां काकस्तत्रैव परिलीयते । न चाप्युपारमन्मांसाद् भक्षार्थी बलिभोजनः ॥ १६ ॥
उत्कर्षन्त्यां च रशनां क्रुद्धायां मयि पक्षिणे । स्रंसमाने च वसने ततो दृष्टा त्वया ह्यहम् ॥ १७ ॥
त्वया विहसिता चाहं क्रुद्धा संलज्जिता तदा । भक्ष्यगृद्धेन काकेन दारिता त्वामुपागता ॥ १८ ॥
ततः श्रान्ताहमुत्सङ्गमासीनस्य तवाविशम् । क्रुध्यन्तीव प्रहृष्टेन त्वयाहं परिसान्त्विता ॥ १९ ॥
बाष्पपूर्णमुखी मन्दं चक्षुषी परिमार्जती । लक्षिताहं त्वया नाथ वायसेन प्रकोपिता ॥ २० ॥
परिश्रमाच्च सुप्ता हे राघवाङ्केऽस्म्यहं चिरम् । पर्यायेण प्रसुप्तश्च ममाङ्के भरताग्रजः ॥ २१ ॥

Requested thus by Hanumān, Sītā, who resembled the daughter of a god, replied as follows in faint accents, her voice choked with tears:—(11) "(Please) deliver you to my darling without fail the most excellent token in the shape of the following message; 'Having sported in water in the groves, redolent with the fragrance of various flowers, of the well-known region inhabited by Siddhas and rich in roots, fruits and water, not very far from the Mandākinī river, on a small hill adjacent to the Citrakūṭa mountain on its north-eastern side, you sat down dripping on my lap, while I was living in a hermitage fit for ascetics. (12—14) Thereupon a crow, greedy of flesh, began to peck me. Picking up a clod of earth I kept the crow back. (15) In order to pierce me, the said crow, however, who lived on fragments of food offered at meals, remained in hiding on that very spot and would not leave its prey, desirous as it was of food. (16) As my skirt slipped while I was pulling its string (in order to tighten it), angry as I was at the bird, I was actually seen by you in that state and laughed at. I felt nettled and abashed at that moment. Pecked (once more) by the crow, who was avid of food, I sought shelter with you. (17-18) Feeling exhausted, I sought your lap as though angry, seated as you were, and was duly comforted by you, fully delighted (as I was with your presence). (19) Gently wiping my eyes, my face bathed in tears, I was marked by you, O lord, as having been annoyed by the crow." (20) Nay, due to exhaustion, O Hanumān, I lay asleep in the arms of Śrī Rāma (a scion of Raghu) for long. And Śrī Rāma (the eldest brother of Bharata) in his turn lay fast asleep in my arms. (21)

स तत्र पुनरेवाथ वायसः समुपागमत् ।
ततः सुप्तप्रबुद्धां मां राघवाङ्कात् समुत्थिताम्। वायसः सहसाऽगम्य विददार स्तनान्तरे॥ २२ ॥
पुनः पुनरथोत्पत्य विददार स मां भृशम्। ततः समुत्थितो रामो मुक्तैः शोणितबिन्दुभिः ॥ २३ ॥
स मां दृष्ट्वा महाबाहुर्वितुन्नां स्तनयोस्तदा। आशीविष इव क्रुद्धः श्वसन् वाक्यमभाषत॥ २४॥
केन ते नागनासोरु विक्षतं वै स्तनान्तरम्। कः क्रीडति सरोषेण पञ्चवक्त्रेण भोगिना॥ २५ ॥
वीक्षमाणस्ततस्तं वै वायसं समवैक्षत। नखैः सरुधिरैस्तीक्ष्णैर्मामेवाभिमुखं स्थितम्॥ २६ ॥
पुत्रः किल स शक्रस्य वायसः पततां वरः। धरान्तरं गतः शीघ्रं पवनस्य गतौ समः॥ २७॥
ततस्तस्मिन् महाबाहुः कोपसंवर्तितेक्षणः। वायसे कृतवान् क्रूरां मतिं मतिमतां वरः॥ २८ ॥
स दर्भसंस्तराद् गृह्य ब्रह्मणोऽस्त्रेण योजयत्। स दीप्त इव कालाग्निर्जज्वालाभिमुखो द्विजम्॥ २९ ॥
स तं प्रदीप्तं चिक्षेप दर्भं तं वायसं प्रति। ततस्तु वायसं दर्भः सोऽम्बरेऽनुजगाम ह॥ ३०॥

"Meantime (while Śrī Rāma was lying asleep in my arms) the same crow appeared on the scene once more. Descending all of a sudden, the crow presently clawed me in the breasts (even) as I awoke from slumber and rose from the arms of Śrī Rāma (a scion of Raghu). (22) Flying up again, it forthwith tore me grievously once more. At the touch of drops of blood discharged (from the wound), Śrī Rāma presently awoke (from sleep). (23) Incensed to see me lacerated at (both) the breasts, and hissing like a venomous serpent, he then spoke as follows :— 'By whom have your breasts been actually wounded, O lady with thighs resembling the proboscis of an elephant ? Who is playing with an angry five-headed serpent ?' (24-25) Gazing all round, he thereupon actually perceived that crow sitting with its face turned towards me alone, its sharp claws stained with blood. (26) That crow, the foremost of birds, was, they say, no other than the son of Indra (the ruler of gods), who had quickly descended (from the heaven) to the earth, vying as he did with the wind in speed. (27) His eyes rolling through fury, the mighty-armed prince, the foremost of the wise, made a cruel resolve with regard to that crow. (28) Taking a blade of the (sacred) Kuśa grass from his mat, he charged it with the potency of the mystic missile presided over by Brahmā (the creator). It burst into flames like the blazing fire of universal destruction before the bird. (29) He hurled that fiery blade of the (sacred) Kuśa grass at the aforesaid crow. Presently that blade of the (sacred) Kuśa grass for its part actually followed the crow thought the air. (30)

अनुसृष्टस्तदा काको जगाम विविधां गतिम्। त्राणकाम इमं लोकं सर्वं वै विचचार ह॥ ३१ ॥
स पित्रा च परित्यक्तः सर्वैश्च परमर्षिभिः। त्रीँल्लोकान् सम्परिक्रम्य तमेव शरणं गतः॥ ३२ ॥
स तं निपतितं भूमौ शरण्यः शरणागतम्। वधार्हमपि काकुत्स्थः कृपया पर्यपालयत्॥ ३३ ॥
परिद्यूनं विवर्णं च पतमानं तमब्रवीत्। मोघमस्त्रं न शक्यं तु ब्राह्मं कर्तुं तदुच्यताम्॥ ३४ ॥
ततस्तस्याक्षि काकस्य हिनस्ति स्म स दक्षिणम्। दत्त्वा तु दक्षिणं नेत्रं प्राणेभ्यः परिरक्षितः॥ ३५ ॥
स रामाय नमस्कृत्वा राज्ञे दशरथाय च। विसृष्टस्तेन वीरेण प्रतिपेदे स्वमालयम्॥ ३६ ॥
मत्कृते काकमात्रेऽपि ब्रह्मास्त्रं समुदीरितम्। कस्माद् यो माहरत् त्वत्तः क्षमसे तं महीपते॥ ३७॥
स कुरुष्व महोत्साहां कृपां मयि नरर्षभ। त्वया नाथवती नाथ ह्यनाथा इव दृश्यते॥ ३८ ॥
आनृशंस्यं परो धर्मस्त्वत्त एव मया श्रुतम्। जानामि त्वां महावीर्यं महोत्साहं महाबलम्॥ ३९ ॥
अपारवारमक्षोभ्यं गाम्भीर्यात् सागरोपमम्। भर्तारं ससमुद्राया धरण्या वासवोपमम्॥ ४०॥
एवमस्त्रविदां श्रेष्ठो बलवान् सत्त्ववानपि। किमर्थमस्त्रं रक्षःसु न योजयसि राघव॥ ४१ ॥

"Seeking protection when given chase, to (by the missile), the crow then sought various asylums and thus actually ranged this whole universe: so it is said. (31) Having duly travelled through (all) the three worlds (the earth, heaven and the region lying between them), nay, deserted by his father (Indra) and all the greatest Ṛṣis, he sought Śrī Rāma alone as his refuge. (32) Out of compassion the celebrated Śrī Rāma (a scion of Kakutstha), who was fit to protect him, spared the crow, who had sought shelter with him and fallen on the ground, though deserving of death. (33) Even as he was falling, Śrī Rāma said to the crow whose energy had been exhausted and who had grown pale (through fear) :—"The missile presided over by Brahmā cannot in any case be rendered ineffectual: it may (therefore) be pointed out how to make it effectual.' (34) Then Śrī Rāma destroyed the right eye of the crow. Since he had actually sacrificed his right eye, he was spared for life. (35) Having made obeisance to Śrī Rāma and (mentally) to (his father) King Daśaratha, when dismissed by that hero, he returned to his abode. (36) (Addressing Śrī Rāma again, as though present before her) a missile presided over by Brahmā was discharged (by you) at a mere crow on my behalf. How (then), O ruler of the earth, do you bear with him who wrested me from you ? (37) Such that you are, (pray) show compassion to me with great vigour, O jewel among men ! She who has her lord in you, O lord, actually looks like one without any protector. (38) From you alone have I heard that (motiveless) compassion is the highest virtue. (Nay) I know you to be endowed with extraordinary valour, extraordinary vigour and extraordinary might, limitless (in time or space), incapable of being disturbed and resembling the ocean in profundity, the lord of the earth including the oceans and a compeer of Indra (the lord of paradise). (39-40) Wherefore, O scion of Raghu, do you not employ your missiles against the ogres, even though you are as aforesaid the foremost of those proficient in the use of missiles, mighty and full of courage ? (41)

न नागा नापि गन्धर्वा न सुरा न मरुद्गणाः। रामस्य समरे वेगं शक्ताः प्रतिसमीहितुम्॥ ४२॥
तस्य वीर्यवतः कच्चिद् यद्यस्ति मयि सम्भ्रमः। किमर्थं न शरैस्तीक्ष्णैः क्षयं नयति राक्षसान्॥ ४३॥
भ्रातुरादेशमादाय लक्ष्मणो वा परंतपः। कस्य हेतोर्न मां वीरः परित्राति महाबलः॥ ४४॥
यदि तौ पुरुषव्याघ्रौ वाय्विन्द्रसमतेजसौ। सुराणामपि दुर्धर्षौ किमर्थं मामुपेक्षतः॥ ४५॥
ममैव दुष्कृतं किंचिन्महदस्ति न संशयः। समर्थावपि तौ यन्मां नावेक्षेते परंतपौ॥ ४६॥

(Turning to Hanumān) "Neither Nāgas nor Gandharvas (celestial musicians), nor gods nor the Maruts (the fory-nine wind-gods) are able to resist the onrush of Śrī Rāma in combat. (42) If there (still) exists any regard for me in the heart of that powerful prince, wherefore does he not destroy the ogres with his sharp arrows ? (43) Or why does not the heroic Lakṣmaṇa, the scourge of the foes, (nay) who is endowed with extraordinary might, deliver me, taking leave of his eldest (half-) brother ? (44) (If) those two tigers among men, who are equal to Indra and the wind-god in energy, are difficult to be overcome even by gods, wherefore do they disregard me ? (45) Some major sin of mine alone comes in the way in that those twin scourges of their foes, do not take care of me, even though they are able to do so: there is no doubt about it." (46)

वैदेह्या वचनं श्रुत्वा करुणं साश्रु भाषितम्। अथाब्रवीन्महातेजा हनूमान् हरियूथपः॥ ४७॥
त्वच्छोकविमुखो रामो देवि सत्येन ते शपे। रामे दुःखाभिपन्ने तु लक्ष्मणः परितप्यते॥ ४८॥
कथंचिद् भवती दृष्टा न कालः परिशोचितुम्। इमं मुहूर्तं दुःखानामन्तं द्रक्ष्यसि शोभने॥ ४९॥
तावुभौ पुरुषव्याघ्रौ राजपुत्रौ महाबलौ। त्वद्दर्शनकृतोत्साहौ लोकान् भस्मीकरिष्यतः॥ ५०॥
हत्वा च समरक्रूरं रावणं सहबान्धवम्। राघवस्त्वां विशालाक्षि स्वां पुरीं प्रति नेष्यति॥ ५१॥
ब्रूहि यद् राघवो वाच्यो लक्ष्मणश्च महाबलः। सुग्रीवो वापि तेजस्वी हरयो वा समागताः॥ ५२॥

Hearing the (aforesaid) piteous appeal uttered by Sītā (a princess of the Videha territory) with tears (in her eyes), Hanūmān, a leader of monkey hordes, who was endowed with extraordinary energy, forthwith replied (as follows) :—"I swear to you by truth, O godlike lady, that Śrī Rāma has grown averse to everything else through grief caused by your absence. And Lakṣmaṇa (too) suffers agony due to Śrī Rāma being overwhelmed with sorrow. (47-48) Somehow you have been discovered (by me); (hence) this is not the time for grieving. From this (very) hour you will see the end of your woes (drawing near), O charming lady ! (49) Both the aforesaid princes, who are tigers among men and are endowed with extraordinary might, and who are determined to see you, will reduce (all) the ogres to ashes. (50) Nay, killing Rāvaṇa, who is ferocious on the field of battle, along-with his kinsfolk, Śrī Rāma (a scion of Raghu), O large-eyed lady, will take you back to his own city. (51) (Now, please) communicate what message is to be delivered (by me on your behalf) to Śrī Rāma (a scion of Raghu) as well as to Lakṣmaṇa, who is endowed with extraordinary might, or even to Sugrīva, who is full of energy, or to the monkeys assembled (at Kiṣkindhā)."(52)

इत्युक्तवति तस्मिंश्च सीता पुनरथाब्रवीत्। कौसल्या लोकभर्तारं सुषुवे यं मनस्विनी॥५३॥
तं ममार्थे सुखं पृच्छ शिरसा चाभिवादय। स्रजश्च सर्वरत्नानि प्रियायाश्च वराङ्गनाः॥५४॥
ऐश्वर्यं च विशालायां पृथिव्यामपि दुर्लभम्। पितरं मातरं चैव सम्मान्याभिप्रसाद्य च॥५५॥
अनुप्रव्रजितो रामं सुमित्रा येन सुप्रजाः। आनुकूल्येन धर्मात्मा त्यक्त्वा सुखमनुत्तमम्॥५६॥
अनुगच्छति काकुत्स्थं भ्रातरं पालयन् वने। सिंहस्कन्धो महाबाहुर्मनस्वी प्रियदर्शनः॥५७॥
पितृवद् वर्तते रामे मातृवन्मां समाचरत्। ह्रियमाणां तदा वीरो न तु मां वेद लक्ष्मणः॥५८॥
वृद्धोपसेवी लक्ष्मीवाञ्शक्तो न बहुभाषिता। राजपुत्रप्रियश्रेष्ठः सदृशः श्वशुरस्य मे॥५९॥
मत्तः प्रियतरो नित्यं भ्राता रामस्य लक्ष्मणः। नियुक्तो धुरि यस्यां तु तामुद्वहति वीर्यवान्॥६०॥
यं दृष्ट्वा राघवो नैव वृत्तमार्यमनुस्मरत्। स ममार्थाय कुशलं वक्तव्यो वचनान्मम॥६१॥
मृदुर्नित्यं शुचिर्दक्षः प्रियो रामस्य लक्ष्मणः। यथा हि वानरश्रेष्ठ दुःखक्षयकरो भवेत्॥६२॥
त्वमस्मिन् कार्यनिर्वाहे प्रमाणं हरियूथप। राघवस्त्वत्समारम्भान्मयि यत्नपरो भवेत्॥६३॥

Hanumān having spoken as aforesaid, Sītā too further spoke forthwith (as follows) :— "Make on my behalf inquiries concerning the welfare of that protector of the world whom the high-minded Kausalyā brought forth, and greet him with your head bent low. Inquiries concerning welfare should be addressed on my behalf and in my name to Lakṣmaṇa, that heroic and powerful (younger half-) brother of Śrī Rāma, who, having renounced garlands and all kinds of jewels as well as women who were agreeable and excellent, nay, a dominion which was hard to attain on this vast globe, and even in heaven, as also unsurpassed felicity, and having offered profound respects to and pacified his father and mother, followed Śrī Rāma (in the latter's exile), nay, because of whom Sumitrā has earned the title of a blessed mother, (nay) whose mind is given to piety, who follows his (eldest half-) brother, Śrī Rāma (a scion of Kakutstha) with devotion in the forest watching over him (as a bodyguard), who has shoulders (broad) like those of a lion, is mighty-armed, steady-minded, and pleasing to look upon, who behaves towards Śrī Rāma as towards his father and treated me as his (own) mother, who did not know at all of my being borne away at the time of the occurrence, who serves his elders, is glorious and energetic, yet measured in speech, who is the foremost of those beloved of that prince (Śrī Rāma) and a replica (in gallantry) of my father-in-law (King Daśaratha), who is ever dearer to Śrī Rāma (even) than I and who willingly and efficiently shoulders the responsibility with which he is saddled and on seeing whom Śrī Rāma (a scion of Raghu) ceases to remember his deceased father. (53—61) Nay, the inquiry should be addressed to him in such a way that Lakṣmaṇa, an ever mild, pure and clever darling of Śrī Rāma, O jewel among monkeys, may bring my woes to an end. (62) You are up to the accomplishment of this task, O leader of monkey hordes! By your effort alone can Śrī Rāma (a scion of Raghu) be active in my behalf. (63)

इदं ब्रूयाश्च मे नाथं शूरं रामं पुनः पुनः। जीवितं धारयिष्यामि मासं दशरथात्मज ॥६४॥
ऊर्ध्वं मासान्न जीवेयं सत्येनाहं ब्रवीमि ते।
रावणेनोपरुद्धां मां निकृत्या पापकर्मणा। त्रातुमर्हसि वीर त्वं पातालादिव कौशिकीम् ॥६५॥
ततो वस्त्रगतं मुक्त्वा दिव्यं चूडामणिं शुभम्। प्रदेयो राघवायेति सीता हनुमते ददौ ॥६६॥
प्रतिगृह्य ततो वीरो मणिरत्नमनुत्तमम्। अङ्गुल्या योजयामास नह्यस्य प्राभवद् भुजः ॥६७॥
मणिरत्नं कपिवरः प्रतिगृह्याभिवाद्य च। सीतां प्रदक्षिणं कृत्वा प्रणतः पार्श्वतः स्थितः ॥६८॥
हर्षेण महता युक्तः सीतादर्शनजेन सः। हृदयेन गतो रामं लक्ष्मणं च सलक्षणम् ॥६९॥
मणिवरमुपगृह्य तं महार्हं जनकनृपात्मजया धृतं प्रभावात्।
गिरिवरपवनावधूतमुक्तः सुखितमनाः प्रतिसंक्रमं प्रपेदे॥७०॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डेऽष्टात्रिंशः सर्गः॥ ३८ ॥

Also (please) submit again and again to my lord, the valiant Śrī Rāma, as follows :— 'I am going to survive (only) a month, O son of Daśaratha ! (64) I shall not live beyond a month : I swear to you by truth. You ought to rescue me, confined (as I am) by Rāvaṇa of sinful deeds and subjected to persecution (at the hands of ogresses), O heroic prince, (even) as Lord Viṣṇu (in His descent as the Divine Boar) rescued Goddess Earth (born in the line of Sage Kauśika) from Pātāla (the nethermost subterranean region)." (65) Untying the bright divine jewel for her head tied in her garment, Sītā thereupon gave it to Hanumān, saying that it might be delivered to Śrī Rāma (a scion of Raghu). (66) Taking (from Sītā's hand) the excellent jewel, which was unsurpassed (in value), the hero (Hanumān) placed it on his finger since his arm (even though he had resumed his former tiny form) was too thick for it. (67) Taking and greeting the excellent jewel and walking round Sītā clockwise (as a mark of respect), Hanumān (the foremost of monkeys) stood bent low by her side. (68) Filled with great delight born of Sītā's discovery, he mentally sought (the presence of) Śrī Rāma and Lakṣmaṇa, who was endowed with auspicious bodily marks. (69) Rejoiced at heart to receive that valuable superb jewel, borne (on her person) by the daughter of King Janaka by dint of her occult power (so that it remained unnoticed by the ogresses all the while), and (thus) resembling one who was (once) shaken by a blast coming from (the top of) a huge mountain and (then) delivered from it, Hanumān prepared to set out on his return journey. (70)

Thus ends Canto Thirty-eight in the Sundarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

एकोनचत्वारिंशः सर्गः

Canto XXXIX

Sītā asks Hanumān, when the latter is about to depart with the jewel for her head, to apprise Śrī Rāma and Lakṣmaṇa of her own welfare and urge them to rescue her. When Sītā expresses her misgivings about the capacity of the heroes on Śrī Rāma's side to cross the sea, Hanumān expatiates on the might of the monkey heroes and assures her of their ability to cross it, and in the end consoles her by promising to bring Śrī Rāma and Lakṣmaṇa on his back across the sea

मणिं दत्त्वा ततः सीता हनूमन्तमथाब्रवीत्। अभिज्ञानमभिज्ञातमेतद् रामस्य तत्त्वतः॥१॥

मणिं दृष्ट्वा तु रामो वै त्रयाणां संस्मरिष्यति । वीरो जनन्या मम च राज्ञो दशरथस्य च॥ २॥
स भूयस्त्वं समुत्साहचोदितो हरिसत्तम । अस्मिन् कार्यसमुत्साहे प्रचिन्तय यदुत्तरम्॥ ३॥
त्वमस्मिन् कार्यनिर्योगे प्रमाणं हरिसत्तम । तस्य चिन्तय यो यत्नो दुःखक्षयकरो भवेत्॥ ४॥
हनूमन् यत्नमास्थाय दुःखक्षयकरो भव । स तथेति प्रतिज्ञाय मारुतिर्भीमविक्रमः॥ ५॥
शिरसाऽऽवन्द्य वैदेहीं गमनायोपचक्रमे।

Having parted with her jewel, Sītā then spoke to Hanūmān forthwith as follows:— "This token is fully known to Śrī Rāma in its reality. (1) Seeing the jewel, the heroic Śrī Rāma for his part will surely call to mind three individuals all at once, viz., my mother, King Daśaratha and myself (as it was given as a dowry to me by my mother in the presence of my father-in-law). (2) Goaded further by extraordinary zeal, O jewel among monkeys, consider carefully what is to be done next for giving impetus to this work of rescuing me. (3) You (alone) are capable of bringing this task to completion, O jewel among monkeys! (Please) consider what effort might bring my misfortunes to an end. (4) Remaining active (therefore), O Hanūmān, (pray) terminate my suffering." Giving his assurance in the words "Be it so", and making obeisance to Sītā (a princess of the Videha territory) with his head bent low, Hanumān (son of the wind-god) of redoubtable prowess made ready to depart.

ज्ञात्वा सम्प्रस्थितं देवी वानरं पवनात्मजम्॥ ६॥
बाष्पगद्गदया वाचा मैथिली वाक्यमब्रवीत् । हनूमन् कुशलं ब्रूयाः सहितौ रामलक्ष्मणौ॥ ७ ॥
सुग्रीवं च सहामात्यं सर्वान् वृद्धांश्च वानरान् । ब्रूयास्त्वं वानरश्रेष्ठ कुशलं धर्मसंहितम्॥ ८ ॥
यथा च स महाबाहुर्मां तारयति राघवः । अस्माद् दुःखाम्बुसंरोधात् त्वं समाधातुमर्हसि॥ ९ ॥
जीवन्तीं मां यथा रामः सम्भावयति कीर्तिमान् । तत् त्वया हनुमन् वाच्यं वाचा धर्ममवाप्नुहि॥ १०॥
नित्यमुत्साहयुक्तस्य वाचः श्रुत्वा मयेरिताः । वर्धिष्यते दाशरथेः पौरुषं मदवाप्तये॥ ११॥
मत्संदेशयुता वाचस्त्वत्तः श्रुत्वैव राघवः । पराक्रमे मतिं वीरो विधिवत् संविधास्यति॥ १२॥

Perceiving the monkey Hanumān (sprung from the loins of the wind-god) fully prepared to leave, Sītā, a princess of Mithilā, spoke as follows in a voice choked with tears :— "Communicate my welfare to Śrī Rāma and Lakṣmaṇa together, O Hanūmān ! Nay, make a report in consonance with righteousness regarding my welfare, O jewel among monkeys, to Sugrīva and his ministers, as also to all elderly monkeys. (5—8) You ought to make efforts to see that that mighty-armed scion of Raghu delivers me from this ocean of sorrow. (9) My case should be put by you in such a way, O Hanumān, that the illustrious Śrī Rāma may find me alive. Reap the virtue of rendering help to me by your words. (10) The effort of Śrī Rāma (son of Daśaratha), who is ever full of determination to recover me, will be intensified on hearing the words uttered by me. (11) Only after hearing from you the words conveying my message, the heroic Śrī Rāma will duly set his heart on exhibiting his valour." (12)

सीतायास्तद् वचः श्रुत्वा हनूमान् मारुतात्मजः । शिरस्यञ्जलिमाधाय वाक्यमुत्तरमब्रवीत्॥ १३॥
क्षिप्रमेष्यति काकुत्स्थो हर्यृक्षप्रवरैर्वृतः । यस्ते युधि विजित्यारीञ्शोकं व्यपनयिष्यति॥ १४॥
नहि पश्यामि मर्त्येषु नासुरेषु सुरेषु वा । यस्तस्य वमतो बाणान् स्थातुमुत्सहतेऽग्रतः॥ १५॥
अप्यर्कमपि पर्जन्यमपि वैवस्वतं यमम् । स हि सोढुं रणे शक्तस्तव हेतोर्विशेषतः॥ १६॥
स हि सागरपर्यन्तां महीं साधितुमर्हति । त्वन्निमित्तो हि रामस्य जयो जनकनन्दिनि॥ १७॥

Placing his joined palms above his head on hearing the aforesaid appeal of Sītā, Hanūmān, sprung from the loins of the wind-god, made the following reply :—(13) "Surrounded by the foremost of monkeys and bears, Śrī Rāma (a scion of Kakutstha), who, having conquered his enemies on the field of battle, will completely drive away your grief, will soon make his appearance (here). (14) I know of none among mortals, demons or gods, who would dare stand before him while he is discharging arrows. (15) Indeed he would be able to withstand in combat even the sun-god, Indra (the rain-god), Yama (the god of retribution), son of the sun-god, particularly for your sake. (16) Śrī Rāma can conquer the earth bounded by the ocean. Hence Śrī Rāma's victory in your cause is certain, O daughter of Janaka !" (17)

तस्य तद् वचनं श्रुत्वा सम्यक् सत्यं सुभाषितम् । जानकी बहु मेने तं वचनं चेदमब्रवीत् ॥ १८ ॥
ततस्तं प्रस्थितं सीता वीक्षमाणा पुनः पुनः । भर्तृस्नेहान्वितं वाक्यं सौहार्दादनुमानयत् ॥ १९ ॥
यदि वा मन्यसे वीर वसैकाहमरिंदम । कस्मिंश्चित् संवृते देशे विश्रान्तः श्वो गमिष्यसि ॥ २० ॥
मम चैवाल्पभाग्यायाः सांनिध्यात् तव वानर । अस्य शोकस्य महतो मुहूर्तं मोक्षणं भवेत् ॥ २१ ॥
ततो हि हरिशार्दूल पुनरागमनाय तु । प्राणानामपि संदेहो मम स्यान्नात्र संशयः ॥ २२ ॥
तवादर्शनजः शोको भूयो मां परितापयेत् । दुःखाद्दुःखपरामृष्टां दीपयन्निव वानर ॥ २३ ॥

Hearing the aforesaid reply of Hanumān, which was reasonable, truthful and beautifully worded, the daughter of Janaka held him in great estimation and proceeded to speak as follows. (18) Gazing again and again on Hanumān, who had then made ready to depart, Sītā uttered the following respectful words, expressive of her husband's affection for her, actuated as she was with goodwill (for him):—(19) "If you deem fit, O hero, halt for a day, O tamer of foes ! Resting in some covered place, you may leave tomorrow. (20) Due to your presence, O monkey, I shall be rid for a while, unfortunate as I am, of this violent grief. (21) For, if after that there is any doubt about your return, O tiger among monkeys, there is uncertainty of my survival too: there is no doubt about it. (22) Grief born of your absence, O monkey, will torment me further, burning me, as it were, seized (as I already am) with agony after agony. (23)

अयं च वीर संदेहस्तिष्ठतीव ममाग्रतः । सुमहांस्त्वत्सहायेषु हर्यृक्षेषु हरीश्वर ॥ २४ ॥
कथं नु खलु दुष्पारं तरिष्यन्ति महोदधिम् । तानि हर्यृक्षसैन्यानि तौ वा नरवरात्मजौ ॥ २५ ॥
त्रयाणामेव भूतानां सागरस्येह लङ्घने । शक्तिः स्याद् वैनतेयस्य तव वा मारुतस्य वा ॥ २६ ॥
तदस्मिन् कार्यनिर्योगे वीरैवं दुरतिक्रमे । किं पश्यसे समाधानं त्वं हि कार्यविदां वरः ॥ २७ ॥
काममस्य त्वमेवैकः कार्यस्य परिसाधने । पर्याप्तः परवीरघ्न यशस्यस्ते फलोदयः ॥ २८ ॥
बलैः समग्रैर्युधि मां रावणं जित्य संयुगे । विजयी स्वपुरं यायात् तत्तस्य सदृशं भवेत् ॥ २९ ॥
बलैस्तु संकुलां कृत्वा लङ्कां परबलार्दनः । मां नयेद् यदि काकुत्स्थस्तत् तस्य सदृशं भवेत् ॥ ३० ॥
तद्यथा तस्य विक्रान्तमनुरूपं महात्मनः । भवेदाहवशूरस्य तथा त्वमुपपादय ॥ ३१ ॥

"Nay, this very great doubt (ever) stands before me as it were about your associate monkeys and bears, O heroic lord of monkeys, as to how on earth those hordes of monkeys and bears or (for that matter) those two princes (lit., sprung from the loins of a jewel among men) will actually (be able to) cross the vast sea, which is (so) difficult to cross. (24-25) The capacity to cross the sea in this world exists in three created beings only, viz., Garuḍa (son of Vinatā), the wind-god and yourself. (26) What means do you perceive, O hero, for the accomplishment of this task, which is so (very) hard to get through ? For, you are the foremost of those who know how to accomplish a task. (27) Although you are definitely equal to the accomplishment of this task (of rescuing me) single-handed, O destroyer of hostile warriors, the attainment of success will redound to your glory (rather than to that of Śrī Rāma). (28) If (on the other hand) conquering Rāvaṇa on the battlefield with the help of all his forces, Śrī Rāma returns victorious in combat to his own capital, that (indeed) would be worthy of him. (29) If, overrunning Laṅkā with his forces, Śrī Rāma (a scion of Kakutstha) the scourge of hostile forces, for his part, takes me (back from Laṅkā), that (alone) would be worthy of him. (30) Therefore, act you in such a way that the exalted soul, valiant in combat, may exhibit prowess worthy of him." (31)

तदर्थोपहितं वाक्यं प्रश्रितं हेतुसंहितम् । निशम्य हनुमाञ्शेषं वाक्यमुत्तरमब्रवीत् ॥ ३२ ॥
देवि हर्यृक्षसैन्यानामीश्वरः प्लवतां वरः । सुग्रीवः सत्यसम्पन्नस्तवार्थे कृतनिश्चयः ॥ ३३ ॥
स वानरसहस्राणां कोटीभिरभिसंवृतः । क्षिप्रमेष्यति वैदेहि राक्षसानां निबर्हणः ॥ ३४ ॥
तस्य विक्रमसम्पन्नाः सत्त्ववन्तो महाबलाः । मनस्संकल्पसम्पाता निदेशे हरयः स्थिताः ॥ ३५ ॥
येषां नोपरि नाधस्तान्न तिर्यक् सज्जते गतिः । न च कर्मसु सीदन्ति महत्स्वमिततेजसः ॥ ३६ ॥
असकृत् तैर्महोत्साहैः ससागरधराधरा । प्रदक्षिणीकृता भूमिर्वायुमार्गानुसारिभिः ॥ ३७ ॥
मद्विशिष्टाश्च तुल्याश्च सन्ति तत्र वनौकसः । मत्तः प्रत्यवरः कश्चिन्नास्ति सुग्रीवसंनिधौ ॥ ३८ ॥
अहं तावदिह प्राप्तः किं पुनस्ते महाबलाः । नहि प्रकृष्टाः प्रेष्यन्ते प्रेष्यन्ते हीतरे जनाः ॥ ३९ ॥

Hearing the aforesaid utterance of Sītā, which was full of significance, polite and logical, Hanumān made the following final reply :—(32) "The lord of the monkey and bear hordes and the foremost of monkeys, Sugrīva, who is richly endowed with truthfulness, is determined to liberate you, O godlike lady ! (33) Surrounded by thousands of crores of monkeys, O princess of the Videha territory, that destroyer of ogres will make his appearance soon. (34) Monkeys, who are richly endowed with valour, full of courage and extraordinarily mighty, (nay) who can leap to any distance according to their mental resolve, whose course is impeded neither upwards nor downwards nor to their right or left, who never lose heart (even) in great undertakings and are endowed with extraordinary energy, remain standing at Sugrīva's beck and call. (35-36) The earth including the oceans and mountains has been circumambulated by them clockwise more than once following the aerial path, endowed as they are with extraordinary energy. (37) There exist in that army monkeys who are my equals and even superior to me. None is inferior to me in the company of Sugrīva. (38) When I have arrived here, how easily can they, arrive who are endowed with extraordinary might ! Surely these superior ones are not sent on errands, only the inferior ones are so sent. (39)

तदलं परितापेन देवि शोको व्यपैतु ते । एकोत्पातेन ते लङ्कामेष्यन्ति हरियूथपाः ॥ ४० ॥
मम पृष्ठगतौ तौ च चन्द्रसूर्याविवोदितौ । त्वत्सकाशं महासङ्घौ नृसिंहावागमिष्यतः ॥ ४१ ॥
तौ हि वीरौ नरवरौ सहितौ रामलक्ष्मणौ । आगम्य नगरीं लङ्कां सायकैर्विधमिष्यतः ॥ ४२ ॥
सगणं रावणं हत्वा राघवो रघुनन्दनः । त्वामादाय वरारोहे स्वपुरीं प्रति यास्यति ॥ ४३ ॥
तदाश्वसिहि भद्रं ते भव त्वं कालकाङ्क्षिणी । नचिराद् द्रक्ष्यसे रामं प्रज्वलन्तमिवानलम् ॥ ४४ ॥
निहते राक्षसेन्द्रे च सपुत्रामात्यबान्धवे । त्वं समेष्यसि रामेण शशाङ्केनेव रोहिणी ॥ ४५ ॥
क्षिप्रं त्वं देवि शोकस्य पारं द्रक्ष्यसि मैथिलि । रावणं चैव रामेण द्रक्ष्यसे निहतं बलात् ॥ ४६ ॥

"Therefore have done with sorrowing, O godlike lady ! Let your grief disappear. With a single bound those leaders of monkey hordes will reach Laṅkā. (40) Nay, like the sun and the moon appearing at the horizon those two lions among men (Śrī Rāma and Lakṣmaṇa), followed by large multitudes, will arrive in your presence mounted on my back. (41) Arriving together, those two heroic jewels among men will undoubtedly blow away Laṅkā with their shafts. (42) Making short work of Rāvaṇa alongwith his hordes; Śrī Rāma (a scion of Raghu), the delight of the Raghus, will return to his own city (Ayodhyā) taking you (with him), O lady of excellent limbs ! (43) Therefore, take heart and bide you your time. May good betide you ! Before long you shall (be able to) see Śrī Rāma flaming like fire. (44) Nay, when Rāvaṇa (the lord of ogres) is slain with his sons, ministers and kinsfolk, you shall be (re-) united with Śrī Rāma as Rohiṇī (a consort of the moon-god presiding over a constellation of the same name) is with the moon-god. (45) Soon you shall see the end of your grief, O godlike princess of Mithilā ! Nay, you will also see Rāvaṇa killed by Śrī Rāma by force of (superior) might." (46)

एवमाश्वास्य वैदेहीं हनूमान् मारुतात्मजः । गमनाय मतिं कृत्वा वैदेहीं पुनरब्रवीत् ॥ ४७ ॥

Having comforted Sītā (a princess of the Videha territory) as above, and making up his mind to depart, Hanūmān, sprung from the loins of the wind-god, spoke to Sītā (a princess of the Videha territory) once more (as follows) :—(47)

तमरिघ्नं कृतात्मानं क्षिप्रं द्रक्ष्यसि राघवम् । लक्ष्मणं च धनुष्पाणिं लङ्काद्वारमुपागतम् ॥ ४८ ॥
नखदंष्ट्रायुधान् वीरान् सिंहशार्दूलविक्रमान् । वानरान् वारणेन्द्राभान् क्षिप्रं द्रक्ष्यसि संगतान् ॥ ४९ ॥
शैलाम्बुदनिकाशानां लङ्कामलयसानुषु । नर्दतां कपिमुख्यानामार्ये यूथान्यनेकशः ॥ ५० ॥
स तु मर्मणि घोरेण ताडितो मन्मथेषुणा । न शर्म लभते रामः सिंहार्दित इव द्विपः ॥ ५१ ॥
रुद मा देवि शोकेन मा भूत् ते मनसो भयम् । शचीव भर्त्रा शक्रेण सङ्गमेष्यसि शोभने ॥ ५२ ॥
रामाद् विशिष्टः कोऽन्योऽस्ति कश्चित् सौमित्रिणा समः । अग्निमारुतकल्पौ तौ भ्रातरौ तव संश्रयौ ॥ ५३ ॥
नास्मिंश्चिरं वत्स्यसि देवि देशे रक्षोगणैरध्युषितेऽतिरौद्रे ।
न ते चिरादागमनं प्रियस्य क्षमस्व मत्संगमकालमात्रम् ॥ ५४ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे एकोनचत्वारिंशः सर्गः ॥ ३९ ॥

"You shall soon behold the celebrated Śrī Rāma (a scion of Raghu), the destroyer of his foes, who has subdued his soul, as also Lakṣmaṇa, arrived at the gate of Laṅkā, bow in hand. (48) At no distant date you shall (also) see gathered together valiant monkeys endowed with the prowess of lions and tigers, (nay) looking like lordly elephants and using their nails and teeth as weapons. (49) You shall see, O noble lady, numerous companies of the foremost of monkeys, looking like mountains or clouds and thundering on the peaks of the Malaya mountain in Laṅkā. (50) Hit in his vulnerable parts by the formidable darts of Love, the aforesaid Śrī Rāma for his part knows no more rest than an elephant hurt by a lion. (51) Weep no more, O godlike lady ! Let there be no fear from grief to your mind. You shall be (re-) united with your husband in the same way as Śacī (the consort of Indra) was with Indra, O charming lady ! (52) Who else is superior to Śrī Rāma and who is a match for Lakṣmaṇa (son of Sumitrā) ? Those two brothers, who resemble fire and the wind, are your support. (53) You shall not stay long in this most fearful land inhabited by ogres, O godlike lady ! The advent of your darling will not take long. (Pray) have patience only till the moment of my meeting with Śrī Rāma. (54)

Thus ends Canto Thirty-nine of the Sundarakāṇḍa in the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

चत्वारिंशः सर्गः

Canto XL

Asking Hanumān, who was ready to depart, to remind Śrī Rāma
of his having once painted a decorative mark on her cheek with
red arsenic, and also of how he threw a reed at the crow
assailing her, destroying his right eye thereby, as further
tokens of Hanumān having met her, and urging him to
apprise Śrī Rāma of her wretched plight, Sītā grants
him leave to depart with her blessings

श्रुत्वा तु वचनं तस्य वायुसूनोर्महात्मनः । उवाचात्महितं वाक्यं सीता सुरसुतोपमा ॥ १ ॥

त्वां दृष्ट्वा प्रियवक्तारं सम्प्रहृष्यामि वानर। अर्धसंजातसस्येव वृष्टिं प्राप्य वसुंधरा॥ २॥
यथा तं पुरुषव्याघ्रं गात्रैः शोकाभिकर्शितैः। संस्पृशेयं सकामाहं तथा कुरु दयां मयि॥ ३॥
अभिज्ञानं च रामस्य दद्या हरिगणोत्तम। क्षिप्तामिषीकां काकस्य कोपादेकाक्षिशातनीम्॥ ४॥

Hearing the assurance of that high-souled son of the wind-god, Sītā, who resembled the daughter of a god, made for her part, the following reply, which was calculated to advance her own interests :—(1) "I feel thrilled to see you speaking kind words, O monkey, even as the earth with its crops half ripe is enlivened on having a shower. (2) Show compassion to me by manipulating things in such a way that, full of longing, I may be able to embrace that tiger among men with my limbs utterly emaciated through grief. (3) Again, remind Śrī Rāma, O jewel among hordes of monkeys, as a token (of your having met me), of the reed hurled (by him) in anger, which destroyed one eye of the son of Indra (who came disguised as a crow). (4)

मनश्शिलायास्तिलको गण्डपार्श्वे निवेशितः। त्वया प्रणष्टे तिलके तं किल स्मर्तुमर्हसि॥ ५ ॥
स वीर्यवान् कथं सीतां हृतां समनुमन्यसे। वसन्तीं रक्षसां मध्ये महेन्द्रवरुणोपम॥ ६ ॥
एष चूडामणिर्दिव्यो मया सुपरिरक्षितः। एतं दृष्ट्वा प्रहृष्यामि व्यसने त्वामिवानघ॥ ७ ॥
एष निर्यातितः श्रीमान् मया ते वारिसम्भवः। अतः परं न शक्ष्यामि जीवितुं शोकलालसा॥ ८ ॥
असह्यानि च दुःखानि वाचश्च हृदयच्छिदः। राक्षसैः सह संवासं त्वत्कृते मर्षयाम्यहम्॥ ९ ॥
धारयिष्यामि मासं तु जीवितं शत्रुसूदन। मासादूर्ध्वं न जीविष्ये त्वया हीना नृपात्मज॥ १०॥
घोरो राक्षसराजोऽयं दृष्टिश्च न सुखा मयि। त्वां च श्रुत्वा विषज्जन्तं न जीवेयमपि क्षणम्॥ ११॥

"Further say to him, 'You ought surely to recall the decoration which was painted by you on my cheek with realgar when my former decoration had got effaced. (5) Though powerful, how do you wink at Sītā (myself) having been borne away and living in the midst of ogres, O lord vying with Indra (the ruler of gods) and Varuṇa (the god of water) ? (6) This celestial jewel for the head was preserved by me with special care, I used to feel overjoyed in adversity to see it as I did on seeing you, O sinless one ! (7) This splendid jewel, having its origin in (sea-) water, has been delivered (by me) to you. Absorbed in grief (that I am), I shall no longer be able to survive beyond this month. (8) (Only) for your sake have I endured (so long) unbearable woes, words which pierced my heart and living in the company of ogres. (9) Anyhow I shall continue to live for a month (more), O destroyer of foes ! Beyond a month (of course) I am not going to survive in your absence, O prince ! (10) Frightful is this ruler of ogres; his attitude towards me is (also) not favourable. On hearing of you tarrying on top of it, I may not survive even a moment longer." (11)

वैदेह्या वचनं श्रुत्वा करुणं साश्रुभाषितम्। अथाब्रवीन्महातेजा हनूमान् मारुतात्मजः॥ १२॥
त्वच्छोकविमुखो रामो देवि सत्येन ते शपे। रामे शोकाभिभूते तु लक्ष्मणः परितप्यते॥ १३॥
दृष्टा कथंचिद् भवती न कालः परिदेवितुम्। इमं मुहूर्तं दुःखानामन्तं द्रक्ष्यसि भामिनि॥ १४॥
तावुभौ पुरुषव्याघ्रौ राजपुत्रावनिन्दितौ। त्वद्दर्शनकृतोत्साहौ लङ्कां भस्मीकरिष्यतः॥ १५॥
हत्वा तु समरे रक्षो रावणं सहबान्धवैः। राघवौ त्वां विशालाक्षि स्वां पुरीं प्रति नेष्यतः॥ १६॥
यत्तु रामो विजानीयादभिज्ञानमनिन्दिते। प्रीतिसंजननं भूयस्तस्य त्वं दातुमर्हसि॥ १७॥

Hearing the (aforesaid) plaintive message of Sītā, uttered with tears (in her eyes), Hanūmān, sprung from the loins of the wind-god, who was endowed with extraordinary energy, forthwith submitted (as follows) :—(12) "I swear to you by truth, O godlike lady, that Śrī Rāma has grown averse to everything else through grief caused by your absence. And Lakṣmaṇa (too) suffers agony due to Śrī Rāma being overwhelmed with sorrow. (13) Somehow you have been discovered (by me); (hence) this is not the time for grieving.

From this (very) hour you will see the end of your woes (drawing near), O charming lady ! (14) Both the aforesaid princes, who are tigers among men and are beyond reproach and who are determined to see you, will reduce Laṅkā to ashes. (15) Nay, killing in combat the ogre Rāvaṇa, alongwith his kinsfolk, the two scions of Raghu, O large-eyed lady, will take you (back) to their own capital. (16) You ought further to give (me) a token which Śrī Rāma alone may (be able to) recognize and which may cause him delight, O irreproachable lady !" (17)

साब्रवीद् दत्तमेवाहो मयाभिज्ञानमुत्तमम् । एतदेव हि रामस्य दृष्ट्वा यत्नेन भूषणम्॥ १८ ॥
श्रद्धेयं हनुमन् वाक्यं तव वीर भविष्यति । स तं मणिवरं गृह्य श्रीमान् प्लवगसत्तमः॥ १९ ॥
प्रणम्य शिरसा देवीं गमनायोपचक्रमे । तमुत्पातकृतोत्साहमवेक्ष्य हरियूथपम्॥ २० ॥
वर्धमानं महावेगमुवाच जनकात्मजा । अश्रुपूर्णमुखी दीना बाष्पगद्गदया गिरा॥ २१ ॥

She replied, "An excellent token has already been handed over (to you) by me, O monkey! On his having carefully seen this jewel alone your statement, O gallant Hanumān, will actually prove worthy of credence to Śrī Rāma." Having taken that excellent jewel and made respectful obeisance to the godlike lady with his head bent low, the glorious Hanumān, the foremost of monkeys, prepared to depart. Observing that leader of monkey hordes, who was possessed of great impetuosity, expanding and striving to leap (across the sea), Sītā (Janaka's daughter) spoke (as follows) in a voice choked with sobs, her face bathed in tears, distressed as she was:— (18—21)

हनूमन् सिंहसंकाशौ भ्रातरौ रामलक्ष्मणौ । सुग्रीवं च सहामात्यं सर्वान् ब्रूया अनामयम्॥ २२ ॥
यथा च स महाबाहुर्मां तारयति राघवः । अस्माद् दुःखाम्बुसंरोधात् त्वं समाधातुमर्हसि॥ २३ ॥
इदं च तीव्रं मम शोकवेगं रक्षोभिरेभिः परिभर्त्सनं च।
ब्रूयास्तु रामस्य गतः समीपं शिवश्च तेऽध्वास्तु हरिप्रवीर॥ २४ ॥
स राजपुत्र्या प्रतिवेदितार्थः कपिः कृतार्थः परिहृष्टचेताः।
तदल्पशेषं प्रसमीक्ष्य कार्यं दिशं ह्युदीचीं मनसा जगाम॥ २५ ॥
इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे चत्वारिंशः सर्गः॥ ४० ॥

"(Pray) apprise, O Hanūmān, all (viz.,) the two (half-) brothers, Śrī Rāma and Lakṣmaṇa, who resemble a pair of lions, as well as Sugrīva and his ministers, of my welfare.(22) You ought to make efforts to see that that mighty-armed scion of Raghu delivers me from this ocean of sorrow. (23) Arrived in the presence of Śrī Rāma, speak to him of the acute vehemence of my grief as well as of the threats of these ogres and let your journey be happy, O great hero among the monkeys!" (24) Apprised by the princess (Sītā) of her object, (nay) greatly delighted at heart on his purpose (of visiting Sītā) having been accomplished and thinking that (only) a small fraction of his duty remained to be performed, he mentally sought the northern direction. (25)

Thus ends Canto Forty in the Sundarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

* * *

एकचत्वारिंशः सर्गः

Canto XLI

Accounting his purpose not fully accomplished till he had ascertained the strength of the ogres, even though he had received the message of Sītā, and making up his mind to lay waste the

royal pleasure-garden as a means of ascertaining the
Hanu strength of the enemy, Haunmān proceeds to do it

स च वाग्भिः प्रशस्ताभिर्गमिष्यन् पूजितस्तया। तस्माद् देशादपाक्रम्य चिन्तयामास वानरः॥ १ ॥
अल्पशेषमिदं कार्यं दृष्टेयमसितेक्षणा। त्रीनुपायानतिक्रम्य चतुर्थ इह दृश्यते॥ २ ॥
न साम रक्षस्सु गुणाय कल्पते न दानमर्थोपचितेषु युज्यते।
न भेदसाध्या बलदर्पिता जनाः पराक्रमस्त्वेष ममेह रोचते॥ ३ ॥
न चास्य कार्यस्य पराक्रमादृते विनिश्चयः कश्चिदिहोपपद्यते।
हतप्रवीराश्च रणे तु राक्षसाः कथंचिदीयुर्यदिहाद्य मार्दवम्॥ ४ ॥
कार्ये कर्मणि निर्वृत्ते यो बहून्यपि साधयेत्। पूर्वकार्याविरोधेन स कार्यं कर्तुमर्हति॥ ५ ॥
न ह्येकः साधको हेतुः स्वल्पस्यापीह कर्मणः। यो ह्यर्थं बहुधा वेद स समर्थोऽर्थसाधने॥ ६ ॥
इहैव तावत्कृतनिश्चयो ह्यहं व्रजेयमद्य प्लवगेश्वरालयम्।
परात्मसम्मर्दविशेषतत्त्ववित् ततः कृतं स्यान्मम भर्तृशासनम्॥ ७ ॥
कथं नु खल्वद्य भवेत् सुखागतं प्रसह्य युद्धं मम राक्षसैः सह।
तथैव खल्वात्मबलं च सारवत् स मानयेन्मां च रणे दशाननः॥ ८ ॥
ततः समासाद्य रणे दशाननं समन्त्रिवर्गं सबलं सयायिनम्।
हृदि स्थितं तस्य मतं बलं च सुखेन मत्वाहमितः पुनर्व्रजे॥ ९ ॥

Moving from that place, when he had been honoured by Sītā with excellent words while he was about to depart, the aforesaid monkey (Hanumān) now thought within himself:—(1) "This dark-eyed lady (Sītā) has been seen (which was the principal object of my visit to this place). (Only) a small portion of my present duty (still) remains to be performed. Leaving out of consideration three (out of the four) means to success (viz., negotiation, gift and sowing seeds of dissension) the fourth (viz., punishment) appears to be called for at this juncture. (2) Negotiation does not conduce to good results with ogres; gift (too) is not enjoined in favour of those richly endowed with wealth; people who are intoxicated with power cannot be tamed by sowing seeds of dissension (in their ranks). Hence show of valour alone appeals to me on this occasion. (3) Barring show of valour no infallible means of accomplishing this task (of ascertaining the strength of the ogres) is practicable in these circumstances; for the ogres can adopt a meek attitude in the ensuing conflict only if their foremost heroes are somehow killed at the present moment. (4) He (alone) can (successfully) accomplish his purpose, who compasses numerous (secondary) o tasks even after the main business has been carried through, without marring the previous achievement.(5) Surely there cannot be an exclusive means of accomplishing a purpose in this world, however insignificant it may be. On the other hand, he alone is capable of accomplishing a purpose, who knows to do a thing in many ways. (6) If I return to the abode of Sugrīva (the lord of monkeys) today, having ascertained the truth as to who will predominate in an encounter between the enemy and ourselves, and (also) having determined the future course of action in this very journey, then (only) will the command of my master have been carried out by me (in the real sense of the term). (7) How can my journey (to this place) at this juncture possibly prove a truly happy one? How will my encounter with the ogres come about all of a sudden? And similarly how indeed will that ten-headed monster (Rāvaṇa) actually applaud his own mighty troops as well as myself in a combat (between us)? (8) Then, meeting Rāvaṇa (the ten-headed monster), his body of ministers, troops and charioteer, and conveniently reading the design enshrined in his heart, and ascertaining his strength, I shall return from this place afterwards. (9)

इदमस्य नृशंसस्य नन्दनोपममुत्तमम्। वनं नेत्रमनःकान्तं नानाद्रुममलतायुतम्॥ १० ॥

o to damage or spoil sth good
a/
[illegible] RUIN

इदं विध्वंसयिष्यामि शुष्कं वनमिवानलः। अस्मिन् भग्ने ततः कोपं करिष्यति स रावणः॥ ११॥
ततो महत्साश्वमहारथद्विपं बलं समानेष्यति राक्षसाधिपः।
त्रिशूलकालायसपट्टिशायुधं ततो महद्युद्धमिदं भविष्यति॥ १२॥
अहं च तैः संयति चण्डविक्रमैः समेत्य रक्षोभिरभङ्गविक्रमः।
निहत्य तद् रावणचोदितं बलं सुखं गमिष्यामि हरीश्वरालयम्॥ १३॥

"This excellent grove of the cruel Rāvaṇa which vies with the Nandana grove (in heaven), is pleasing to the eyes as well as to the mind and is full of trees and creepers of every variety. (10) I shall (presently) lay it waste (even) as fire consumes a dry grove. When this has been laid waste, the notorious Rāvaṇa will forthwith give vent to his anger. (11) Rāvaṇa (the suzerain lord of ogres) will thereupon lead his huge army, full of horses, large chariots and elephants and armed with tridents and spears made of iron, and a formidable struggle will then immediately follow. (12) Nay, coming to grips on the battle-field with those ogres of terrible prowess and destroying that army led by Rāvaṇa, my valour knowing no frustration, I shall happily return to the abode of Sugrīva (the lord of monkeys)." (13)

ततो मारुतवत् क्रुद्धो मारुतिर्भीमविक्रमः। ऊरुवेगेन महता द्रुमान् क्षेप्तुमथारभत्॥ १४॥
ततस्तद्धनुमान् वीरो बभञ्ज प्रमदावनम्। मत्तद्विजसमाघुष्टं नानाद्रुमलतायुतम्॥ १५॥
तद्वनं मथितैर्वृक्षैर्भिन्नैश्च सलिलाशयैः। चूर्णितैः पर्वताग्रैश्च बभूवाप्रियदर्शनम्॥ १६॥
नानाशकुन्तविरुतैः प्रभिन्नसलिलाशयैः। ताम्रैः किसलयैः क्लान्तैः क्लान्तद्रुमलतायुतैः॥ १७॥
न बभौ तद् वनं तत्र दावानलहतं यथा। व्याकुलावरणा रेजुर्विह्वला इव ता लताः॥ १८॥
लतागृहैश्चित्रगृहैश्च सादितैर्व्यालैर्मृगैरार्तरवैश्च पक्षिभिः।
शिलागृहैरुन्मथितैस्तथा गृहैः प्रणष्टरूपं तदभून्महद् वनम्॥ १९॥
सा विह्वलाशोकलताप्रताना वनस्थली शोकलताप्रताना।
जाता दशास्यप्रमदावनस्य कपेर्बलाद्धि प्रमदावनस्य॥ २०॥
ततः स कृत्वा जगतीपतेर्महान् महद् व्यलीकं मनसो महात्मनः।
युयुत्सुरेको बहुभिर्महाबलैः श्रिया ज्वलंस्तोरणमाश्रितः कपिः॥ २१॥
इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे एकचत्वारिंशः सर्गः॥ ४१॥

Furious like the wind, Hanumān (son of the wind-god) of redoubtable valour, now forthwith proceeded to fell the trees with the great impetuosity of his thighs. (14) The valiant Hanumān then laid waste the aforesaid pleasance attached to the gynaeceum, (which was) resonant with the cries of birds in heat and full of trees and creepers of every variety. (15) With its trees uprooted and ponds stirred up (and rendered muddy) and the crests of its (pleasure-) hills crushed, that (pleasure-) grove presented an unsightly appearance. (16) With the shrieks of various birds, (the brinks of) its ponds demolished, its coppery shoots withered, and with the myriads of its trees and creepers dried up, that (pleasure-) grove did not look bright on that occasion, as though it had been destroyed by a wild fire. Those creepers (too) with their coverings (in the form of leaves) displaced looked like women with their robes in disarray. (17-18) With its arbours and picture-galleries destroyed, (tame) beasts of prey (such as tigers), deer and birds emitting cries of distress, its grottos and (other) structures demolished, that extensive grove presented the appearance of a ruin. (19) Through the violence of the monkey (Hanumān) the woody land of that pleasure-garden, which afforded shelter to the womenfolk of Rāvaṇa (the ten-headed monster) and which was distinguished by its clustors of sheking Aśoka creepers, (then) became a jumble of creepers which caused grief (to the lookers-on). (20) Having perpetrated something which was utterly displeasing to the mind of the high-minded ruler of the land (of Laṅkā), and eager to contend single-handed with a number of warriors endowed with extraordinary might, the great monkey (Hanumān) took up his position at the entrance (of the pleasance), blazing with martial glory. (21)

Thus ends Canto Forty-one in the Sundarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

द्विचत्वारिंशः सर्गः

Canto XLII

Perceiving the devastation of the royal pleasance at the hands of Hanumān, the ogresses keeping watch over Sītā asked her who he was. On Sītā's pleading her ignorance in the matter, some of them hurriedly seek the presence of Rāvaṇa and report the matter to him. Hanumān makes short work of a company of ogres known by the name of Kiṅkaras despatched by Rāvaṇa. Thereupon Rāvaṇa sends Prahasta's son to punish the intruder

ततः पक्षिनिनादेन वृक्षभङ्गस्वनेन च। बभूवुस्त्राससम्भ्रान्ताः सर्वे लङ्कानिवासिनः॥ १ ॥
विद्रुताश्च भयत्रस्ता विनेदुर्मृगपक्षिणः। रक्षसां च निमित्तानि क्रूराणि प्रतिपेदिरे॥ २ ॥
ततो गतायां निद्रायां राक्षस्यो विकृताननाः। तद् वनं ददृशुर्भग्नं तं च वीरं महाकपिम्॥ ३ ॥
स ता दृष्ट्वा महाबाहुर्महासत्त्वो महाबलः। चकार सुमहद्रूपं राक्षसीनां भयावहम्॥ ४ ॥
ततस्तु गिरिसंकाशमतिकायं महाबलम्। राक्षस्यो वानरं दृष्ट्वा पप्रच्छुर्जनकात्मजाम्॥ ५ ॥
कोऽयं कस्य कुतो वायं किंनिमित्तमिहागतः। कथं त्वया सहानेन संवादः कृत इत्युत॥ ६ ॥
आचक्ष्व नो विशालाक्षि मा भूत्ते सुभगे भयम्। संवादमसितापाङ्गि त्वया किं कृतवानयम्॥ ७ ॥
अथाब्रवीत् तदा साध्वी सीता सर्वाङ्गशोभना। रक्षसां कामरूपाणां विज्ञाने का गतिर्मम॥ ८ ॥
यूयमेवास्य जानीत योऽयं यद् वा करिष्यति। अहिरेव ह्यहेः पादान् विजानाति न संशयः॥ ९ ॥
अहमप्यतिभीतास्मि नैव जानामि को ह्ययम्। वेद्मि राक्षसमेवैनं कामरूपिणमागतम्॥ १० ॥

Thereupon all the denizens of Laṅkā got terror-stricken at the screaming of birds and the crash of falling trees. (1) Put to flight, being panic-stricken, beasts and birds began to scream. Nay, fierce portents made their appearance before the ogres. (2) Their sleep having consequently vanished, the ugly-faced ogresses found that grove devastated and saw that huge and gallant monkey (before them). (3) Beholding them, the mighty-armed Hanumān, who was endowed with extraordinary courage and might, assumed a gigantic form striking terror into the ogresses. (4) Seeing a colossal monkey looking like a mountain and endowed with extraordinary strength, the ogresses for their part forthwith questioned the daughter of Janaka as follows:— (5) "(Please) tell us, O large-eyed lady, who this creature is, whose messenger he is, whence and what for he has come and also wherefore talk was held by him with you. No fear need be entertained by you, O graceful lady! What conversation did he have with you, O lady with dark-cornered eyes?" (6-7) The virtuous Sītā, who was charming of every limb, then replied forthwith (as follows):— "What means can I have for acquiring correct knowledge about the ogres, who are capable of changing their form at will? (8) You alone ought to know who he is and what he is about. Indeed a serpent alone has true knowledge about the movements of a serpent: there is no doubt about it. (9) I too am exceedingly frightened and do not know at all who he really is. Of course I believe him to be an ogre able to change his form at will, arrived here." (10)

वैदेह्या वचनं श्रुत्वा राक्षस्यो विद्रुता द्रुतम् । स्थिताः काश्चिद्गताः काश्चिद् रावणाय निवेदितुम्॥ ११ ॥
रावणस्य समीपे तु राक्षस्यो विकृताननाः। विरूपं वानरं भीमं रावणाय न्यवेदिषुः॥ १२ ॥
अशोकवनिकामध्ये राजन् भीमवपुः कपिः। सीतया कृतसंवादस्तिष्ठत्यमितविक्रमः॥ १३ ॥
न च तं जानकी सीता हरिं हरिणलोचना। अस्माभिर्बहुधा पृष्टा निवेदयितुमिच्छति॥ १४ ॥
वासवस्य भवेद् दूतो दूतो वैश्रवणस्य वा। प्रेषितो वापि रामेण सीतान्वेषणकाङ्क्षया॥ १५ ॥
तेनैवाद्भुतरूपेण यत्तत्तव मनोहरम्। नानामृगगणाकीर्णं प्रमृष्टं प्रमदावनम्॥ १६ ॥
न तत्र कश्चिदुद्देशो यस्तेन न विनाशितः। यत्र सा जानकी देवी स तेन न विनाशितः॥ १७ ॥
जानकीरक्षणार्थं वा श्रमाद् वा नोपलक्ष्यते। अथवा कः श्रमस्तस्य सैव तेनाभिरक्षिता॥ १८ ॥
चारुपल्लवपत्राढ्यं यं सीता स्वयमास्थिता। प्रवृद्धः शिंशपावृक्षः स च तेनाभिरक्षितः॥ १९ ॥
तस्योग्ररूपस्योग्रं त्वं दण्डमाज्ञातुमर्हसि। सीता सम्भाषिता येन वनं तेन विनाशितम्॥ २० ॥
मनःपरिगृहीतां तां तव रक्षोगणेश्वर। कः सीतामभिभाषेत यो न स्यात् त्यक्तजीवितः॥ २१ ॥

Hearing the reply of Sītā (a princess of the Videha territory), the ogresses fled with all speed. Some (of them) remained rooted (there), while others left to report the matter to Rāvaṇa. (11) Arrived in the presence of Rāvaṇa, the ugly-faced ogresses for their part reported to Rāvaṇa the presence of a monstrous and redoubtable monkey (in the following words):—(12) "A monkey of terrible proportions and endowed with immense prowess stands, O king, in the heart of the Aśoka grove, having held a talk with Sītā. (13) Though questioned by us in many ways, Sītā, Janaka's daughter, whose eyes resemble those of a doe, however, does not wish to disclose the identity of the monkey. (14) He may be an emissary of Indra (the ruler of gods) or an envoy of Kubera (the god of riches) or he may have been dispatched even by Rāma with intent to have Sītā traced out. (15) By that very monkey of marvellous form has your soul-captivating pleasance, which was crowded with herds of beasts of every variety, has been laid waste. (16) There is not a single quarter in that pleasance, which has not been utterly devastated by him. That place (alone) where lives that godlike lady, Sītā (Janaka's daughter) has not been destroyed. (17) It is not definitely known whether he has spared it with a view to saving her or due to exhaustion. Or since exhaustion is unknown to him, Janaka's daughter has definitely been saved by him. (18) That fully developed Śiṁśapā tree too, which is rich in lovely foliage and in the shade of which Sītā herself remains ensconced has been spared by him.(19) You ought to enjoin some severe punishment on that monkey having a frightful form, by whom Sītā has been spoken to. By him (alone) has the grove been devastated. (20) Who would dare to talk with Sītā, who has been mentally accepted by you, save him who has given up (all) hope of survival, O ruler of ogre hordes?" (21)

राक्षसीनां वचः श्रुत्वा रावणो राक्षसेश्वरः। चितागि्नरिव जज्वाल कोपसंवर्तितेक्षणः॥ २२ ॥
तस्य क्रुद्धस्य नेत्राभ्यां प्रापतन्नश्रुबिन्दवः। दीप्ताभ्यामिव दीपाभ्यां सार्चिषः स्नेहविन्दवः॥ २३ ॥
आत्मनः सदृशान् वीरान् किंकरान्नाम राक्षसान् । व्यादिदेश महातेजा निग्रहार्थं हनूमतः॥ २४ ॥
तेषामशीतिसाहस्त्रं किंकराणां तरस्विनाम्। निर्ययुर्भवनात् तस्मात् कूटमुद्गरपाणयः॥ २५ ॥
महोदरा महादंष्ट्रा घोररूपा महाबलाः। युद्धाभिमनसः सर्वे हनूमद्ग्रहणोन्मुखाः॥ २६ ॥
ते कपिं तं समासाद्य तोरणस्थमवस्थितम्। अभिपेतुर्महावेगाः पतंगा इव पावकम्॥ २७ ॥
ते गदाभिर्विचित्राभिः परिघैः काञ्चनाङ्गदैः। आजग्मुर्वानरश्रेष्ठं शरैरादित्यसंनिभैः॥ २८ ॥
मुद्गरैः पट्टिशैः शूलैः प्रासतोमरपाणयः। परिवार्य हनूमन्तं सहसा तस्थुरग्रतः॥ २९ ॥

Hearing the report of the ogresses, Rāvaṇa, the lord of ogres, flared up like a funeral fire, his eyes rolling rapidly through rage. (22) From his eyes, angry as he was, trickled down tear-drops like burning drops of oil from a pair of kindled lights.(23) Rāvaṇa (who was endowed with extraordinary energy) ordered in particular valiant ogres, Kiṅkaras by name, who vied with himself, to capture Hanūmān. (24) Of the aforesaid energetic Kiṅkaras, eighty thousand sallied forth from that palace, iron mallets and clubs in hand. (25) They were all big-bellied, had large teeth and a terrible form, were endowed with extraordinary might, inclined to fighting and eager to lay hold on Hanūmān. (26) Duly approaching the aforesaid monkey, who was stationed on the archway, ready to fight, they darted at him with great vehemence like moths rushing towards a flame. (27) They assailed Hanumān (the foremost of monkeys) with maces of different kinds, iron bludgeons plated with gold at the head and arrows shining brightly as the sun. (28) Surrounding Hanūmān, the Kiṅkaras—who were equipped with clubs, sharp-edged spears and iron pikes and who carried lances and javelins in their hands—stood all of a sudden in front of him. (29)

हनूमानपि तेजस्वी श्रीमान् पर्वतसंनिभः। क्षितावाविद्ध्य लाङ्गूलं ननाद च महाध्वनिम्॥ ३० ॥
स भूत्वा तु महाकायो हनूमान् मारुतात्मजः। पुच्छमास्फोटयामास लङ्कां शब्देन पूरयन्॥ ३१ ॥
तस्यास्फोटितशब्देन महता चानुनादिना। पेतुर्विहंगा गगनादुच्चैश्चेदमघोषयत्॥ ३२ ॥
जयत्यतिबलो रामो लक्ष्मणश्च महाबलः। राजा जयति सुग्रीवो राघवेणाभिपालितः॥ ३३ ॥
दासोऽहं कोसलेन्द्रस्य रामस्याक्लिष्टकर्मणः। हनूमाञ्शत्रुसैन्यानां निहन्ता मारुतात्मजः॥ ३४॥
न रावणसहस्रं मे युद्धे प्रतिबलं भवेत्। शिलाभिश्च प्रहरतः पादपैश्च सहस्रशः॥ ३५ ॥
अर्दयित्वा पुरीं लङ्कामभिवाद्य च मैथिलीम्। समृद्धार्थो गमिष्यामि मिषतां सर्वरक्षसाम्॥ ३६ ॥

Lashing his tail at the ground, the glorious Hanūmān too, who was full of energy and looked like a mountain, uttered a loud cry. (30) Assuming a gigantic form, the celebrated Hanūmān, sprung from the loins of the wind-god, waved his tail to and fro, filling Laṅkā with its sound. (31) At the loud and resonant sound of the swishing of his tail birds fell from the air and he proclaimed in a loud voice:—(32)"Victorious is Śrī Rāma, who is possessed of surpassing strength and Lakṣmaṇa, who is endowed with extraordinary might. Victorious (too) is King Sugrīva, protected on all sides by Śrī Rāma (a scion of Raghu).(33) I, Hanūmān, sprung from the loins of the wind-god, and the destroyer of hostile armies, am a servant of Śrī Rāma of unwearied action, the lord of Kosala. (34) Not (even) a thousand of Rāvaṇas can stand my might in combat, (even) as I assail them with a myriad rocks and trees. (35) Destroying the city of Laṅkā and greeting Sītā (the princess of Mithilā), I shall return fully accomplished of purpose, while all the ogres stand looking on." (36)

तस्य संनादशब्देन तेऽभवन् भयशङ्किताः। ददृशुश्च हनूमन्तं संध्यामेघमिवोन्नतम्॥ ३७ ॥
स्वामिसंदेशनिःशङ्कास्ततस्ते राक्षसाः कपिम्। चित्रैः प्रहरणैर्भीमैरभिपेतुस्ततस्ततः॥ ३८ ॥
स तैः परिवृतः शूरैः सर्वतः स महाबलः। आससादायसं भीमं परिघं तोरणाश्रितम्॥ ३९ ॥
स तं परिघमादाय जघान रजनीचरान्। सपन्नगमिवादाय स्फुरन्तं विनतासुतः॥ ४० ॥
विचचाराम्बरे वीरः परिगृह्य च मारुतिः। सूदयामास वज्रेण दैत्यानिव सहस्रदृक्॥ ४१ ॥
स हत्वा राक्षसान् वीरः किंकरान् मारुतात्मजः। युद्धाकाङ्क्षी महावीरस्तोरणं समवस्थितः॥ ४२ ॥
ततस्तस्माद् भयान्मुक्ताः कतिचित्तत्र राक्षसाः। निहतान् किंकरान् सर्वान् रावणाय न्यवेदयन्॥ ४३ ॥
स राक्षसानां निहतं महाबलं निशम्य राजा परिवृत्तलोचनः।
समादिदेशाप्रतिमं पराक्रमे प्रहस्तपुत्रं समरे सुदुर्जयम्॥ ४४ ॥
इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे द्विचत्वारिंशः सर्गः॥ ४२ ॥

The Kiṅkaras were stricken with fear at his roar and beheld Hanūmān standing aloft as an evening cloud.(37) Rid of (all) doubt (as to who he was) by the mention of his master, those ogres thereupon attacked him from every side with various dreadful weapons. (38) Surrounded by those valiant ogres from all sides, the celebrated Hanumān, who was endowed with extraordinary might, seized a formidable iron bar lying at the archway. (39)

Laying hold on that bar, he struck the rangers of the night (even) as Garuḍa (son of Vinatā) would, carrying a struggling serpent. (40) Nay, grasping the bar tightly, the gallant Hanūmān (son of the wind-god) ranged through the air and began to destroy the ogres even as Indra (the god with a thousand eyes) did the Daityas (sons of Diti) with his thunderbolt. (41) Having made short work of the ogres known by the (collective) name of Kiṅkaras, the aforesaid valiant Hanūmān (sprung from the loins of the wind-god) who was an eminent hero, stood rooted at the gate thirsting for combat.(42) Immune from that fear (being at a considerable distance from Hanumān), a few ogres, who had survived there, spoke to Rāvaṇa of all the Kiṅkaras having been disposed of. (43) Hearing of the large army of ogres having been wiped out, King Rāvaṇa whose eyes began to roll repidly (through rage), duly commanded Jambumālī (son of Prahasta), who was unequalled in prowess and was most difficult to conquer in battle. (44)

Thus ends Canto Forty-two in the Sundarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

त्रिचत्वारिंशः सर्गः

Canto XLIII

Having disposed of the Kiṅkaras dispatched by Rāvaṇa and making up his mind to demolish the sanctuary sacred to the guardian deity of ogres, Hanumān climbs it up and, killing the guards posted there, exhibits his prowess by uttering the name of Śrī Rāma in a thundering voice. Nay, uprooting a pillar of the sanctuary, he brandishes it and burns the sanctuary with the fire produced thereby

ततः स किंकरान् हत्वा हनूमान् ध्यानमास्थितः। वनं भग्नं मया चैत्यप्रासादो न विनाशितः॥ १॥
तस्मात् प्रासादमद्यैवमिमं विध्वंसयाम्यहम्। इति संचिन्त्य हनुमान् मनसा दर्शयन् बलम्॥ २॥
चैत्यप्रासादमुत्प्लुत्य मेरुशृङ्गमिवोन्नतम्। आरुरोह हरिश्रेष्ठो हनूमान् मारुतात्मजः॥ ३॥
आरुह्य गिरिसंकाशं प्रासादं हरियूथपः। बभौ स सुमहातेजाः प्रतिसूर्य इवोदितः॥ ४॥
समप्रधृष्य तु दुर्धर्षश्चैत्यप्रासादमुन्नतम्। हनूमान् प्रज्वलँल्लक्ष्म्या पारियात्रोपमोऽभवत्॥ ५॥
स भूत्वा सुमहाकायः प्रभावान्मारुतात्मजः। धृष्टमास्फोटयामास लङ्कां शब्देन पूरयन्॥ ६॥
तस्यास्फोटितशब्देन महता श्रोत्रघातिना। पेतुर्विहंगमास्तत्र चैत्यपालाश्च मोहिताः॥ ७॥

Having killed the Kiṅkaras, the celebrated Hanūmān then thought to himself:—"The grove has been devastated by me, but the edifice of the sanctuary (sacred to the guardian deity of the ogres) has not been demolished."(1) Hanumān (therefore) stood revolving in his mind as follows:— "Exhibiting my strength, I shall therefore, likewise destroy this edifice today."(2) Taking a leap, Hanūmān, sprung from the loins of the wind-god, the foremost of monkeys, climbed up the edifice of the sanctuary, which was high as a peak of Mount Meru. (3) Climbing up the edifice, which closely resembled a mountain, that leader of monkey hordes, who was endowed with extraordinary effulgence, looked like a second sun just risen.(4) Blazing with glory on having assailed that lofty edifice of the sanctuary, Hanūmān for his part, who was difficult to challenge, shone like the Pāriyātra mountain (one of the seven principal mountains of India). (5) Assuming immense proportions by dint of his glory, Hanumān, sprung from the loins of the wind-god, boldly began to demolish the sanctuary filling Laṅkā with the crash. (6) At the loud and deafening sound of his act of demolition the birds as well as the guards of the sanctuary toppled down senseless on that spot.(7)

अस्त्रविज्जयतां रामो लक्ष्मणश्च महाबलः। राजा जयति सुग्रीवो राघवेणाभिपालितः॥ ८ ॥
दासोऽहं कोसलेन्द्रस्य रामस्याक्लिष्टकर्मणः। हनूमाञ्शत्रुसैन्यानां निहन्ता मारुतात्मजः॥ ९ ॥
न रावणसहस्त्रं मे युद्धे प्रतिबलं भवेत्। शिलाभिश्च प्रहरतः पादपैश्च सहस्त्रशः॥ १०॥
धर्षयित्वा पुरीं लङ्कामभिवाद्य च मैथिलीम्। समृद्धार्थो गमिष्यामि मिषतां सर्वरक्षसाम्॥ ११॥
एवमुक्त्वा महाकायश्चैत्यस्थो हरियूथपः। ननाद भीमनिर्ह्रादो रक्षसां जनयन् भयम्॥ १२॥
तेन नादेन महता चैत्यपालाः शतं ययुः। गृहीत्वा विविधानस्त्रान् प्रासान् खड्गान् परश्वधान्॥ १३॥
विसृजन्तो महाकाया मारुतिं पर्यवारयन्। ते गदाभिर्विचित्राभिः परिघैः काञ्चनाङ्गदैः॥ १४॥
आजग्मुर्वानरश्रेष्ठं बाणैश्चादित्यसंनिभैः। आवर्त इव गङ्गायास्तोयस्य विपुलो महान्॥ १५॥
परिक्षिप्य हरिश्रेष्ठं स बभौ रक्षसां गणः।

"May Śrī Rāma, skilled in the use of missiles, be eminently victorious, as well as Lakṣmaṇa, endowed with extraordinary might. Triumphant is King Sugrīva, protected on all sides by Śrī Rāma (a scion of Raghu). (8) I, Hanūmān, sprung from the loins of the wind-god, and destroyer of hostile armies, am a servant of Śrī Rāma of unwearied action, the lord of Kosala. (9) Not (even) a thousand of Rāvaṇas can stand my might in combat, (even) as I assail them with a myriad rocks and trees. (10) Destroying the city of Laṅkā and greeting Sītā (the princess of Mithilā), I shall return fully accomplished of purpose, while all the ogres stand looking on." (11) Having shouted thus while standing on the sanctuary, the colossal Hanumān (a leader of the monkey hordes) emitted a terrible thunderlike roar, causing terror to the ogres. (12) Impelled by that great noise, a hundred gigantic guards posted at the sanctuary sallied forth seizing missiles of every description, as well as spears, swords and axes, and discharging them, surrounded Hanumān (son of the wind-god) from all sides. Armed with weird maces, iron clubs plated with gold and arrows shining brightly as the sun, they approached Hanumān (the foremost of monkeys). Surrounding Hanumān (the foremost of monkeys), that host of ogres looked like a mighty and extensive whirlpool in the stream of the Gaṅgā.

ततो वातात्मजः क्रुद्धो भीमरूपं समास्थितः॥ १६॥
प्रासादस्य महांस्तस्य स्तम्भं हेमपरिष्कृतम्। उत्पाटयित्वा वेगेन हनूमान् मारुतात्मजः॥ १७॥
ततस्तं भ्रामयामास शतधारं महाबलः। तत्र चाग्निः समभवत् प्रासादश्चाप्यदह्यत॥ १८॥
दह्यमानं ततो दृष्ट्वा प्रासादं हरियूथपः। स राक्षसशतं हत्वा वज्रेणेन्द्र इवासुरान्॥ १९॥
अन्तरिक्षस्थितः श्रीमानिदं वचनमब्रवीत्।

The infuriated Hanumān (sprung from the loins of the wind-god) thereupon took on a terrible aspect. Tearing up with impetuosity a pillar—decked with gold, and bristling with a hundred edges—of that edifice, the great Hanūmān, sprung from the loins of the wind-god, and endowed with extraordinary might, then began to spin it round, so that fire was generated from it (due to its attrition with other pillars) and the edifice was set ablaze (with it). (13—18) Having dispatched (all) the hundred ogres (posted there) by means of that pillar, (even) as Indra got rid of demons with his thunderbolt, and on seeing that monument in flames, that glorious leader of monkey hordes then proclaimed as follows, standing in space (all the while):—

मादृशानां सहस्त्राणि विसृष्टानि महात्मनाम्॥ २०॥
बलिनां वानरेन्द्राणां सुग्रीववशवर्तिनाम्। अटन्ति वसुधां कृत्स्नां वयमन्ये च वानराः॥ २१॥
दशनागबलाः केचित् केचिद् दशगुणोत्तराः। केचिन्नागसहस्त्रस्य बभूवुस्तुल्यविक्रमाः॥ २२॥
सन्ति चौघबलाः केचित् सन्ति वायुबलोपमाः। अप्रमेयबलाः केचित् तत्रासन् हरियूथपाः॥ २३॥

ईदृग्विधैस्तु हरिभिर्वृतो दन्तनखायुधैः। शतैः शतसहस्रैश्च कोटिभिश्चायुतैरपि॥ २४॥
आगमिष्यति सुग्रीवः सर्वेषां वो निषूदनः।
नेयमस्ति पुरी लङ्का न यूयं न च रावणः। यस्य त्विक्ष्वाकुवीरेण बद्धं वैरं महात्मना॥ २५॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे त्रिचत्वारिंशः सर्गः॥ ४३॥

"Thousands of colossal and mighty leaders of monkeys, resembling me and amenable to the control of Sugrīva, have been dispatched (in all directions). We as well as other monkeys are scouring the entire globe. (19—21) Some (of them) are endowed with the strength of ten elephants, others are ten times as strong as the former, while (still) others are equal in prowess to a thousand elephants. (22) Some leaders of monkey hordes out of them are endowed with the strenght of a flood, while others are as strong as the wind, while (still) others possess a strength beyond measure. (23) Surrounded by hundreds, nay, myriads, lakhs and even crores of such monkeys, Sugrīva, who is capable of destroying you all, will come (here soon). Neither will this city of Laṅkā endure nor you (ogres) nor again Rāvaṇa, by whom enmity has actually been contracted with the high-souled Śrī Rāma (the hero of the House of Ikṣwāku)." (24-25)

Thus ends Canto Forty-three in the Sundarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

चतुश्चत्वारिंशः सर्गः

Canto XLIV

Dispatched by Rāvaṇa to capture Hanumān, Jambumālī is killed in battle by the former.

संदिष्टो राक्षसेन्द्रेण प्रहस्तस्य सुतो बली। जम्बुमाली महादंष्ट्रो निर्जगाम धनुर्धरः॥ १॥
रक्तमाल्याम्बरधरः स्रग्वी रुचिरकुण्डलः। महान् विवृत्तनयनश्चण्डः समरदुर्जयः॥ २॥
धनुः शक्रधनुःप्रख्यं महद् रुचिरसायकम्। विस्फारयाणो वेगेन वज्राशनिसमस्वनम्॥ ३॥
तस्य विस्फारघोषेण धनुषो महता दिशः। प्रदिशश्च नभश्चैव सहसा समपूर्यत॥ ४॥
रथेन खरयुक्तेन तमागतमुदीक्ष्य सः। हनूमान् वेगसम्पन्नो जहर्ष च ननाद च॥ ५॥
तं तोरणविटङ्कस्थं हनूमन्तं महाकपिम्। जम्बुमाली महातेजा विव्याध निशितैः शरैः॥ ६॥
अर्धचन्द्रेण वदने शिरस्येकेन कर्णिना। बाह्वोर्विव्याध नाराचैर्दशभिस्तु कपीश्वरम्॥ ७॥
तस्य तच्छुशुभे ताम्रं शरेणाभिहतं मुखम्। शरदीवाम्बुजं फुल्लं विद्धं भास्कररश्मिना॥ ८॥
तत्तस्य रक्तं रक्तेन रञ्जितं शुशुभे मुखम्। यथाऽऽकाशे महापद्मं सिक्तं काञ्चनबिन्दुभिः॥ ९॥

Commanded by Rāvaṇa (the lord of ogres), Jambumālī, the eminent, mighty and ferocious son of Prahasta, who had large teeth, carried a bow and was difficult to conquer in battle, sallied forth clad in crimson and adorned with a garland of red flowers, a chaplet and brilliant earrings, and stretching with impetuosity his large bow, which resembled a rain-bow, was furnished with shining arrows and which (when twanged) produced a sound like that of thunder and that accompanying a stroke of lightning, his eyes rolling (through anger). (1—3) (All) the (four) quarters as well as the intermediate points as also the sky got filled all of a sudden with the sonorous twang of that bow. (4) Observing him arrived in a chariot drawn by donkeys, the celebrated Hanūmān, who was full of vigour, rejoiced and roared too. (5) Jambumālī, who was endowed with extraordinary energy, pierced with sharpened arrows that great monkey, Hanūmān, standing on the top of the archway. (6) He for his part hit Hanumān (the leader of monkeys) in the mouth with an arrow with a crescent-shaped head, on the head with a single barbed shaft and in the arms with ten steel arrows. (7) Pierced with an arrow, his well-known coppery countenance looked charming like a blown (red) lotus lit by a sunbeam in autumn. (8) Stained with blood, that ruddy face of his looked splendid like a large (red) lotus in the sky, sprinkled with drops of honey of a red Aśoka flower. (9)

चुकोप बाणाभिहतो राक्षसस्य महाकपिः। ततः पार्श्वेऽतिविपुलां ददर्श महतीं शिलाम्॥ १०॥
तरसा तां समुत्पाट्य चिक्षेप जववद् बली। तां शरैर्दशभिः क्रुद्धस्ताडयामास राक्षसः॥ ११॥
विपन्नं कर्म तद् दृष्ट्वा हनूमांश्चण्डविक्रमः। सालं विपुलमुत्पाट्य भ्रामयामास वीर्यवान्॥ १२॥
भ्रामयन्तं कपिं दृष्ट्वा सालवृक्षं महाबलम्। चिक्षेप सुबहून् बाणाञ्जम्बुमाली महाबलः॥ १३॥
सालं चतुर्भिश्चिच्छेद वानरं पञ्चभिर्भुजे। उरस्येकेन बाणेन दशभिस्तु स्तनान्तरे॥ १४॥
स शरैः पूरिततनुः क्रोधेन महता वृतः। तमेव परिघं गृह्य भ्रामयामास वेगितः॥ १५॥
अतिवेगोऽतिवेगेन भ्रामयित्वा बलोत्कटः। परिघं पातयामास जम्बुमालेर्महोरसि॥ १६॥
तस्य चैव शिरो नास्ति न बाहू जानुनी न च। न धनुर्न रथो नाश्वास्तत्रादृश्यन्त नेषवः॥ १७॥
स हतस्तरसा तेन जम्बुमाली महारथः। पपात निहतो भूमौ चूर्णिताङ्ग इव द्रुमः॥ १८॥
जम्बुमालिं सुनिहतं किंकरांश्च महाबलान्। चुक्रोध रावणः श्रुत्वा क्रोधसंरक्तलोचनः॥ १९॥
स रोषसंवर्तिततामलोचनः प्रहस्तपुत्रे निहते महाबले।
अमात्यपुत्रानतिवीर्यविक्रमान् समादिदेशाशु निशाचरेश्वरः॥ २०॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे चतुश्चत्वारिंशः सर्गः॥ ४४॥

Wounded by the shafts of the ogre, the great monkey waxed wroth. Presently he sighted by his side a big rock of immense proportions. (10) Tearing it up with impetuosity, the mighty monkey hurled it with vehemence. Full of rage the ogre broke it asunder with ten arrows. (11) Uprooting a huge sal tree on seeing the aforesaid feat brought to nought, the powerful Hanumān, who was endowed with terrible prowess, began to whirl it. (12) Perceiving the monkey, who was endowed with extraordinary might, spinning the sal tree, the highly powerful Jambumālī let loose numerous shafts. (13) He rent the sal asunder with four arrows and pierced the monkey in his arms with five others, in the chest with a further dart and between the breasts with ten more. (14) Seizing the same iron club (which he had made use of in the very first instance), Hanumān, whose body was covered with darts and who was (now) overcome with violent anger, spun it with impetuosity. (15) Whirling the club with extreme velocity, full of great impetuosity as he was, Hanumān (who was superior in strength) directed it against the broad chest of Jambumālī. (16) Neither could his head be discerned any more nor his arms nor his knees nor his bow nor his chariot nor the donkeys (yoked to it) nor the arrows (placed in his quiver). (17) Struck with violence by that club, Jambumālī, who was an eminent car-warrior, dropped dead to the ground like a tree with its boughs and trunk etc., smashed. (18) Rāvaṇa waxed wroth on hearing of Jambumāli as well as of the Kiṅkaras, who were endowed with extraordinary might, having been easily killed, his eyes blood-shot through anger. (19) On Jambumālī (son of Prahasta), who was endowed with extraordinary might, having been killed, the notorious Rāvaṇa (the lord of ogres), whose coppery eyes began to roll rapidly through anger promptly commanded the sons of his chief minister, who were endowed with surpassing virility and prowess, to march (against Hanumān). (20)

Thus ends Canto Forty-four in the Sundarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

* * *

पञ्चचत्वारिंशः सर्गः

Canto XLV

Having made short work of the seven sons of Rāvaṇa's chief minister too, Hanumān climbs up the archway again and takes up his position there

ततस्ते राक्षसेन्द्रेण चोदिता मन्त्रिणः सुताः। निर्ययुर्भवनात् तस्मात् सप्त सप्तार्चिवर्चसः॥ १॥
महद्बलपरीवारा धनुष्मन्तो महाबलाः। कृतास्त्रास्त्रविदां श्रेष्ठाः परस्परजयैषिणः॥ २॥
हेमजालपरिक्षिप्तैर्ध्वजवद्भिः पताकिभिः। तोयदस्वननिर्घोषैर्वाजियुक्तैर्महारथैः॥ ३॥
तप्तकाञ्चनचित्राणि चापान्यमितविक्रमाः। विस्फारयन्तः संहृष्टास्तडिद्वन्त इवाम्बुदाः॥ ४॥
जनन्यस्तास्ततस्तेषां विदित्वा किंकरान् हतान्। बभूवुः शोकसम्भ्रान्ताः सबान्धवसुहृज्जनाः॥ ५॥
ते परस्परसंघर्षात् तप्तकाञ्चनभूषणाः। अभिपेतुर्हनूमन्तं तोरणस्थमवस्थितम्॥ ६॥
सृजन्तो बाणवृष्टिं ते रथगर्जितनिःस्वनाः। प्रावृट्काल इवाम्भोदा विचेरुर्नैर्ऋताम्बुदाः॥ ७॥
अवकीर्णस्ततस्ताभिर्हनूमाञ्शरवृष्टिभिः। अभवत् संवृताकारः शैलराडिव वृष्टिभिः॥ ८॥

Commanded by Rāvaṇa (the ruler of ogres), the aforesaid seven sons of his chief minister—who were splendid as fire—were followed by a large army, were armed with bows and endowed with extraordinary might and immeasurable prowess, and were the foremost of those trained in the science of arms and skilled in the use of missiles and were eager to excel one another (in fighting), sallied forth, highly delighted, from that palace (of Rāvaṇa) in large chariots which were yoked to horses, were overlaid with a protective armour of gold, were surmounted by banners and decorated with smaller flags and which made a rattling sound resembling a peal of thunder—stretching their bows inlaid with refined gold and (as such) looking like clouds accompanied by flashes of lightning. (1—4) Coming to know of the Kiṅkaras having been killed, their notorious mothers alongwith their near and dear ones got bewildered through grief. (5) Vying with one another (to take the lead), the chief minister's sons, who were decked with ornaments of refined gold, rushed on Hanūmān, who stood on the archway motionless.(6) Discharging a hail of shafts like (watery) clouds during the monsoon, the aforesaid cloud in the shape of ogres rambled about, emitting a sound like a clap of thunder in the shape of the rattling of their chariots. (7) Covered by those showers of shafts, Hanūmān became invisible even as a king of mountains is obscured by (incessant) showers. (8)

स शरान् वञ्चयामास तेषामाशुचरः कपिः। रथवेगांश्च वीराणां विचरन् विमलेऽम्बरे॥ ९॥
स तैः क्रीडन् धनुष्मद्भिर्व्योम्नि वीरः प्रकाशते। धनुष्मद्भिर्यथा मेघैर्मारुतः प्रभुरम्बरे॥ १०॥
स कृत्वा निनदं घोरं त्रासयंस्तां महाचमूम्। चकार हनुमान् वेगं तेषु रक्षस्सु वीर्यवान्॥ ११॥
तलेनाभिहनत् कांश्चित् पादैः कांश्चित् परंतपः। मुष्टिभिश्चाहनत् कांश्चिन्नखैः कांश्चिद् व्यदारयत्॥ १२॥
प्रममाथोरसा कांश्चिदूरुभ्यामपरानपि। केचित् तस्यैव नादेन तत्रैव पतिता भुवि॥ १३॥
ततस्तेष्ववपन्नेषु भूमौ निपतितेषु च। तत्सैन्यमगमत् सर्वं दिशो दश भयार्दितम्॥ १४॥
विनेदुर्विस्वरं नागा निपेतुर्भुवि वाजिनः। भग्ननीडध्वजच्छत्रैर्भूश्च कीर्णाभवद् रथैः॥ १५॥
स्रवता रुधिरेणाथ स्रवन्त्यो दर्शिताः पथि। विविधैश्च स्वनैर्लङ्का ननाद विकृतं तदा॥ १६॥
स तान् प्रवृद्धान् विनिहत्य राक्षसान् महाबलश्चण्डपराक्रमः कपिः।
युयुत्सुरन्यैः पुनरेव राक्षसैस्तदेव वीरोऽभिजगाम तोरणम्॥ १७॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे पञ्चचत्वारिंशः सर्गः॥ ४५॥

Wheeling about in the cloudless sky, that swift-footed monkey eluded the shafts of those heroic ogres as well as the onrush of their chariots.(9) Sporting in the air with those

warriors, each armed with a bow, the hero shone like the powerful wind-god playing in the heavens with clouds accompanied by rainbows. (10) Emitting a terrible roar and striking terror into that large army, the powerful Hanūmān rushed on those ogres. (11) Hanumān (the scourge of his enemies) struck down some with the palm of his hand, and some more with his feet. He hit others with his fists and tore still others with his nails. (12) He crushed some with his chest and others against his thighs, while others fell to the ground on the very spot where they stood, simply at the roar of Hanumān. (13) The said sons of Rāvaṇa's chief minister having been got rid of and fallen on the ground, that army fled in all the ten directions, stricken with fear. (14) Elephants trumpeted dissonantly, horses fell to the ground and the earth was strewn with chariots which had their seats, ensigns and canopies shattered.(15) Rivers were presented to the view by blood flowing on the way. Nay, Laṅkā seemed to shriek wild due to various cries (uttered by its denizens). (16) Having disposed of those arrogant ogres, the heroic monkey, Hanumān, who was endowed with extraordinary might and terrible prowess, sought once more the same archway, eager to give battle to other ogres.(17)

Thus ends Canto Forty-five in the Sundarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

षट्चत्वारिंशः सर्गः

Canto XLVI

Having killed five more generals dispatched by Rāvaṇa, Hanumān returns again to the archway of the Aśoka grove

हतान् मन्त्रिसुतान् बुद्ध्वा वानरेण महात्मना । रावणः संवृताकारश्चकार मतिमुत्तमाम् ॥ १ ॥
स विरूपाक्षयूपाक्षौ दुर्धरं चैव राक्षसम् । प्रघसं भासकर्णं च पञ्च सेनाग्रनायकान् ॥ २ ॥
संदिदेश दशग्रीवो वीरान् नयविशारदान् । हनूमद्ग्रहणेऽव्यग्रान् वायुवेगसमान् युधि ॥ ३ ॥
यात सेनाग्रगाः सर्वे महाबलपरिग्रहाः । सवाजिरथमातङ्गाः स कपिः शास्यतामिति ॥ ४ ॥
यत्तैश्च खलु भाव्यं स्यात् तमासाद्य वनालयम् । कर्म चापि समाधेयं देशकालाविरोधितम् ॥ ५ ॥
न ह्यहं तं कपिं मन्ये कर्मणा प्रति तर्कयन् । सर्वथा तन्महद् भूतं महाबलपरिग्रहम् ॥ ६ ॥
वानरोऽयमिति ज्ञात्वा नहि शुद्ध्यति मे. मनः । नैवाहं तं कपिं मन्ये यथेयं प्रस्तुता कथा ॥ ७ ॥

Coming to know of his chief minister's sons having been killed by the colossal monkey, Rāvaṇa, who had (cleverly) concealed the expression of his face (giving a clue to the disposition of his mind), formed an excellent resolution (to renew his efforts to tame the monkey). (1) That ten-headed monster commanded five leading generals of his army, viz., Virūpākṣa and Yūpākṣa as well as the ogre Durdhara, Praghasa and Bhāsakarṇa—who were valiant, (nay) past masters in strategy and imperturbable and approached the speed of the wind on the field of battle—to take Hanūmān captive. (2-3) "March you all, O generals, taking a large army (with you) and accompanied by horses, chariots and elephants and let that monkey be punished. (4) Approaching that monkey (lit., a denizen of the forest), you must surely remain alert and action should be taken by you, which is not out of harmony with time and place. (5) Judging him by his actions, I surely do not account him a monkey. At all events he must be some great being endowed with extraordinary might. (6) My mind is surely not satisfied on believing that he is a monkey. I certainly do not account him a monkey as this story which is told about him shows.(7)

भवेदिन्द्रेण वा सृष्टमस्मदर्थं तपोबलात् । सनागयक्षगन्धर्वदेवासुरमहर्षयः ॥ ८ ॥
युष्माभिः प्रहितैः सर्वैर्मया सह विनिर्जिताः । तैरवश्यं विधातव्यं व्यलीकं किंचिदेव नः ॥ ९ ॥

तदेव नात्र संदेहः प्रसह्य परिगृह्यताम्। यात सेनाग्रगाः सर्वे महाबलपरिग्रहाः॥१०॥
सवाजिरथमातङ्गाः स कपिः शास्यतामिति। नावमन्यो भवद्भिश्च कपिर्धीरपराक्रमः॥११॥
दृष्टा हि हरयः पूर्वे मया विपुलविक्रमाः। वाली च सह सुग्रीवो जाम्बवांश्च महाबलः॥१२॥
नीलः सेनापतिश्चैव ये चान्ये द्विविदादयः। नैव तेषां गतिर्भीमा न तेजो न पराक्रमः॥१३॥
न मतिर्न बलोत्साहो न रूपपरिकल्पनम्। महत्सत्त्वमिदं ज्ञेयं कपिरूपं व्यवस्थितम्॥१४॥
प्रयत्नं महदास्थाय क्रियतामस्य निग्रहः। कामं लोकास्त्रयः सेन्द्राः ससुरासुरमानवाः॥१५॥
भवतामग्रतः स्थातुं न पर्याप्ता रणाजिरे। तथापि तु नयज्ञेन जयमाकाङ्क्षता रणे॥१६॥
आत्मा रक्ष्यः प्रयत्नेन युद्धसिद्धिर्हि चञ्चला।

"He may be some creature evolved for our sake by Indra (the ruler of gods) by virtue of his askesis. Gods, demons and eminent Ṛṣis alongwith Nāgas, Yakṣas and Gandharvas were utterly vanquished by you all together dispatched I, who were by me. Something unpleasant to us needs must be done by them. (8-9) It is precisely some such being: there is no doubt about it. He must be taken captive by force. March you all, O generals, taking a large army (with you) and accompanied by horses, chariots and elephants. Let that monkey be chastised. Nay, the monkey, who is endowed with steady prowess, should not be disregarded by you. (10-11) Monkeys of immense prowess have been actually seen by me in the past, viz., Vālī alongwith Sugrīva, as well as Jāmbavān (the bear), who is endowed with extraordinary might, as also General Nīla and others such as Dwivida. Their capacity to leap (however) is not so tremendous nor energy nor prowess nor intellect nor strength and vigour nor ability to assume (different) forms (at will). He should be concluded to be some mighty creature drawn up in the form of a monkey. (12—14) Putting forth extraordinary effort, let him be taken captive. Even though (all) the three worlds (heaven, earth and the intermediate region) including Indra (the ruler of the three worlds) as well as gods, demons and human beings are not able to stand before you on the field of battle. Nevertheless one's own self must at all events be zealously protected by one who knows how to behave prudently and seeks to triumph in combat; for success is battle in uncertain indeed."

ते स्वामिवचनं सर्वे प्रतिगृह्य महौजसः॥१७॥
समुत्पेतुर्महावेगा हुताशसमतेजसः। रथैश्च मत्तैर्नागैश्च वाजिभिश्च महाजवैः॥१८॥
शस्त्रैश्च विविधैस्तीक्ष्णैः सर्वैश्चोपहिता बलैः। ततस्तु ददृशुर्वीरा दीप्यमानं महाकपिम्॥१९॥
रश्मिमन्तमिवोद्यन्तं स्वतेजोरश्मिमालिनम्। तोरणस्थं महावेगं महासत्त्वं महाबलम्॥२०॥
महामतिं महोत्साहं महाकायं महाभुजम्। तं समीक्ष्यैव ते सर्वे दिक्षु सर्वास्ववस्थिताः॥२१॥
तैस्तैः प्रहरणैर्भीमैरभिपेतुस्ततस्ततः।
तस्य पञ्चायसास्तीक्ष्णाः सिताः पीतमुखाः शराः। शिरस्युत्पलपत्राभा दुर्धरेण निपातिताः॥२२॥

Bowing to the command of their master, all the generals, who were endowed with extraordinary energy and agility and equipped with sharp weapons of every kind and followed by all kinds of forces, and who were effulgent as fire, sallied forth in chariots as well as on (the back of) elephants in rut and horses of extraordinary swiftness. Thereupon the heroes for their part caught sight of the great monkey (Hanumān), who was endowed with extraordinary agility, extraordinary courage, extraordinary strength, extraordinary intelligence, extraordinary ardour, a gigantic body and mighty-arms, and who was blazing like the rising sun, encircled as he was by the rays of his glory. Immediately on perceiving him they all, who were stationed in all quarters, assailed him with their dreadful weapons of every description from every side. Five sharp and white (polished) steel shafts with yellow (golden) tips were dug into his head by Durdhara and shone like petals of lilies (causing no more pain to him than lilies). (15—22)

स तैः पञ्चभिराविद्धः शरैः शिरसि वानरः। उत्पपात नदन् व्योम्नि दिशो दश विनादयन्॥ २३॥
ततस्तु दुर्धरो वीरः सरथः सज्जकार्मुकः। किरञ्शरशतैर्नैकैरभिपेदे महाबलः॥ २४॥
स कपिर्वारयामास तं व्योम्नि शरवर्षिणम्। वृष्टिमन्तं पयोदान्ते पयोदमिव मारुतः॥ २५॥
अर्द्यमानस्ततस्तेन दुर्धरेणानिलात्मजः। चकार निनदं भूयो व्यवर्धत च वीर्यवान्॥ २६॥
स दूरं सहसोत्पत्य दुर्धरस्य रथे हरिः। निपपात महावेगो विद्युद्राशिर्गिराविव॥ २७॥

Pierced in the head with those five arrows, the monkey leapt roaring into the air, making (all) the ten directions resound (thereby). (23) Thereupon the valiant Durdhara, who was endowed with extraordinary might, arrived (near him) in his chariot, with his bow (duly) stretched and covering him with many hundreds of shafts. (24) Continuing in the air, the aforesaid monkey (Hanumān) kept back (by means of his very roar) Durdhara, who was raining arrows (on him), (even) as the wind would keep back a rainy cloud at the end of the monsoon. (25) Being tormented by the aforesaid Durdhara, the powerful Hanumān (sprung from the loins of the wind-god) emitted a roar once more and grew immensely in size. (26) Bounding high (into the air), the aforesaid monkey precipitately fell with great impetuosity on the chariot of Durdhara like a mass of lightning on a mountain. (27)

ततः स मथिताष्टाश्वं रथं भग्नाक्षकूबरम्। विहाय न्यपतद् भूमौ दुर्धरस्त्यक्तजीवितः॥ २८॥
तं विरूपाक्षयूपाक्षौ दृष्ट्वा निपतितं भुवि। तौ जातरोषौ दुर्धर्षावुत्पेततुररिंदमौ॥ २९॥
स ताभ्यां सहसोत्प्लुत्य विष्ठितो विमलेऽम्बरे। मुद्गराभ्यां महाबाहुर्वक्षस्यभिहतः कपिः॥ ३०॥
तयोर्वेगवतोर्वेगं निहत्य स महाबलः। निपपात पुनर्भूमौ सुपर्ण इव वेगितः॥ ३१॥
स सालवृक्षमासाद्य समुत्पाट्य च वानरः। तावुभौ राक्षसौ वीरौ जघान पवनात्मजः॥ ३२॥
ततस्तांस्त्रीन् हताञ्ज्ञात्वा वानरेण तरस्विना। अभिपेदे महावेगः प्रहस्य प्रघसो बली॥ ३३॥
भासकर्णश्च संक्रुद्धः शूलमादाय वीर्यवान्। एकतः कपिशार्दूलं यशस्विनमवस्थितौ॥ ३४॥

Having lost his chariot, whose axle and pole had been broken and (all) the eight horses mangled, Durdhara dropped down dead to the ground. (28) Enraged to see him fallen flat to the ground, the notorious Virūpākṣa and Yūpākṣa, who were difficult to overcome and were capable of taming the enemy, sprang into the air. (29) Stationed in the cloudless sky, the aforesaid mighty-armed monkey (Hanumān) was struck by them in the chest all of a sudden with clubs even as they sprang into the air. (30) Having foiled the onrush of the aforesaid two generals, who were full of impetuosity, Hanumān, who was endowed with extraordinary might and full of vehemence, swooped down on the earth again like Garuḍa (with beautiful feathers). (31) Reaching a sal tree and uprooting it, that monkey, sprung from the loins of the wind-god, struck down (with it) both those valiant ogres. (32) Finding all those three killed by the monkey—who was full of agility—and laughing heartily, the mighty Praghasa, who was endowed with extraordinary swiftness, arrived next, as also the powerful Bhāsakarṇa, highly enraged, taking a dart (in his hand). The two generals stood on one side of the illustrious Hanumān (a tiger among monkeys). (33-34)

पट्टिशेन शिताग्रेण प्रघसः प्रत्यपोथयत्। भासकर्णश्च शूलेन राक्षसः कपिकुञ्जरम्॥ ३५॥
स ताभ्यां विक्षतैर्गात्रैरसृग्दिग्धतनूरुहः। अभवद् वानरः क्रुद्धो बालसूर्यसमप्रभः॥ ३६॥
समुत्पाट्य गिरेः शृङ्गं समृगव्यालपादपम्।
जघान हनुमान् वीरो राक्षसौ कपिकुञ्जरः। गिरिशृङ्गसुनिष्पिष्टौ तिलशस्तौ बभूवतुः॥ ३७॥
ततस्तेष्ववसन्नेषु सेनापतिषु पञ्चसु। बलं तदवशेषं तु नाशयामास वानरः॥ ३८॥
अश्वैरश्वान् गजैर्नागान् योधैर्योधान् रथै रथान्। स कपिर्नाशयामास सहस्राक्ष इवासुरान्॥ ३९॥

हयैर्नागैस्तुरंगैश्च भग्नाक्षैश्च महारथैः। हतैश्च राक्षसैर्भूमी रुद्धमार्गा समन्ततः॥ ४०॥
ततः कपिस्तान् ध्वजिनीपतीन् रणे निहत्य वीरान् सबलान् सवाहनान्।
तथैव वीरः परिगृह्य तोरणं कृतक्षणः काल इव प्रजाक्षये॥ ४१॥
इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे षट्चत्वारिंशः सर्गः॥ ४६॥

Praghasa pierced Hanumān (an elephant among monkeys) with a sharp-pointed spear, while the ogre Bhāsakarṇa attacked him with a dart. (35) With his limbs lacerated by their blows and (the coat of) hair on his body smeared with blood, that monkey, who shone like the rising sun, waxed wroth. (36) Breaking off the peak of a mountain including its beasts, snakes and trees, the heroic Hanumān, a (veritable) elephant among monkeys, struck (with it) the two ogres. Utterly crushed under the mountain-peak, they were reduced to smithereens. (37) (All) those five generals having been killed the monkey (Hanumān) now began to destroy the army which remained after them. (38) Like Indra (the thousand-eyed god) exterminating the demons, that monkey destroyed the horses by striking them with horses, the elephants with elephants, the warriors with warriors and the chariots with chariots. (39) The earth had its pathways on all sides completely blocked with the horses, elephants and swift-footed horses as well as with the ogres who had been killed and the big chariots which had their axles broken. (40) Having killed in combat those valiant generals alongwith their forces and vehicles and taking his stand likewise on the archway, the heroic monkey (Hanumān) now stood biding his time (for a further opportunity of showing his valour), like the Time-Spirit bent upon the destruction of created beings. (41)

Thus ends Canto Forty-six in the Sundarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

सप्तचत्वारिंशः सर्गः

Canto XLVII

Prince Akṣa, son of Rāvaṇa, who came to meet Hanumān in combat, is killed

सेनापतीन् पञ्च स तु प्रमापितान् हनूमता सानुचरान् सवाहनान्।
निशम्य राजा समरोद्धतोन्मुखं कुमारमक्षं प्रसमैक्षताक्षम्॥ १॥
स तस्य दृष्ट्यर्पणसम्प्रचोदितः प्रतापवान् काञ्चनचित्रकार्मुकः।
समुत्पपाताथ सदस्युदीरितो द्विजातिमुख्यैर्हविषेव पावकः॥ २॥
ततो महान् बालदिवाकरप्रभं प्रतप्तजाम्बूनदजालसंततम्।
रथं समास्थाय ययौ स वीर्यवान् महाहरिं तं प्रति नैर्ऋतर्षभः॥ ३॥
ततस्तपःसंग्रहसंचयार्जितं प्रतप्तजाम्बूनदजालचित्रितम्।
पताकिनं रत्नविभूषितध्वजं मनोजवाष्टाश्ववरैः सुयोजितम्॥ ४॥
सुरासुराधृष्यमसङ्गचारिणं तडित्प्रभं व्योमचरं समाहितम्।
सतूणमष्टासिनिबद्धबन्धुरं यथाक्रमावेशितशक्तितोमरम्॥ ५॥
विराजमानं प्रतिपूर्णवस्तुना सहेमदाम्ना शशिसूर्यवर्चसा।
दिवाकराभं रथमास्थितस्ततः स निर्जगामामरतुल्यविक्रमः॥ ६॥

Hearing of his five generals disposed of with their followers and vehicles (too) by Hanūmān, the king (Rāvaṇa) for his part looked intently and inquisitively on Prince Akṣa, who stood face to face (with him) and was violent in combat and inclined to fighting. (1)

Spurred on by his (mere) glance, the glorious prince, who was armed with a marvellous bow inlaid with gold, leapt up forthwith in the (royal) assembly like a flame fed with ghee by the foremost of Brāhmaṇas in a fire-sanctuary. (2) Mounting a chariot, effulgent as the rising sun and overlaid with a protective armour of highly refined gold, that eminent and powerful jewel among the ogres immediately marched against that mighty monkey. (3) Mounted on that chariot—which shone like the sun, (nay) which had been acquired through accumulated practice of austerities, had been rendered picturesque by a protective armour of highly refined gold and was decorated with small flags, which could be distinguished by a bejewelled ensign, was firmly yoked to eight excellent horses swift as thought, and was unassailable by gods and demons (alike), which could move without any (solid) support and (as such) coursed through the air, flashing like lightning, was well fitted out and equipped with quivers, which looked charming with eight swords fastened to it (in the four quarters and the four intermediate points), in which javelins and lances had been placed in orderly array and which shone brightly with all war equipments strung together with a golden cord brilliant as the rays of the sun and the moon—Prince Akṣa, who vied with gods in prowess, presently sallied forth from that place. (4—6)

स पूरयन् खं च महीं च साचलां तुरंगमातङ्गमहारथस्वनैः।
बलैः समेतैः सहतोरणस्थितं समर्थमासीनमुपागमत् कपिम्॥ ७ ॥
स तं समासाद्य हरिं हरीक्षणो युगान्तकालाग्निमिव प्रजाक्षये।
अवस्थितं विस्मितजातसम्भ्रमं समैक्षताक्षो बहुमानचक्षुषा॥ ८ ॥
स तस्य वेगं च कपेर्महात्मनः पराक्रमं चारिषु रावणात्मजः।
विचारयन् स्वं च बलं महाबलो युगक्षये सूर्य इवाभिवर्धत॥ ९ ॥
स जातमन्युः प्रसमीक्ष्य विक्रमं स्थितः स्थिरः संयति दुर्निवारणम्।
समाहितात्मा हनुमन्तमाहवे प्रचोदयामास शितैः शरैस्त्रिभिः॥ १० ॥
ततः कपिं तं प्रसमीक्ष्य गर्वितं जितश्रमं शत्रुपराजयोचितम्।
अवैक्षताक्षः समुदीर्णमानसं सबाणपाणिः प्रगृहीतकार्मुकः॥ ११ ॥
स हेमनिष्काङ्गदचारुकुण्डलः समाससादाशुपराक्रमः कपिम्।
तयोर्बभूवाप्रतिमः समागमः सुरासुराणामपि सम्भ्रमप्रदः॥ १२ ॥

Nay, filling the firmament as well as the earth including its mountains with the cries of horses and elephants and the rattling of large chariots, Akṣa alongwith the collected forces approached the powerful monkey stationed on the archway. (7) Approaching the monkey, who stood ready for the annihilation of created beings (ogres) like the destructive fire raging at the time of universal dissolution, astonished (to see the prince, who was a mere boy before him, arrived to give battle to him) and struck with awe (to know that he was a son of the great Rāvaṇa), the said Akṣa, whose eyes resembled those of a lion, gazed on him with an eye full of great regard. (8) Reflecting on the speed of that gigantic monkey as well as on his prowess with regard to his enemies as also on his own strength, that son of Rāvaṇa, who was endowed with extraordinary might, swelled up in glory like the sun at the end of the world cycle. (9) Enraged to observe his valour, he took his stand firmly and with a concentrated mind and provoked Hanumān, who was difficult to check in combat, to an encounter by piercing him with three whetted shafts. (10) Observing that monkey full of pride inasmuch as he had conquered fatigue, was capable of vanquishing his enemies and whose zeal (for fighting) had grown (as a result of his repeated triumphs over his enemies), and firmly seizing his bow, Prince Akṣa, arrow in hand, gazed on him. (11) Adorned with an ornament for the breast, a pair of armlets and charming earrings, (all) made of gold, Akṣa of fiery spirit met the monkey at close quarters and an encounter took place between them, which was without a parallel and struck awe even in gods and demons. (12)

ररास भूमिर्न तताप भानुमान् ववौ न वायुः प्रचचाल चाचलः।
कपेः कुमारस्य च वीर्यसंयुगं ननाद च द्यौरुदधिश्च चुक्षुभे॥ १३॥
स तस्य वीरः सुमुखान् पतत्रिणः सुवर्णपुङ्खान् सविषानिवोरगान्।
समाधिसंयोगविमोक्षतत्त्वविच्छरानथ त्रीन् कपिमूर्ध्न्यताडयत्॥ १४॥
स तैः शरैर्मूर्ध्नि समं निपातितैः क्षरन्नसृग्दिग्धविवृत्तनेत्रः।
नवोदितादित्यनिभः शरांशुमान् व्यराजतादित्य इवांशुमालिकः॥ १५॥
ततः प्लवङ्गाधिपमन्त्रिसत्तमः समीक्ष्य तं राजवरात्मजं रणे।
उदग्रचित्रायुधचित्रकार्मुकं जहर्ष चापूर्यत चाहवोन्मुखः॥ १६॥
स मन्दराग्रस्थ इवांशुमाली विवृद्धकोपो बलवीर्यसंवृतः।
कुमारमक्षं सबलं सवाहनं ददाह नेत्राग्निमरीचिभिस्तदा॥ १७॥
ततः स बाणासनशक्रकार्मुकः शरप्रवर्षो युधि राक्षसाम्बुदः।
शरान् मुमोचाशु हरीश्वराचले बलाहको वृष्टिमिवाचलोत्तमे॥ १८॥

Witnessing the mighty contest between the monkey and the prince, the earth shrieked (in agony under their heavy footfalls), the sun did not shine brightly, the wind ceased to blow, the mountain (Trikūṭa on which the city of Laṅkā stood) shook, the firmament rang and the sea too was convulsed. (13) That hero, who correctly knew how to fix his gaze on the target, to fit a shaft (to the bow) and to loose it, forthwith dug into the monkey's head three winged shafts with lovely heads and golden feathers, which resembled venomous serpents. (14) Discharging blood from his wounds caused by those shafts simultaneously dug into his head (by Akṣa), and bathed in it and (thereby) looking like the newly risen sun, his eyes rolling rapidly (through indignation), Hanumān shone brightly like the sun, surrounded by a circle of rays, having the arrows (transfixed into his forehead) for its rays. (15) Hanumān (the foremost of ministers of the suzerain lord of monkeys) now rejoiced and grew in size on perceiving that offspring of Rāvaṇa (the foremost of kings) with his marvellous weapons and picturesque bow raised upward on the field of battle, inclined as he was to fighting. (16) Infuriated and full of strength and virility, Hanumān, who resembled the sun appearing on a peak of Mount Mandara, began at that moment to burn Prince Akṣa alongwith his forces and vehicles by the rays of fire emanating from his eyes. (17) Bearing a rainbow in the shape of a bow and pouring a shower of arrows on the field of battle, the cloud in the form of the ogre (Akṣa) began to discharge arrows rapidly on the mountain in the shape of Hanumān (a leader of monkeys) even as a cloud would pour a shower on the foremost of mountains. (18)

कपिस्ततस्तं रणचण्डविक्रमं प्रवृद्धतेजोबलवीर्यसायकम्।
कुमारमक्षं प्रसमीक्ष्य संयुगे ननाद हर्षाद् घनतुल्यनिःस्वनः॥ १९॥
स बालभावाद् युधि वीर्यदर्पितः प्रवृद्धमन्युः क्षतजोपमेक्षणः।
समाससादाप्रतिमं रणे कपिं गजो महाकूपमिवावृतं तृणैः॥ २०॥
स तेन बाणैः प्रसभं निपातितैश्चकार नादं घननादनिःस्वनः।
समुत्सहेनाशु नभः समारुजन् भुजोरुविक्षेपणघोरदर्शनः॥ २१॥
तमुत्पतन्तं समभिद्रवद् बली स राक्षसानां प्रवरः प्रतापवान्।
रथी रथश्रेष्ठतरः किरञ्छरैः पयोधरः शैलमिवाश्मवृष्टिभिः॥ २२॥
स ताञ्छरांस्तस्य हरिर्विमोक्षयंश्चचार वीरः पथि वायुसेविते।
शरान्तरे मारुतवद् विनिष्पतन् मनोजवः संयति भीमविक्रमः॥ २३॥

तमात्तबाणासनमाहवोन्मुखं खमास्तृणन्तं विविधैः शरोत्तमैः।
अवैक्षताक्षं बहुमानचक्षुषा जगाम चिन्तां स च मारुतात्मजः॥ २४॥
ततः शरैर्भिन्नभुजान्तरः कपिः कुमारवर्येण महात्मना नदन्।
महाभुजः कर्मविशेषतत्त्वविद् विचिन्तयामास रणे पराक्रमम्॥ २५॥

"Observing on the field of battle the aforesaid Prince Akṣa, whose prowess was formidable in combat, (nay,) whose energy, strength, prowess and force of arrows had considerably grown, the monkey thereupon shouted in (sheer) joy, his roar resembling a clap of thunder. (19) Proud of his valour on the field of battle as a result of ignorance (characteristic of children), and with blood-shot eyes, his fury having grown beyond measure, Akṣa approached the monkey, who had no rival in combat, (even) as an elephant would approach a big well covered with grass. (20) Struck with arrows loosed with violence by Akṣa, Hanumān forthwith shouted with great vigour in a voice resembling thunder, rending the air (as it were) and assuming a terrible aspect by stretching out his arms and thighs. (21) Mounted on a chariot, the mighty and glorious Akṣa, the most distinguished of ogres and the most eminent of car-warriors, closely followed Hanumān (even) as the latter sprang into the air, covering him with shafts (even) as a cloud would cover a mountain with showers of hailstones. (22) Darting like the wind between the arrows and thereby escaping those arrows of Akṣa, the heroic monkey, Hanumān, who was swift as thought and exhibited terrible prowess on the field of battle, began to range the path of the air. (23) The said offspring of the wind-god regarded with an eye full of great esteem Akṣa—who, having seized his bow, was covering the sky with various excellent arrows, keen as he was for an encounter—and became thoughtful. (24) Roaring, when pierced in the breast with shafts by the high-minded Akṣa, (the foremost of princes), the mighty-armed Hanumān, who knew how to act under particular circumstances, reflected (on the following lines) on the prowess of Akṣa on the field of battle. (25)

अबालवद् बालदिवाकरप्रभः करोत्ययं कर्म महन्महाबलः।
न चास्य सर्वाहवकर्मशालिनः प्रमापणे मे मतिरत्र जायते॥ २६॥
अयं महात्मा च महांश्च वीर्यतः समाहितश्चातिसहश्च संयुगे।
असंशयं कर्मगुणोदयादयं सनागयक्षैर्मुनिभिश्च पूजितः॥ २७॥
पराक्रमोत्साहविवृद्धमानसः समीक्षते मां प्रमुखोऽग्रतः स्थितः।
पराक्रमो ह्यस्य मनांसि कम्पयेत् सुरासुराणामपि शीघ्रकारिणः॥ २८॥
न खल्वयं नाभिभवेदुपेक्षितः पराक्रमो ह्यस्य रणे विवर्धते।
प्रमापणं ह्यस्य ममाद्य रोचते न वर्धमानोऽग्निरुपेक्षितुं क्षमः॥ २९॥

"Endowed with extraordinary might and possessing the splendour of the rising sun, this boy is accomplishing great deeds unlike a boy. Nor do I feel inclined to kill on this occasion this youth, who is distinguished in all acts of warfare. (26) This prince is high-souled and also eminent in valour; nay, he is circumspect and extremely enduring in combat and is adored (even) by hermits including Nāgas and Yakṣas due to exaltation of his deeds and virtues. (27) Standing in the van as the leader, reassured as he is by prowess and strength of will, he looks me straight in the eyes. Surely the valour of this warrior, who is quick of action, would shake the mind even of gods and demons. (28) If disregarded, he would undoubtedly get the better of me; for his prowess grows in combat. Putting an end to him, therefore, now finds favour with me. A spreading fire is not worth neglecting." (29)

इति प्रवेगं तु परस्य तर्कयन् स्वकर्मयोगं च विधाय वीर्यवान्।
चकार वेगं तु महाबलस्तदा मतिं च चक्रेऽस्य वधे तदानीम्॥ ३०॥

स तस्य तानष्ट वरान् महाहयान् समाहितान् भारसहान् विवर्तने।
जघान वीरः पथि वायुसेविते तलप्रहारैः पवनात्मजः कपिः॥ ३१ ॥
ततस्तलेनाभिहतो महारथः स तस्य पिङ्गाधिपमन्त्रिनिर्जितः।
स भग्ननीडः परिवृत्तकूबरः पपात भूमौ हतवाजिरम्बरात्॥ ३२ ॥
स तं परित्यज्य महारथो रथं सकार्मुकः खड्गधरः खमुत्पतन्।
ततोऽभियोगादृषिरुग्रवीर्यवान् विहाय देहं मरुतामिवालयम्॥ ३३ ॥

Pondering thus the tremendous speed of the enemy and determining the course of his own action, the powerful Hanumān for his part, who was endowed with extraordinary might, made up his mind to kill him without delay and increased his momentum (for that purpose). (30) Coursing through the path of the air, that valiant monkey, sprung from the loins of the wind-god, killed with the blows of his palm Akṣa's well-known eight big horses, trained in turning (quickly) to the right and left and capable of enduring the burden of the chariot.(31) Overpowered by the counsellor of Sugrīva (the suzerain lord of monkeys), (nay) struck (by him) with his palm, that well-known huge chariot of Akṣa, which had its interior broken, its pole overturned and horses (already) killed, thereupon fell to the earth from the sky. (32) Bounding into the air with his bow and sword, having abandoned that chariot, that great car-warrior now looked like a Ṛṣi (the seer of a Vedic Mantra), possessing tremendous power, ascending to the realm of gods on quitting his body through practice of yoga. (33)

कपिस्ततस्तं विचरन्तमम्बरे पतत्त्रिराजानिलसिद्धसेविते।
समेत्य तं मारुतवेगविक्रमः क्रमेण जग्राह च पादयोर्दृढम्॥ ३४ ॥
स तं समाविध्य सहस्रशः कपिर्महोरगं गृह्य इवाण्डजेश्वरः।
मुमोच वेगात् पितृतुल्यविक्रमो महीतले संयति वानरोत्तमः॥ ३५ ॥
स भग्नबाहूरुकटीपयोधरः क्षरन्नसृङ्निर्मथितास्थिलोचनः।
सम्भिन्नसंधिः प्रविकीर्णबन्धनो हतः क्षितौ वायुसुतेन राक्षसः॥ ३६ ॥
महाकपिर्भूमितले निपीड्य तं चकार रक्षोऽधिपतेर्महद्भयम्।
महर्षिभिश्चक्रचरैः समागतैः समेत्य भूतैश्च सयक्षपन्नगैः।
सुरैश्च सेन्द्रैर्भृशजातविस्मयैर्हते कुमारे स कपिर्निरीक्षितः॥ ३७ ॥
निहत्य तं वज्रिसुतोपमं रणे कुमारमक्षं क्षतजोपमेक्षणम्।
तदेव वीरोऽभिजगाम तोरणं कृतक्षणः काल इव प्रजाक्षये॥ ३८ ॥
इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे सप्तचत्वारिंशः सर्गः॥ ४७॥

Meeting the prince, ranging through the heavens, frequented by Garuḍa (the king of birds), the wind-god and the Siddhas, the monkey, who was endowed with the speed and prowess of the wind-god, caught him firmly by the legs one after the other. (34) Catching hold of him (even) as Garuḍa (the king of birds) would seize a huge serpent, and spinning him round thousands of times, the said monkey, a jewel among monkeys, whose prowess equalled that of his father (the wind-god), dashed him violently to the battle-ground on the earth. (35) Killed by Hanumān (son of the wind-god), that ogre fell to the ground, dripping with blood, his arms, thighs, waist and chest fractured, bones and eyes crushed, joints dislocated and sinews shattered. (36) Having dashed him to the earth's surface, the huge monkey struck terror into Rāvaṇa (the suzerain lord of ogres). Nay, on the prince having been killed, that monkey was gazed on by eminent Ṛṣis ranging the stellar sphere, who had gathered together in a body (to witness the conflict) alone with genii, accompanied by Yakṣas and Nāgas, as also by gods including Indra (their ruler), who were greatly astonished (at the feat). (37) Having dispatched the notorious Prince Akṣa, who vied with

Jayanta (Indra's son), and was distinguished by bloodshot eyes on the field of battle, the hero sought the same archway, biding time (for a further opportunity to destroy ogres) even like the Time-Spirit bent on the destruction of created beings. (38)

Thus ends Canto Forty-seven in the Sundarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

अष्टचत्वारिंशः सर्गः

Canto XLVIII

Dispatched by Rāvaṇa, Indrajit (Rāvaṇa's eldest son) marches against Hanumān. On his shafts being rendered ineffective by Hanumān through his extreme agility, Indrajit takes him captive by discharging the unfailing missile presided over by Brahmā (the creator). Even though capable of rendering it useless, Hanumān yields to its influence, eager as he was to meet Rāvaṇa, to whose presence he is led by his son

ततस्तु रक्षोऽधिपतिर्महात्मा हनूमताक्षे निहते कुमारे।
मनः समाधाय स देवकल्पं समादिदेशेन्द्रजितं सरोषः॥ १ ॥
त्वमस्त्रविच्छस्त्रभृतां वरिष्ठः सुरासुराणामपि शोकदाता।
सुरेषु सेन्द्रेषु च दृष्टकर्मा पितामहाराधनसंचितास्त्रः॥ २ ॥
त्वदस्त्रबलमासाद्य ससुराः समरुद्गणाः। न शेकुः समरे स्थातुं सुरेश्वरसमाश्रिताः॥ ३ ॥
न कश्चित् त्रिषु लोकेषु संयुगेन गतश्रमः।
भुजवीर्याभिगुप्तश्च तपसा चाभिरक्षितः। देशकालप्रधानश्च त्वमेव मतिसत्तमः॥ ४ ॥
न तेऽस्त्यशक्यं समरेषु कर्मणां न तेऽस्त्यकार्यं मतिपूर्वमन्त्रणे।
न सोऽस्ति कश्चित् त्रिषु संग्रहेषु न वेद यस्तेऽस्त्रबलं बलं च॥ ५ ॥
ममानुरूपं तपसो बलं च ते पराक्रमश्चास्त्रबलं च संयुगे।
न त्वां समासाद्य रणावमर्दे मनः श्रमं गच्छति निश्चितार्थम्॥ ६ ॥

Filled with rage on Prince Akṣa having been killed by Hanumān, yet controlling his mind, the high-minded Rāvaṇa (the suzerain lord of ogres) for his part next commanded (his eldest son) Indrajit,* who vied with gods (as follows):— (1) "Proficient in the use of mystic missiles and the foremost of those wielding arms, you cause grief even to the gods and the demons. Your exploits have been witnessed even against the gods including Indra (their ruler) and you have acquired proficiency in the use of mystic missiles by propitiating Brahmā (the grandfather of the entire creation, being the progenitor of Marīci and others, the lords of creation). (2) Coming in conflict with the might of your missiles, none including gods and the company of the (forty-nine) wind-gods, dependent on Indra (the ruler of gods), could stand on the field of battle. (3) There is none in the three worlds (except you) who is free from fatigue (even) in combat. You are protected on all sides by the might of your arms and are (further) protected by virtue of askesis. Time and place are the main considerations with you, nay, you are the foremost (of all) in intelligence. (4) Nothing is incapable of achievement by means of your exploits in contests nor is there anything which cannot be accomplished by you after deliberation through your judgment. Nor is there anyone in the three worlds (which are acquired through individual action, virtuous or evil) who does not know the force of your missiles or your

---

*So-called because he had conquered Indra.

(own physical) strength. (5) The power of your austerities, nay, your prowess as well as the might of your missiles in combat is equal to mine. Finding you in the thick of fight, my mind does not give way to despair, being assured of victory.(6)

निहताः किंकराः सर्वे जम्बुमाली च राक्षसः। अमात्यपुत्रा वीराश्च पञ्च सेनाग्रगामिनः॥ ७॥
बलानि सुसमृद्धानि साश्वनागरथानि च।
सहोदरस्ते दयितः कुमारोऽक्षश्च सूदितः। न तु तेष्वेव मे सारो यस्त्वय्यरिनिषूदन॥ ८॥
इदं च दृष्ट्वा निहतं महद् बलं कपेः प्रभावं च पराक्रमं च।
त्वमात्मनश्चापि निरीक्ष्य सारं कुरुष्व वेगं स्वबलानुरूपम्॥ ९ ॥
बलावमर्दस्त्वयि संनिकृष्टे यथा गते शाम्यति शान्तशत्रौ।
तथा समीक्ष्यात्मबलं परं च समारभस्वास्त्रभृतां वरिष्ठ॥ १०॥
न वीर सेना गणशश्च्यवन्ति न वज्रमादाय विशालसारम्।
न मारुतस्यास्ति गतिप्रमाणं न चाग्निकल्पः करणेन हन्तुम्॥ ११॥
तमेवमर्थं प्रसमीक्ष्य सम्यक् स्वकर्मसाम्याद्धि समाहितात्मा।
स्मरंश्च दिव्यं धनुषोऽस्य वीर्यं व्रजाक्षतं कर्म समारभस्व॥ १२॥
न खल्वियं मतिश्रेष्ठ यत्त्वां सम्प्रेषयाम्यहम्। इयं च राजधर्माणां क्षत्रस्य च मतिर्मता॥ १३॥
नानाशस्त्रेषु संग्रामे वैशारद्यमरिंदम। अवश्यमेव बोद्धव्यं काम्यश्च विजयो रणे॥ १४॥

"All the Kiṅkaras have been destroyed as also the ogre Jambumālī. Even the (seven) heroic sons of my chief minister as well as the five generals have been killed. (7) Nay, forces fully equipped with strength and arms and accompanied by horses, elephants and chariots, as well as your beloved uterine brother, Prince Akṣa, have been destroyed. The strength, however, which exists in me, O destroyer of foes, hinges on you alone, and did not hinge on them. (8) Seeing this large army destroyed (by the monkey) and considering the power as well as the prowess of the monkey and weighing your own strength, exhibit your valour according to your might. (9) Fully weighing your own strength as well as of the enemy, exert yourself in such a way, O jewel among those employing missiles, that the (further) destruction of our army may stop the moment you, whose enemies have ceased, have arrived near Hanumān. (10) Forces should not be led by you (against the enemy); (for) they flee *en masse* (before a powerful enemy) or perish all together. Nor should you march (against him) taking a weapon exceedingly sharp-edged and hard like the thunderbolt; (for) there is no limit to the strength of Hanumān (son of the wind-god). Nay, resembling fire (as he does), he cannot be destroyed by means of any weapon. (11) Concluding what has been stated by me to be precisely true, and with your mind composed by the thought that success can be achieved by your own effort, nay, bearing in mind the wonderful potency of this bow, sally forth and duly proceed with your work (of subduing the enemy) intact. (12) Indeed the thought is not well-advised that I should willingly send you (to face this danger). O darling of excellent judgment ! But (you know) this decision is in accord with the duties of a king and is approved by the warrior class. (13) Proficiency in the various branches of learning (such as ethics, economics and political science) as well as in military operations should be acquired (by a king) and triumph in war should (also) be sought, O tamer of enemies!" (14)

ततः पितुस्तद् वचनं निशम्य प्रदक्षिणं दक्षसुतप्रभावः।
चकार भर्तारमतित्वरेण रणाय वीरः प्रतिपन्नबुद्धिः॥ १५॥
ततस्तैः स्वगणैरिष्टैरिन्द्रजित् प्रतिपूजितः। युद्धोद्धतकृतोत्साहः संग्रामं सम्प्रपद्यत॥ १६॥
श्रीमान् पद्मविशालाक्षो राक्षसाधिपतेः सुतः। निर्जगाम महातेजाः समुद्र इव पर्वणि॥ १७॥
स पक्षिराजोपमतुल्यवेगैर्व्याघ्रैश्चतुर्भिः स तु तीक्ष्णदंष्ट्रैः।
रथं समायुक्तमसह्यवेगः समारुरोहेन्द्रजिदिन्द्रकल्पः॥ १८॥

स रथी धन्विनां श्रेष्ठः शस्त्रज्ञोऽस्त्रविदां वरः। रथेनाभिययौ क्षिप्रं हनूमान् यत्र सोऽभवत्॥ १९॥
स तस्य रथनिर्घोषं ज्यास्वनं कार्मुकस्य च। निशम्य हरिवीरोऽसौ सम्प्रहृष्टतरोऽभवत्॥ २०॥
इन्द्रजिच्चापमादाय शितशल्यांश्च सायकान्। हनूमन्तमभिप्रेत्य जगाम रणपण्डितः॥ २१॥

Hearing that exhortation of his father, the hero (Indrajit), who was powerful as a god (a son of Dakṣa*, a lord of created beings), who had made up his mind to seek the field of battle with all speed, then wept round his lord clockwise. (15) Honoured by some beloved people of his own class (present in the royal assembly), Indrajit, who was violent in combat and was full of martial ardour, proceeded towards the field of battle. (16) The glorious son of Rāvaṇa (the suzerain lord of ogres), who had eyes big as a lotus, and was endowed with extraordinary energy, rushed forth like a sea on a full-moon day. (17) The notorious Indrajit of irresistible vigour, for his part who compared with Indra, duly ascended his chariot, yoked to four sharp-toothed tigers, vying with Garuḍa (in speed) and well-matched in swiftness. (18) That car-warrior, the foremost of bowmen, skilled in the use of weapons and a jewel among those proficient in the use of missiles, drove rapidly in his chariot to where the celebrated Hanūmān was. (19) That famous hero among the monkeys felt extremely rejoiced to hear the rattling of Indrajit's chariot and the twang of his bowstring. (20) Taking his bow and sharp-pointed arrows, Indrajit, skilled in the art of warfare, proceeded towards Hanūmān. (21)

तस्मिंस्ततः संयति जातहर्षे रणाय निर्गच्छति बाणपाणौ।
दिशश्च सर्वाः कलुषा बभूवुर्मृगाश्च रौद्रा बहुधा विनेदुः॥ २२॥
समागतास्तत्र तु नागयक्षा महर्षयश्चक्रचराश्च सिद्धाः।
नभः समावृत्य च पक्षिसंघा विनेदुरुच्चैः परमप्रहृष्टाः॥ २३॥
आयान्तं स रथं दृष्ट्वा तूर्णमिन्द्रध्वजं कपिः। ननाद च महानादं व्यवर्धत च वेगवान्॥ २४॥
इन्द्रजित् स रथं दिव्यमाश्रितश्चित्रकार्मुकः। धनुर्विस्फारयामास तडिदूर्जितनिःस्वनम्॥ २५॥
ततः समेतावतितीक्ष्णवेगौ महाबलौ तौ रणनिर्विशङ्कौ।
कपिश्च रक्षोऽधिपतेस्तनूजः सुरासुरेन्द्राविव बद्धवैरौ॥ २६॥
स तस्य वीरस्य महारथस्य धनुष्मतः संयति सम्मतस्य।
शरप्रवेगं व्यहनत् प्रवृद्धश्चचार मार्गे पितुरप्रमेयः॥ २७॥
ततः शरानायततीक्ष्णशल्यान् सुपत्रिणः काञ्चनचित्रपुङ्खान्।
मुमोच वीरः परवीरहन्ता सुसंततान् वज्रसमानवेगान्॥ २८॥

Nay, as Indrajit sallied forth from that place for a contest, arrow in hand and full of passion for war, all the (four) quarters became gloomy and hideous beasts (such as jackals) began to howl in various ways, (22) Thickly covering the sky, Nāgas and Yakṣas, eminent Ṛṣis and Siddhas moving in multitudes, gathered there; and flocks of birds began to emit shrill cries, supremely rejoiced (as they were). (23) Perceiving the chariot bearing the standard of Indra (seized by him as a token of his having conquered Indra) coming rapidly (towards him), the aforesaid monkey, who was full of ardour, raised a great shout and grew to immense proportions. (24) Seated in a celestial chariot, that conqueror Indra, who was armed with a marvellous bow, stretched his bow, string, which emitted a harsh sound like that accompanying a stroke of lightning. (25) Thereupon the two warriors, viz., the monkey (Hanumān) and Indrajit (son of the suzerain lord of ogres)—who were endowed with a fiery spirit and extraordinary might, were intrepid in war and had conceived confirmed hostility (towards each other) like Indra (the ruler of gods) and Bali (the ruler of demons), closed with each other. (26) Hanumān, who had grown to huge proportions and was unmeasurable in strength, wheeled about in the path of his father (the wind-god) and evaded the extraordinary vehemence of the shafts of that valiant bowman (Indrajit), a great car-warrior highly esteemed on the field of battle. (27) Thereupon the hero (Indrajit), the slayer of hostile warriors, began to discharge long and sharp-pointed beautifully-feathered arrows, provided with picturesque golden shafts, swift as lightning and loosed continuously (one after another). (28)

---

* We read in the Viṣṇu-Purāṇa:—

मनसा त्वेव भूतानि पूर्वं दक्षोऽसृजत्तथा। देवानृषीन् सगन्धर्वानुरगान् पक्षिणस्तथा॥

"Of yore Dakṣa evolved with his mind alone created beings, viz., gods, and Ṛṣis alongwith Gandharvas, serpents and birds."

ततः स तत्स्यन्दननिःस्वनं च मृदङ्गभेरीपटहस्वनं च।
विकृष्यमाणस्य च कार्मुकस्य निशम्य घोषं पुनरुत्पपात ॥ २९ ॥
शराणामन्तरेष्वाशु व्यावर्तत महाकपिः। हरिस्तस्याभिलक्ष्यस्य मोक्षयँल्लक्ष्यसंग्रहम् ॥ ३० ॥
शराणामग्रतस्तस्य पुनः समभिवर्तत। प्रेसार्य हस्तौ हनुमानुत्पपातानिलात्मजः ॥ ३१ ॥
तावुभौ वेगसम्पन्नौ रणकर्मविशारदौ। सर्वभूतमनोग्राहि चक्रतुर्युद्धमुत्तमम् ॥ ३२ ॥
हनूमतो वेद न राक्षसोऽन्तरं न मारुतिस्तस्य महात्मनोऽन्तरम्।
परस्परं निर्विषहौ बभूवतुः समेत्य तौ देवसमानविक्रमौ ॥ ३३ ॥
ततस्तु लक्ष्ये स विहन्यमाने शरेष्वमोघेषु च सम्पतत्सु।
जगाम चिन्तां महतीं महात्मा समाधिसंयोगसमाहितात्मा ॥ ३४ ॥
ततो मतिं राक्षसराजसूनुश्चकार तस्मिन् हरिवीरमुख्ये।
अवध्यतां तस्य कपेः समीक्ष्य कथं निगच्छेदिति निग्रहार्थम् ॥ ३५ ॥

Hearing the rumbling of his chariot as well as the crash of wooden tomtoms, kettle-drums and war-drums (accompanying him) as also the sound of his bowstring being plucked, Hanumān forthwith sprang once more. (29) Baffling the marksmanship of Indrajit, who was well-known for his hitting the target, Hanumān, the great monkey, swiftly wheeled about between the arrows. (30) Hanumān, sprung from the loins of the wind-god, stood once more facing his arrows and (forthwith) leapt up stretching his arms (to escape his arrows). (31) Both the aforesaid warriors, who were richly endowed with swiftness and skilled in warfare, carried on an excellent fight, which captivated the mind of all created beings. (32) The ogre found no opportunity to hit Hanūmān nor did the son of the wind-god find any opportunity to catch hold of (and overpower) that high-minded ogre. Closing with one another, the two warriors, who were equal in prowess to gods, grew unbearable to each other. (33) Hanumān (who was the target of Indrajit's arrows) remaining unscathed, even though Indrajit's infallible shafts were raining on him, the high-minded ogre, whose mind was focussed on directing his arrows against his target, gave way to great anxiety. (34) Realizing the fact of the monkey in question being incapable of being slain, Indrajit (son of the ruler of ogres) began to consider the question of capturing that leader of monkey heroes and thought how he could fall into bondage. (35)

ततः पैतामहं वीरः सोऽस्त्रमस्त्रविदां वरः। संदधे सुमहातेजास्तं हरिप्रवरं प्रति ॥ ३६ ॥
अवध्योऽयमिति ज्ञात्वा तमस्त्रेणास्त्रतत्त्ववित्। निजग्राह महाबाहुं मारुतात्मजमिन्द्रजित् ॥ ३७ ॥
तेन बद्धस्ततोऽस्त्रेण राक्षसेन स वानरः। अभवन्निर्विचेष्टश्च पपात च महीतले ॥ ३८ ॥
ततोऽथ बुद्ध्वा स तदस्त्रबन्धं प्रभोः प्रभावाद् विगताल्पवेगः।
पितामहानुग्रहमात्मनश्च विचिन्तयामास हरिप्रवीरः ॥ ३९ ॥
ततः स्वायम्भुवैर्मन्त्रैर्ब्रह्मास्त्रं चाभिमन्त्रितम्। हनूमांश्चिन्तयामास वरदानं पितामहात् ॥ ४० ॥
न मेऽस्य बन्धस्य च शक्तिरस्ति विमोक्षणे लोकगुरोः प्रभावात्।
इत्येवमेवं विहितोऽस्त्रबन्धो मयाऽऽत्मयोनेरनुवर्तितव्यः ॥ ४१ ॥

બ્રહ્માસ્ત્રબંધનમાં (૬ ૫ ૪૮ ૯

Thereupon that hero, the foremost of those well-versed in the use of missiles, and endowed with exceptional energy, fitted to his bow the missile presided over by Brahmā (the creator), aiming it at that jewel among monkeys. (36) Concluding that he was incapable of being killed (even with that missile), Indrajit, who knew how to use a missile correctly, bound that mighty-armed offspring of the wind-god by means of the missile. (37) Bound by that ogre with the help of that missile, the aforesaid monkey became unconscious and fell to the ground.(38) Realizing at once that he had been bound with the help of a missile presided over by Brahmā, and yet free from the least pain due to a boon granted by the latter, that pre-eminent hero among the monkeys considered it to be a favour done to him by Brahmā. (39) Recognizing it to be a missile presided over by Brahmā and consecrated by means of spells sacred to Brahmā (the self-born creator), Hanumān recalled a boon got by him from the grandfather of the entire creation (to the effect that he would be freed from its effect after an hour or so). (40) He said to himself: "Due to the power of Brahmā (operating through the missile) the capacity to unloose this bondage does not lie in me. Therefore the bondage through the missile presided over by Brahmā (the self-born creator), imposed on me (by Indrajit) as above must be borne by me." (41)

स वीर्यमस्त्रस्य कपिर्विचार्य पितामहानुग्रहमात्मनश्च।
विमोक्षशक्तिं परिचिन्तयित्वा पितामहाज्ञामनुवर्तते स्म॥ ४२॥
अस्त्रेणापि हि बद्धस्य भयं मम न जायते। पितामहमहेन्द्राभ्यां रक्षितस्यानिलेन च ॥ ४३॥
ग्रहणे चापि रक्षोभिर्महन्मे गुणदर्शनम्। राक्षसेन्द्रेण संवादस्तस्माद् गृह्णन्तु मां परे॥ ४४॥
स निश्चितार्थः परवीरहन्ता समीक्ष्यकारी विनिवृत्तचेष्टः।
परैः प्रसह्याभिगतैर्निगृह्य ननाद तैस्तैः परिभर्त्स्यमानः॥ ४५॥
ततस्ते राक्षसा दृष्ट्वा विनिश्चेष्टमरिंदमम्। बबन्धुः शणवल्कैश्च द्रुमचीरैश्च संहतैः॥ ४६॥
स रोचयामास परैश्च बन्धं प्रसह्य वीरैरभिगर्हणं च।
कौतूहलान्मां यदि राक्षसेन्द्रो द्रष्टुं व्यवस्येदिति निश्चितार्थः॥ ४७॥
स बद्धस्तेन वल्केन विमुक्तोऽस्त्रेण वीर्यवान्। अस्त्रबन्धः स चान्यं हि न बन्धमनुवर्तते॥ ४८॥

Reflecting on the potency of the missile, the grace of Brahmā (the grandfather of the entire creation) enjoyed by him and pondering his capacity to undo it (which was going to descend on him after a while), Hanumān submitted to the ordinance of Brahmā (the grandfather of the entire creation). (42) He said to himself, "No fear is experienced by me even though I stand bound by means of a missile, protected as I am by Brahmā (the grandfather of the entire creation) and Indra (the ruler of gods) as well as by the wind-god (my own procreator). (43) I discern a great advantage, viz., the opportunity of a talk with Rāvaṇa (the ruler of ogres), following from my capture at the hands of the ogres. Therefore let my enemies seize me." (44) Being chided by different ogres, who had arrived near and forcibly caught hold of him, Hanumān, the slayer of hostile heroes—who acted after fully considering the pros and cons, had decided upon his course of action (as above) and had fully ceased from all movement (of body)—roared (as though in pain). (45) Seeing Hanumān (the tamer of his foes) bereft of (all) movement, the said ogres forthwith bound him with plaited cords of hemp and bark. (46) He approved of his having been forcibly bound and reviled by the hostile warriors since, having decided to seek the presence of Rāvaṇa, he felt sure that Rāvaṇa (the ruler of ogres) might make an effort to see him out of curiosity. (47) Bound with that rope, the powerful Hanumān was set free by the missile; for the bondage of that missile does not at all co-exist with another bondage (and leaves its victim). (48)

अथेन्द्रजित् तं द्रुमचीरबद्धं विचार्य वीरः कपिसत्तमं तम्।
विमुक्तमस्त्रेण जगाम चिन्तामन्येन बद्धोऽप्यनुवर्ततेऽस्त्रम्॥ ४९॥

अहो महत् कर्म कृतं निरर्थं न राक्षसैर्मन्त्रगतिर्विमृष्टा।
पुनश्च नास्त्रे विहतेऽस्त्रमन्यत् प्रवर्तते संशयिताः स्म सर्वे॥५०॥
अस्त्रेण हनुमान् मुक्तो नात्मानमवबुध्यते। कृष्यमाणस्तु रक्षोभिस्तैश्च बन्धैर्निपीडितः॥५१॥
हन्यमानस्ततः क्रूरै राक्षसैः कालमुष्टिभिः। समीपं राक्षसेन्द्रस्य प्राकृष्यत स वानरः॥५२॥
अथेन्द्रजित् तं प्रसमीक्ष्य मुक्तमस्त्रेण बद्धं द्रुमचीरसूत्रैः।
व्यदर्शयत् तत्र महाबलं तं हरिप्रवीरं सगणाय राज्ञे॥५३॥
तं मत्तमिव मातङ्गं बद्धं कपिवरोत्तमम्। राक्षसा राक्षसेन्द्राय रावणाय न्यवेदयन्॥५४॥
कोऽयं कस्य कुतो वापि किं कार्यं कोऽभ्युपाश्रयः। इति राक्षसवीराणां दृष्ट्वा संजज्ञिरे कथाः॥५५॥
हन्यतां दह्यतां वापि भक्ष्यतामिति चापरे। राक्षसास्तत्र संक्रुद्धाः परस्परमथाब्रुवन्॥५६॥

Recognizing that jewel among the monkeys, who had (now) been bound with (a rope made of) the bark of trees, as having been set free by the missile, Indrajit now became thoughtful when he saw that, even though bound with other means, the monkey was behaving as if he was (still) bound with the missile. He said to himself, "Oh, my great exploit (in the form of taking this monkey captive) has been rendered futile by the ogres, by whom the mode of operation of the mystic formula (by which this missile is controlled) was (surely) not taken into consideration. Once the missile has been rendered ineffective, another round of the missile cannot be operative again; and (thus) we have all been placed in a predicament." (49-50) Even though set free by the missile, Hanumān did not reveal himself as aware of this fact, while being dragged by the ogres and held fast with earthly cords. (51) Being struck by cruel ogres with their severe fists, the aforesaid monkey was dragged violently to the presence of Rāvaṇa (the ruler of ogres). (52) Vividly perceiving that eminent hero among the monkeys, who was endowed with extraordinary might, set free by the missile and bound with cords of bark (alone), Indrajit now presented him in the court before the king (Rāvaṇa) surrounded by his courtiers. (53) The ogres announced to Rāvaṇa, the ruler of ogres, (the presence of) that jewel among the foremost of monkeys, who stood bound like an elephant in rut. (54) "Who is this being? Whose son or servant is he? Where has he come from? What is his mission and who is his supporter?" So went round the inquiries of the ogre heroes on seeing Hanumān. (55) Nay, highly enraged, other ogres on the spot forthwith said to one another, "Let the monkey be killed, roasted (alive) or even devoured." (56)

अतीत्य मार्गं सहसा महात्मा स तत्र रक्षोऽधिपपादमूले।
ददर्श राज्ञः परिचारवृद्धान् गृहं महारत्नविभूषितं च॥५७॥
स ददर्श महातेजा रावणः कपिसत्तमम्। रक्षोभिर्विकृताकारैः कृष्यमाणमितस्ततः॥५८॥
राक्षसाधिपतिं चापि ददर्श कपिसत्तमः। तेजोबलसमायुक्तं तपन्तमिव भास्करम्॥५९॥
स रोषसंवर्तिततामुदृष्टिर्दशाननस्तं कपिमन्ववेक्ष्य।
अथोपविष्टान् कुलशीलवृद्धान् समादिशत् तं प्रति मुख्यमन्त्रीन्॥६०॥
यथाक्रमं तैः स कपिश्च पृष्टः कार्यार्थमर्थस्य च मूलमादौ।
निवेदयामास हरीश्वरस्य दूतः सकाशादहमागतोऽस्मि॥६१॥
इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डेऽष्टचत्वारिंशः सर्गः॥४८॥

Having covered the way, that exalted soul (Hanumān) beheld all of a sudden on that spot elderly attendants of the king seated at the feet of Rāvaṇa (the suzerain lord of ogres), as well as his assembly hall richly decorated with precious jewels. (57) The notorious Rāvaṇa (too), who was endowed with extraordinary energy, saw Hanumān (the foremost of monkeys) being dragged hither and thither by ogres of ugly aspect. (58)

Hanumān (the foremost of monkeys) too beheld Rāvaṇa (the suzerain lord of ogres), richly endowed with energy and strength and resembling the blazing sun. (59) Looking unwinkingly and intently on the aforesaid monkey, his coppery eyes rolling rapidly through rage, that ten-headed monster forthwith commanded his chief counsellors seated in their due place there, who were distinguished for their lineage and character, to interrogate him. (60) Questioned by them in successing as to the work (he had taken upon himself), the motive (by which he was actuated) and the ultimate aim (with which he had come), that monkey said at the outset: "I am a messenger arrived from the presence of Sugrīva (the lord of monkeys)." (61)

Thus ends Canto Forty-eight in the Sundarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

एकोनपञ्चाशः सर्गः

Canto XLIX

Wonderstruck to behold the splendour and glory of Rāvaṇa, Hanumān believes that he could even rule heaven but for his gross unrighteousness, which dragged him down

ततः स कर्मणा तस्य विस्मितो भीमविक्रमः। हनूमान् क्रोधताम्राक्षो रक्षोऽधिपमवैक्षत॥ १ ॥
भ्राजमानं महार्हेण काञ्चनेन विराजता। मुक्ताजालवृतेनाथ मुकुटेन महाद्युतिम्॥ २ ॥
वज्रसंयोगसंयुक्तैर्महार्हमणिविग्रहैः। हैमैराभरणैश्चित्रैर्मनसेव प्रकल्पितैः॥ ३ ॥
महार्हक्षौमसंवीतं रक्तचन्दनरूषितम्। स्वनुलिप्तं विचित्राभिर्विविधाभिश्च भक्तिभिः॥ ४ ॥
विचित्रं दर्शनीयैश्च रक्ताक्षैर्भीमदर्शनैः। दीप्ततीक्ष्णमहादंष्ट्रं प्रलम्बं दशनच्छदैः॥ ५ ॥
शिरोभिर्दशभिर्वीरो भ्राजमानं महौजसम्। नानाव्यालसमाकीर्णैः शिखरैरिव मन्दरम्॥ ६ ॥
नीलाञ्जनचयप्रख्यं हारेणोरसि राजता। पूर्णचन्द्राभवक्त्रेण सबालार्कमिवाम्बुदम्॥ ७ ॥
बाहुभिर्बद्धकेयूरैश्चन्दनोत्तमरूषितैः। भ्राजमानाङ्गदैर्भीमैः पञ्चशीर्षैरिवोरगैः॥ ८ ॥
महति स्फाटिके चित्रे रत्नसंयोगचित्रिते। उत्तमास्तरणास्तीर्णे सूपविष्टं वरासने॥ ९ ॥
अलंकृताभिरत्यर्थं प्रमदाभिः समन्ततः। वालव्यजनहस्ताभिरारात्समुपसेवितम्॥ १० ॥
दुर्धरेण प्रहस्तेन महापार्श्वेन रक्षसा। मन्त्रिभिर्मन्त्रतत्त्वज्ञैर्निकुम्भेन च मन्त्रिणा॥ ११ ॥
उपोपविष्टं रक्षोभिश्चतुर्भिर्बलदर्पितम्। कृत्स्नं परिवृतं लोकं चतुर्भिरिव सागरैः॥ १२ ॥
मन्त्रिभिर्मन्त्रतत्त्वज्ञैरन्यैश्च शुभदर्शिभिः। आश्वास्यमानं सचिवैः सुरैरिव सुरेश्वरम्॥ १३ ॥
अपश्यद् राक्षसपतिं हनूमानतितेजसम्। वेष्टितं मेरुशिखरे सतोयमिव तोयदम्॥ १४ ॥

Astonished at the feat of Indrajit (resulting in his own capture and his being dragged to the presence of Rāvaṇa) and his eyes turned coppery through rage (as the thought of his atrocious deed in the form of Sītā's abduction), that heroic Hanumān of redoubtable prowess looked on Rāvaṇa (the suzerain lord of ogres), who, though endowed with extraordinary splendour, shone (further) with a glittering and precious diadem of gold encircled with strings of pearls, as well as with lovely gold ornaments inlaid with diamonds and studded with costly gems, which appeared as though evolved with the mind; who was attired in valuable silk and daubed with red sandal-paste and painted with various peculiar designs; who looked wonderful with his (twenty) terrible-looking, yet shapely ruddy eyes, had brilliant sharp enormous teeth and protruding lips; who was endowed with extraordinary strength and shone brightly with his ten heads as Mount Mandara with its peaks infested with snakes of every variety; who was graced with a pearl necklace casting its splendour on his bosom and who not only looked like a mass of blue antimony but with his countenance shining like the full moon also presented the appearance of a cloud illumined by the rising sun; who was distinguished by (twenty) terrible arms adorned with Keyūras (a kind of jewel), smeared with excellent sandal-paste and decked with shining Aṅgadas (another ornament) and looking like (as many) five-hooded serpents (with their fingers appearing like hoods); who was comfortably seated on a big, wonderful and excellent throne of crystal, rendered picturesque by being inlaid with jewels and overspread with an exquisite covering; who was duly waited upon at close quarters on all sides by young women sumptuously adorned, whisk in hand; who was proud of his might and had four counsellors—(all) belonging to the ogre race, who knew the secret of good counsel, viz., Durdhara, Prahasta, the ogre Mahāpārśva and the counsellor Nikumbha, seated by his side, and looked like the entire terrestrial globe (in miniature) enclosed by the four ocean (in the quarters); and who was being reassured by counsellors knowing the secret of good counsel and other ministers wishing well of him (even) as Indra (the ruler of gods) is reassured by gods. (1—13) Hanūmān (thus) saw Rāvaṇa (the ruler of ogres), who was endowed with surpassing energy, resembling a cloud laden with moisture and perched on a peak of Mount Meru. (14)

स तैः सम्पीड्यमानोऽपि रक्षोभिर्भीमविक्रमैः। विस्मयं परमं गत्वा रक्षोऽधिपमवैक्षत॥ १५॥
भ्राजमानं ततो दृष्ट्वा हनुमान् राक्षसेश्वरम्। मनसा चिन्तयामास तेजसा तस्य मोहितः॥ १६॥
अहो रूपमहो धैर्यमहो सत्त्वमहो द्युतिः। अहो राक्षसराजस्य सर्वलक्षणयुक्तता॥ १७॥
यद्यधर्मो न बलवान् स्यादयं राक्षसेश्वरः। स्यादयं सुरलोकस्य सशक्रस्यापि रक्षिता॥ १८॥
अस्य क्रूरैर्नृशंसैश्च कर्मभिर्लोककुत्सितैः। सर्वे बिभ्यति खल्वस्माल्लोकाः सामरदानवाः॥ १९॥
अयं ह्युत्सहते क्रुद्धः कर्तुमेकार्णवं जगत्।
इति चिन्तां बहुविधामकरोन्मतिमान् कपिः। दृष्ट्वा राक्षसराजस्य प्रभावममितौजसः॥ २०॥
इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे एकोनपञ्चाशः सर्गः॥ ४९॥

Experiencing supreme wonder, even though greatly oppressed by those ogres of terrible prowess, Hanumān looked intently on Rāvaṇa, (the suzerain lord of ogres). (15) Dazzled by his magnificence on seeing Rāvaṇa (the king of ogres) shining brightly, Hanumān thought in his mind as follows:—(16) "What charm, what presence of mind, what courage, what splendour and what combination of all auspicious bodily marks is present in the king of ogres! (17) Had this mighty lord of ogres not been antagonistic to virtue, he would have proved to be a protector of the realm of gods including Indra (the ruler of gods). (18) Due to his cruel and ruthless deeds condemned by the world all people including gods and demons remain actually afraid of him. (19) If enraged, he can really turn the world into one ocean." Perceiving the glory of Rāvaṇa (the king of ogres), who was endowed with extraordinary might, the sagacious monkey (Hanumān) indulged in such diverse thoughts. (20)

Thus ends Canto Forty-nine in the Sundarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

पञ्चाशः सर्गः

Canto L

Commanded by Rāvaṇa, Prahasta: inquires of Hanumān as to who he was as also his motive in devastating the royal pleasance and killing the ogres. In reply Hanumān says that he destroyed the grove in order that he might be taken captive and dragged to the presence of Rāvaṇa, whom he was eager to see, and was compelled in self-defence to kill those who stood in his way. In the end he declares himself to be a messenger of Śrī Rāma and adds that, though proof against the missile presided over by Brahmā, he submitted to its influence only in order to be able to see Rāvaṇa

तमुद्वीक्ष्य महाबाहुः पिङ्गाक्षं पुरतः स्थितम् । रोषेण महताऽऽविष्टो रावणो लोकरावणः ॥ १ ॥
शङ्काहतात्मा दध्यौ स कपीन्द्रं तेजसा वृतम् । किमेष भगवान् नन्दी भवेत् साक्षादिहागतः ॥ २ ॥
येन शप्तोऽस्मि कैलासे मया प्रहसिते पुरा । सोऽयं वानरमूर्तिः स्यात्किंस्विद्बाणोऽपि वासुरः ॥ ३ ॥
स राजा रोषताम्राक्षः प्रहस्तं मन्त्रिसत्तमम् । कालयुक्तमुवाचेदं वचो विपुलमर्थवत् ॥ ४ ॥
दुरात्मा पृच्छ्यतामेष कुतः किं वास्य कारणम् । वनभङ्गे च कोऽस्यार्थो राक्षसानां च तर्जने ॥ ५ ॥
मत्पुरीमप्रधृष्यां वै गमने किं प्रयोजनम् । आयोधने वा किं कार्यं पृच्छ्यतामेष दुर्मतिः ॥ ६ ॥

The mighty-armed Rāvaṇa, who made people cry (in distress wherever he went), was seized with violent rage to behold that monkey (lit., a tawny-eyed one) before him. (1) His mind overcome with apprehension, he speculated as follows with regard to Hanumān (a leader of monkeys), who was invested with glory:— "Is it the glorious Nandī (a leader of the attendants of Lord Śiva) who has come here in person, by whom I was formerly cursed on Mount Kailāsa (the abode of Lord Śiva) when he was mocked by me? Or perhaps he may even be the celebrated demon Bāṇa (son of Bali) in the guise of a monkey." (2-3) His eyes bloodshot through anger, the aforesaid king (Rāvaṇa) spoke to Prahasta, the foremost of his ministers, the following opportune, solemn and significant words:— (4) "Let this evil-minded fellow be asked where he has come from, what is his motive (in coming here), nay, what was his object in destroying the grove as well as in threatening the ogres. (5) Let this perverse fellow be asked what really is his purpose in actually coming over to my city, which cannot be taken by storm or what is his object in seeking an encounter (with our people)." (6)

रावणस्य वचः श्रुत्वा प्रहस्तो वाक्यमब्रवीत् । समाश्वसिहि भद्रं ते न भीः कार्या त्वया कपे ॥ ७ ॥
यदि तावत् त्वमिन्द्रेण प्रेषितो रावणालयम् । तत्त्वमाख्याहि मा ते भूद् भयं वानर मोक्ष्यसे ॥ ८ ॥
यदि वैश्रवणस्य त्वं यमस्य वरुणस्य च । चारुरूपमिदं कृत्वा प्रविष्टो नः पुरीमिमाम् ॥ ९ ॥
विष्णुना प्रेषितो वापि दूतो विजयकांक्षिणा । नहि ते वानरं तेजो रूपमात्रं तु वानरम् ॥ १० ॥
तत्त्वतः कथयस्वाद्य ततो वानर मोक्ष्यसे । अनृतं वदतश्चापि दुर्लभं तव जीवितम् ॥ ११ ॥
अथवा यन्निमित्तस्ते प्रवेशो रावणालये ।

Hearing the command of Rāvaṇa, Prahasta spoke (to Hanumān) as follows:— "Take heart, O monkey! May good betide you. No fear need be entertained by you. (7) If for that matter you have been sent to the abode of Rāvaṇa by Indra, (pray) speak the truth, O monkey! Let no fear haunt you. You shall be liberated. (8) Tell us if you are a messenger of the god of riches (a son of Sage Viśravā), Yama (the god of retribution) or Varuṇa (the god of water) and have deeply penetrated into this city of ours, having assumed the disguise of a spy. (9) Or tell me if you are an envoy dispatched by Viṣṇu, who is longing for conquest. Surely your prowess is not like that of a monkey; your form alone for that matter is that of a monkey. (10) Correctly communicate this today. Then you shall be set free, O monkey! (On the other hand) it will be difficult for you to survive even if you tell a lie. (11) Or simply let us know the motive of your penetrating deep into the abode of Rāvaṇa."

एवमुक्तो हरिवरस्तदा रक्षोगणेश्वरम् ॥ १२ ॥

अब्रवीन्नास्मि. शक्रस्य यमस्य वरुणस्य च। धनदेन न मे सख्यं विष्णुना नास्मि चोदितः॥ १३॥
जातिरेव मम त्वेषा वानरोऽहमिहागतः। दर्शने राक्षसेन्द्रस्य तदिदं दुर्लभं मया॥ १४॥
वनं राक्षसराजस्य दर्शनार्थे विनाशितम्। ततस्ते राक्षसाः प्राप्ता बलिनो युद्धकाङ्क्षिणः॥ १५॥
रक्षणार्थं च देहस्य प्रतियुद्धा मया रणे। अस्त्रपाशैर्न शक्योऽहं बद्धुं देवासुरैरपि॥ १६॥
पितामहादेष वरो ममापि हि समागतः। राजानं द्रष्टुकामेन. मयास्त्रमनुवर्तितम्॥ १७॥
विमुक्तोऽप्यहमस्त्रेण राक्षसैस्त्वभिवेदितः। केनचिद् रामकार्येण आगतोऽस्मि तवान्तिकम्॥ १८॥
दूतोऽहमिति विज्ञाय राघवस्यामितौजसः। श्रूयतामेव वचनं मम पथ्यमिदं प्रभो॥ १९॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे पञ्चाशः सर्गः॥ ५०॥

Interrogated in the foregoing words on that occasion, Hanumān (the foremost of monkeys) submitted (as follows) to Rāvaṇa (the lord of ogre hordes):—"I am neither a messenger of Indra (the ruler of gods) nor of Yama nor of Varuṇa nor does my friendship exist with Kubera (the bestower of riches) nor have I been dispatched by Viṣṇu. (12-13) I am a monkey by my very birth and as a monkey (alone) have I come here for a sight of the king of ogres. (Nay) this well-known and rare grove of the king of ogres has been laid waste by me (merely) for the sake of (obtaining) a sight of Rāvaṇa (the king of ogres). Thereupon came those mighty ogres longing for an encounter, and in self-defence they were met by me on the field of battle. I am incapable of being bound with missiles and nooses even by gods and demons. (14—16) A boon (to this effect) has actually been won even by me from Brahmā (the progenitor even of the lords of creation). The missile was respected by me (only) because I longed to see the king. (17) Though completely set free by the missile, I have been (brought and) announced to you as if I were still bound with the missile, Spurred on by some mission of Śrī Rāma have I sought your presence. (18) Recognizing the fact that I am an envoy of Śrī Rāma, who is endowed with limitless energy, let this salutary advice of mine be definitely listened to, O lord!"(19)

Thus ends Canto Fifty in the Sundarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

एकपञ्चाशः सर्गः

Canto LI

Narrating the story of Śrī Rāma from the latter's entry into the forest to his own sight of Sītā being borne away by Rāvaṇa through the air over the Ṛṣyamūka mountain, and celebrating the glory of Śrī Rāma, Hanumān points out to Rāvaṇa that if he longed to survive he should restore Sītā to Śrī Rāma and that he should be prepared for the worst if on the other hand he chose not to part with her

तं समीक्ष्य महासत्त्वं सत्त्ववान् हरिसत्तमः। वाक्यमर्थवदव्यग्रस्तमुवाच दशाननम्॥ १॥
अहं सुग्रीवसंदेशादिह प्राप्तस्तवान्तिके। राक्षसेश हरीशस्त्वां भ्राता कुशलमब्रवीत्॥ २॥
भ्रातुः शृणु समादेशं सुग्रीवस्य महात्मनः। धर्मार्थसहितं वाक्यमिह चामुत्र च क्षमम्॥ ३॥
राजा दशरथो नाम रथकुञ्जरवाजिमान्। पितेव बन्धुर्लोकस्य सुरेश्वरसमद्युतिः॥ ४॥
ज्येष्ठस्तस्य महाबाहुः पुत्रः प्रियतरः प्रभुः। पितुर्निदेशान्निष्क्रान्तः प्रविष्टो दण्डकावनम्॥ ५॥
लक्ष्मणेन सह भ्रात्रा सीतया सह भार्यया। रामो नाम महातेजा धर्म्यं पन्थानमाश्रितः॥ ६॥
तस्य भार्या जनस्थाने भ्रष्टा सीतेति विश्रुता। वैदेहस्य सुता राज्ञो जनकस्य महात्मनः॥ ७॥

(lit) earthly gain

the sorrows of this earthly life

मार्गमाणस्तु तां देवीं राजपुत्रः सहानुजः । ऋष्यमूकमनुप्राप्तः सुग्रीवेण च संगतः ॥ ८ ॥
तस्य तेन प्रतिज्ञातं सीतायाः परिमार्गणम् । सुग्रीवस्यापि रामेण हरिराज्यं निवेदितुम् ॥ ९ ॥

Looking intently on the notorious Rāvaṇa (the ten-headed monster), who was endowed with extraordinary might, the mighty Hanumān (the foremost of monkeys) coolly made to him the following submission, pregnant with meaning:— (1) "Carrying a message from Sugrīva I have sought your presence here. Sugrīva (the lord of monkeys), who is (like) a brother to you (being your well-wisher) has inquired after your welfare, O lord of ogres! (2) (Now) hear the message of your brother, the high-souled Sugrīva, consisting of the following advice, conformable to piety and earthly gain, and conducive to good in this as well as in the other world. (3) There was a king, Daśaratha by name, who owned chariots, elephants and horses, (nay) who was a befriender of the people like a father and equalled Indra in splendour. (4) His mighty-armed, powerful and exceedingly beloved eldest son, Śrī Rāma by name, who is endowed with extraordinary energy and abides in the path of virtue, went out on exile in obedience to the command of his father, and penetrated deep into the Daṇḍaka forest alongwith his (half-) brother, Lakṣmaṇa, and his wife, Sītā. (5-6) His consort, well-known by the name of Sītā, daughter of the high-souled Janaka, king of the Videha territory, got lost in Janasthāna. (7) Seeking for the said godlike lady, the prince, accompanied by his younger (half-) brother (Lakṣmaṇa), reached Mount Ṛsyamūka and came in contact with Sugrīva. (8) By Sugrīva was promised him a search for Sītā, while a promise was made by Śrī Rāma too to (procure and) make over to Sugrīva his (lost) kingship of monkeys.(9)

ततस्तेन मृधे हत्वा राजपुत्रेण वालिनम् । सुग्रीवः स्थापितो राज्ये हर्यृक्षाणां गणेश्वरः ॥ १० ॥
त्वया विज्ञातपूर्वश्च वाली वानरपुङ्गवः । स तेन निहतः संख्ये शरेणैकेन वानरः ॥ ११ ॥
स सीतामार्गणे व्यग्रः सुग्रीवः सत्यसंगरः । हरीन् सम्प्रेषयामास दिशः सर्वा हरीश्वरः ॥ १२ ॥
तां हरीणां सहस्राणि शतानि नियुतानि च । दिक्षु सर्वासु मार्गन्ते ह्यधश्चोपरि चाम्बरे ॥ १३ ॥
वैनतेयसमाः केचित् केचित् तत्रानिलोपमाः । असङ्गगतयः शीघ्रा हरिवीरा महाबलाः ॥ १४ ॥
अहं तु हनुमान्नाम मारुतस्यौरसः सुतः । सीतायास्तु कृते तूर्णं शतयोजनमायतम् ॥ १५ ॥
समुद्रं लङ्घयित्वैव त्वां दिदृक्षुरिहागतः । भ्रमता च मया दृष्टा गृहे ते जनकात्मजा ॥ १६ ॥

"After killing Vālī on the field of battle, Sugrīva was (re-) installed by that prince (Śrī Rāma) on the throne as the lord of hordes of monkeys and bears. (10) Nay, Vālī, the foremost of monkeys, was already known to you. That monkey was killed on the battle-field by Śrī Rāma with a single arrow. (11) Impatient to find out Sītā and true to his promise, the celebrated Sugrīva, the lord of monkeys, duly dispatched monkeys in all directions. (12) Hundreds and thousands, nay, lakhs of monkeys are searching for her in all the (four) quarters as also below (in the subterranean regions) and above in the heavens. (13) The monkey heroes are swift and endowed with extraordinary might, and can move without any footing. Some of them are equal (in speed) to Garuḍa (the son of Vinatā), while others vie with the wind (in swiftness of motion). (14) I for my part am Hanumān by name, son of the wind-god, sprung from his loins. Having quickly leapt across the sea itself (dividing India from Laṅkā), which is really a hundred Yojanas (or eight hundred miles) wide, for the sake of Sītā, I have come here, longing as I did to see you, While I was roaming (in search of her), Janaka's daughter was discovered by me in your pleasance. (15-16)

तद् भवान् दृष्टधर्मार्थस्तपःकृतपरिग्रहः । परदारान् महाप्राज्ञ नोपरोद्धुं त्वमर्हसि ॥ १७ ॥
नहि धर्मविरुद्धेषु बह्वपायेषु कर्मसु । मूलघातिषु सज्जन्ते बुद्धिमन्तो भवद्विधाः ॥ १८ ॥

कश्च लक्ष्मणमुक्तानां रामकोपानुवर्तिनाम्। शराणामग्रतः स्थातुं शक्तो देवासुरेष्वपि॥ १९॥
न चापि त्रिषु लोकेषु राजन् विद्येत कश्चन। राघवस्य व्यलीकं यः कृत्वा सुखमवाप्नुयात्॥ २०॥
तत् त्रिकालहितं वाक्यं धर्म्यमर्थानुयायि च। मन्यस्व नरदेवाय जानकी प्रतिदीयताम्॥ २१॥
दृष्टा हीयं मया देवी लब्धं यदिह दुर्लभम्। उत्तरं कर्म यच्छेषं निमित्तं तत्र राघवः॥ २२॥
लक्षितेयं मया सीता तथा शोकपरायणा। गृहे यां नाभिजानासि पञ्चास्यामिव पन्नगीम्॥ २३॥
नेयं जरयितुं शक्या सासुरैरमरैरपि। विषसंस्पृष्टमत्यर्थं भुक्तमन्नमिवौजसा॥ २४॥

172

"Therefore, having known the truth about righteousness and earthly gain, and having amassed riches by dint of askesis, O most wise king, you ought not to detain another's wife. (17) Wise people like you do not engage in actions which are antagonistic to virtue, lead to many evils and destroy the doer root and branch.(18) And who is capable, even among gods and demons of withstanding the shafts loosed by Lakṣmaṇa in the wake of Śrī Rāma's wrath? (19) Nor is there anyone in (all) the three worlds, O king, who will enjoy happiness even after committing an offence against Śrī Rāma. (20) Therefore accept my advice, which is conducive to your good in all the three divisions of time (viz., the past, present and future), is in (perfect) accord with virtue and leads to material gain as well. Let the daughter of Janaka be restored to Śrī Rāma (a god among men). (21) The aforesaid godlike lady has actually been seen by me; what was difficult to obtain on this occasion has been secured. Śrī Rāma (a scion of Raghu) is capable of doing that which remains to be done as a sequel. (22) The aforesaid Sītā, whom you do not recognize as a five-hooded female serpent in your abode, has been found by me indescribably given over to grief. (23) She is incapable of being absorbed with one's might even by gods including demons any more than food mixed with poison in an excessive degree could be digested with one's (natural) digestive power, if partaken of. (24)

तपःसंतापलब्धस्ते सोऽयं धर्मपरिग्रहः। न स नाशयितुं न्याय्य आत्मप्राणपरिग्रहः॥ २५॥
अवध्यतां तपोभिर्यां भवान् समनुपश्यति। आत्मनः सासुरैर्देवैर्हेतुस्तत्राप्ययं महान्॥ २६॥
सुग्रीवो न च देवोऽयं न यक्षो न च राक्षसः।
मानुषो राघवो राजन् सुग्रीवश्च हरीश्वरः। तस्मात् प्राणपरित्राणं कथं राजन् करिष्यसि॥ २७॥
न तु धर्मोपसंहारमधर्मफलसंहितम्। तदेव फलमन्वेति धर्मश्चाधर्मनाशनः॥ २८॥
प्राप्तं धर्मफलं तावद् भवता नात्र संशयः। फलमस्याप्यधर्मस्य क्षिप्रमेव प्रपत्स्यसे॥ २९॥
जनस्थानवधं बुद्ध्वा वालिनश्च वधं तथा। रामसुग्रीवसख्यं च बुद्ध्यस्व हितमात्मनः॥ ३०॥

"It is not right for you to forfeit this (vast) fortune, which is an outcome of virtue (alone), or the capacity to preserve your life (for an inordinately long period of time), both of which have been acquired by you through the practice of austerities. (25) The aforesaid extraordinary virtue (alone) is responsible even for your immunity, which you perceive, from death at the hands of gods including demons, occasioned by austerities. (26) Sugrīva or Śrī Rāma is neither a god nor a Yakṣa nor an ogre. Śrī Rāma is a human being; while Sugrīva, O king, is the lord of monkeys. How (then) will you (be able to) preserve your life against the latter? (27) The fruit of virtue does not follow one who has reached the culmination of unrighteousness, even though he practises virtue; the fruit of unrighteousness alone follows him. And exceeding virtue (following an unrighteous act) atones for unrighteousness.* (28) The fruit of virtue (practised by you in the past) has already been attained (and enjoyed) by you; there is no doubt about it. You will reap the fruit of this unrighteousness (in the shape of abduction and detention of Sītā) too very soon. (29) Recalling the extermination of the ogres of Janasthāna as well as the destruction of Vālī as also the alliance of Śrī Rāma with Sugrīva, ponder over your own interest. (30)

---

* This is corroborated by the Śruti text 'धर्मेण पापमपनुदति' (one is able to drive away sin through righteousness). Expiatory acts recommended in Smṛti texts also point to the same fact.

कामं खल्वहमप्येकः सवाजिरथकुञ्जराम्। लङ्कां नाशयितुं शक्तस्तस्यैष तु न निश्चयः ॥३१॥
रामेण हि प्रतिज्ञातं हर्यृक्षगणसंनिधौ। उत्सादनममित्राणां सीता यैस्तु प्रधर्षिता ॥३२॥
अपकुर्वन् हि रामस्य साक्षादपि पुरंदरः। न सुखं प्राप्नुयादन्यः किं पुनस्त्वद्विधो जनः ॥३३॥
यां सीतेत्यभिजानासि येयं तिष्ठति ते गृहे। कालरात्रीति तां विद्धि सर्वलङ्काविनाशिनीम् ॥३४॥
तदलं कालपाशेन सीताविग्रहरूपिणा। स्वयं स्कन्धावसक्तेन क्षेममात्मनि चिन्त्यताम् ॥३५॥
सीतायांस्तेजसा दग्धां रामकोपप्रदीपिताम्। दह्यमानामिमां पश्य पुरीं साट्टप्रतोलिकाम् ॥३६॥
स्वानि मित्राणि मन्त्रींश्च ज्ञातीन् भ्रातॄन् सुतान् हितान्। भोगान् दारांश्च लङ्कां च मा विनाशमुपानय ॥३७॥
सत्यं राक्षसराजेन्द्र शृणुष्व वचनं मम। रामदासस्य दूतस्य वानरस्य विशेषतः ॥३८॥

"Even though I am undoubtedly capable of destroying Laṅkā with its horses, chariots and elephants single-handed, such is, however, not the resolve of Śrī Rāma. (31) Indeed in the presence of hordes of monkeys and bears the extermination of his enemies by whom Sītā was actually laid violent hands upon was vowed by Śrī Rāma. (32) Assuredly, doing wrong to Śrī Rāma, not even Indra himself can attain happiness, much less an ordinary individual like you. (33) Know her whom you recognize by the name of Sītā and who stays in your abode to be none else than Kālarātri (the goddess presiding over and responsible for universal dissolution), bent upon destroying the whole of Laṅkā. (34) Therefore have done with the noose of death in the form of Sītā's personality, which has been placed by yourself about your neck (lit., between your shoulders). (And) let the means of your own safety be devised. (35) Behold (in the immediate future) this city (of Laṅkā)—which has (already) been consumed by the moral power of Sītā , and set on fire by the wrath of Śrī Rāma—burning with its palaces and streets. (36) (Pray) don't lead to annihilation your own allies, counsellors, relations, brothers, sons, friends and consorts as well as your luxuries, and Laṅkā (itself). (37) Listen, O suzerain lord of ogres, to my truthful assertion, coming as it is from the lips of a servant of Śrī Rāma, an envoy and particularly a monkey. (38)

सर्वांल्लोकान् सुसंहृत्य सभूतान् सचराचरान्। पुनरेव तथा स्रष्टुं शक्तो रामो महायशाः ॥३९॥
देवासुरनरेन्द्रेषु यक्षरक्षोरगेषु च। विद्याधरेषु नागेषु गन्धर्वेषु मृगेषु च ॥४०॥
सिद्धेषु किंनरेन्द्रेषु पतत्रिषु च सर्वतः। सर्वत्र सर्वभूतेषु सर्वलोकेषु नास्ति सः ॥४१॥
यो रामं प्रति युध्येत विष्णुतुल्यपराक्रमम्।
सर्वलोकेश्वरस्येह कृत्वा विप्रियमीदृशम्। रामस्य राजसिंहस्य दुर्लभं तव जीवितम् ॥४२॥
देवाश्च दैत्याश्च निशाचरेन्द्र गन्धर्वविद्याधरनागयक्षाः।
रामस्य लोकत्रयनायकस्य स्थातुं न शक्ताः समरेषु सर्वे ॥४३॥
ब्रह्मा स्वयम्भूश्चतुराननो वा रुद्रस्त्रिनेत्रस्त्रिपुरान्तको वा।
इन्द्रो महेन्द्रः सुरनायको वा स्थातुं न शक्ता युधि राघवस्य ॥४४॥
स सौष्ठवोपेतमदीनवादिनः कपेर्निशम्याप्रतिमोऽप्रियं वचः।
दशाननः कोपविवृत्तलोचनः समादिशत् तस्य वधं महाकपेः ॥४५॥
इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे एकपञ्चाशः सर्गः ॥५१॥

"Annihilating all the worlds including the elements (which have entered into their constitution), their created beings, as well as the (entire) mobile and immobile creation, the highly illustrious Śrī Rāma is capable of creating them over again in the same way. (39) Among gods, demons and the rulers of men as well as among the Yakṣas, ogres and serpents as also among the Vidyādharas (celestial artistes), Nāgas, Gandharvas (celestial musicians) and beasts, Siddhas and the rulers of Kinnaras, nay, (even) among the birds in all places, in short, among all created being at all places and times there is none who can fight against Śrī Rāma, the equal of Viṣṇu in prowess. Since you have given such offence to Śrī Rāma, a lion among kings and the ruler of the worlds, it is difficult for you to preserve your life here. (40—42) Gods and demons, nay, Gandharvas, Vidyādharas, Nāgas and Yakṣas are all unable to stand in front of Śrī Rāma, the ruler of (all) the three worlds (heaven, earth and the intermediate region) in combat, O ruler of ogres! (43) Even the self-born and four-headed Brahmā (the creator), the three-eyed Lord Rudra (the god of destruction), the Destroyer of the three cities (built by the demon Maya) and the mighty sovereign Indra, the ruler of gods, are unable to stand before Śrī Rāma (a scion of Raghu) on the field of battle." (44) Hearing the reply, which was excellent though distasteful, of the monkey, who was intrepid of speech, the unrivalled Rāvaṇa (the ten-headed monster), his eyes rolling through rage, ordained the death of that mighty monkey. (45)

Thus ends Canto Fifty-one in the Sundarakāṇḍa of the glorious
Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

* * *

द्विपञ्चाशः सर्गः

Canto LII

Provoked by the harsh words of Hanumān; Rāvaṇa orders him to be put to death. Vibhīṣaṇa, however, exhorts the latter to desist from this dastardly act, pointing out that the killing of an envoy is forbidden by the Śāstras

स तस्य वचनं श्रुत्वा वानरस्य महात्मनः । आज्ञापयद् वधं तस्य रावणः क्रोधमूर्च्छितः ॥ १ ॥
वधे तस्य समाज्ञप्ते रावणेन दुरात्मना । निवेदितवतो दौत्यं नानुमेने विभीषणः ॥ २ ॥
तं रक्षोऽधिपतिं क्रुद्धं तच्च कार्यमुपस्थितम् । विदित्वा चिन्तयामास कार्यं कार्यविधौ स्थितः ॥ ३ ॥
निश्चितार्थस्ततः साम्ना पूज्यं शत्रुजिदग्रजम् । उवाच हितमत्यर्थं वाक्यं वाक्यविशारदः ॥ ४ ॥
क्षमस्व रोषं त्यज राक्षसेन्द्र प्रसीद मे वाक्यमिदं शृणुष्व ।
वधं न कुर्वन्ति परावरज्ञा दूतस्य सन्तो वसुधाधिपेन्द्राः ॥ ५ ॥
राजन् धर्मविरुद्धं च लोकवृत्तेश्च गर्हितम् । तव चासदृशं वीर कपेरस्य प्रमापणम् ॥ ६ ॥
धर्मज्ञश्च कृतज्ञश्च राजधर्मविशारदः । परावरज्ञो भूतानां त्वमेव परमार्थवित् ॥ ७ ॥
गृह्यन्ते यदि रोषेण त्वादृशोऽपि विचक्षणाः । ततः शास्त्रविपश्चित्त्वं श्रम एव हि केवलम् ॥ ८ ॥
तस्मात् प्रसीद शत्रुघ्न राक्षसेन्द्र दुरासद । युक्तायुक्तं विनिश्चित्य दूतदण्डो विधीयताम् ॥ ९ ॥

Overcome with wrath on hearing the reply of that high-souled monkey, Rāvaṇa ordered his death. (1) Vibhīṣaṇa (however) did not signify his approval of the death of Hanumān, who had made known his being an envoy (of Śrī Rāma), ordered by the evil-minded Rāvaṇa. (2) Seeing the aforesaid king of ogres angry, and looking to that affair (viz., the death of an envoy) which was imminent, Vibhīṣaṇa, who had his mind fixed on propriety of action, pondered over his duty (in the circumstances). (3) Having determined his duty, Vibhīṣaṇa (the conqueror of his foes), who was a master of expression, thereupon addressed to his elder (half-) brother, who was worthy of adoration (to him), the following appeal, which was exceedingly wholesome:—(4) "(Pray) forgive me, and cast off anger, O ruler of ogres! Be propitiated and listen to this appeal of mine. Virtuous rulers of rulers of the earth, who know what is exalted and what is low, do not take the life of a messenger.(5) To compass the death of this monkey, O king, is contrary to righteousness, nay deprecable from the point of worldly usage and (as such) unbecoming of you, O hero! (6) You know what is right; you recognize a service done to you, and are conversant with the duties of a king; you can distinguish between high and low among created beings and you alone know the ultimate purpose of life. (7) If even those who are learned like you are seized with anger, then the mastery of the scriptures is indeed mere fruitless labour. (8) Be propitiated, therefore, O destroyer of foes, O ruler of ogres, who are difficult to approach! Let punishment be meted out to a messenger (only) after carefully determining what is meet and what is improper." (9)

विभीषणवचः श्रुत्वा रावणो राक्षसेश्वरः। कोपेन महताऽऽविष्टो वाक्यमुत्तरमब्रवीत्॥ १०॥
न पापानां वधे पापं विद्यते शत्रुसूदन। तस्मादिमं वधिष्यामि वानरं पापकारिणम्॥ ११॥
अधर्ममूलं बहुदोषयुक्तमनार्यजुष्टं वचनं निशम्य।
उवाच वाक्यं परमार्थतत्त्वं विभीषणो बुद्धिमतां वरिष्ठः॥ १२॥
प्रसीद लङ्केश्वर राक्षसेन्द्र धर्मार्थतत्त्वं वचनं शृणुष्व।
दूता न वध्याः समयेषु राजन् सर्वेषु सर्वत्र वदन्ति सन्तः॥ १३॥
असंशयं शत्रुरयं प्रवृद्धः कृतं ह्यनेनाप्रियमप्रमेयम्।
न दूतवध्यां प्रवदन्ति सन्तो दूतस्य दृष्टा बहवो हि दण्डाः॥ १४॥
वैरूप्यमङ्गेषु कशाभिघातो मौण्ड्यं तथा लक्षणसंनिपातः।
एतान् हि दूते प्रवदन्ति दण्डान् वधस्तु दूतस्य न नः श्रुतोऽस्ति॥ १५॥
कथं च धर्मार्थविनीतबुद्धिः परावरप्रत्ययनिश्चितार्थः।
भवद्विधः कोपवशे हि तिष्ठेत् कोपं न गच्छन्ति हि सत्त्ववन्तः॥ १६॥
न धर्मवादे न च लोकवृत्ते न शास्त्रबुद्धिग्रहणेषु वापि।
विद्येत कश्चित्तव वीर तुल्यस्त्वं ह्युत्तमः सर्वसुरासुराणाम्॥ १७॥
पराक्रमोत्साहमनस्विनां च सुरासुराणामपि दुर्जयेन।
त्वयाप्रमेयेण सुरेन्द्रसंघा जिताश्च युद्धेष्वसकृन्नरेन्द्राः॥ १८॥
इत्थंविधस्यामरदैत्यशत्रोः शूरस्य वीरस्य तवाजितस्य।
कुर्वन्ति वीरा मनसाप्यलीकं प्राणैर्विमुक्ता न तु भोः पुरा ते॥ १९॥

Filled with violent anger, on hearing the submission of Vibhīṣaṇa, Rāvaṇa, the lord of ogres, spoke in reply as follows:—(10) "No sin lies in the act of killing the sinful, O destroyer of foes! I shall therefore make an end of this monkey, a perpetrator of sin." (11) Hearing the (aforesaid) reply (of Rāvaṇa), which was rooted in unrighteousness, full of many faults and unbecoming of noble souls, Vibhīṣaṇa, the foremost of those endowed with wisdom, made the following submission, which enabled one to ascertain the highest truth:— (12) "Be propitiated, O lord of Laṅkā, O ruler of ogres! (Pray) listen to my appeal embodying the essence of righteousness and worldly fortune. Messengers, O king, are undeserving of death at all times and at all places: so declare the virtuous. (13) Undoubtedly this monkey is a formidable adversary. Indeed incalculable harm has been done by him. (Nevertheless) the wise do not sanction the killing of a messenger; for numerous (other) punishments are found recommended (in the scriptures), with regard to a messenger.(14) Mutilation of any of his limbs, flogging, shaving of the head and branding: indeed the wise recommend (any of) these punishments with regard to a messenger; the killing of a messenger has, however, never been heard of by us. (15) And indeed how can one like you, whose mind has penetrated into the realms of righteousness and worldly prosperity and who has determined his duty by discriminating between what is noble and what is ignoble, remain swayed by anger? For, the powerful never give way to anger. (16) No one is your equal in discussing virtue, nor in observing the worldly usage, nor even in grasping the import of scriptures by means of your intellect, O hero! Indeed you are the foremost of the gods and the demons. (17) Nay, by you, who are difficult to conquer even for high-minded gods and demons endowed with prowess and martial ardour and are immeasurable in strength etc., hosts of leaders of gods and rulers of men have been conquered in combats more than once. (18) In the past heroes have never given offence even with their mind to you who are so valiant and heroic and inimical (even) to gods and demons and have never been conquered (by anyone), O King! Those who did so were deprived of their life. (19)

न चाप्यस्य कपेर्घाते कंचित् पश्याम्यहं गुणम्। तेष्वयं पात्यतां दण्डो यैरयं प्रेषितः कपिः॥ २०॥
साधुर्वा यदि वासाधुः परैरेष समर्पितः। ब्रुवन् परार्थं परवान् न दूतो वधमर्हति॥ २१॥
अपि चास्मिन् हते नान्यं राजन् पश्यामि खेचरम्। इह यः पुनरागच्छेत् परं पारं महोदधेः॥ २२॥
तस्मान्नास्य वधे यत्नः कार्यः परपुरंजय। भवान् सेन्द्रेषु देवेषु यत्नमास्थातुमर्हति॥ २३॥
अस्मिन् विनष्टे नहि भूतमन्यं पश्यामि यस्तौ नरराजपुत्रौ।
युद्धाय युद्धप्रिय दुर्विनीतावुद्योजयेद् वै भवता विरुद्धौ॥ २४॥
पराक्रमोत्साहमनस्विनां च सुरासुराणामपि दुर्जयेन।
त्वया मनोनन्दन नैर्ऋतानां युद्धाय निर्नाशयितुं न युक्तम्॥ २५॥
हिताश्च शूराश्च समाहिताश्च कुलेषु जाताश्च महागुणेषु।
मनस्विनः शस्त्रभृतां वरिष्ठाः कोपप्रशस्ताः सुभृताश्च योधाः॥ २६॥
तदेकदेशेन बलस्य तावत् केचित् तवादेशकृतोऽद्य यान्तु।
तौ राजपुत्रावुपगृह्य मूढौ परेषु ते भावयितुं प्रभावम्॥ २७॥
निशाचराणामधिपोऽनुजस्य विभीषणस्योत्तमवाक्यमिष्टम्।
जग्राह बुद्ध्या सुरलोकशत्रुर्महाबलो राक्षसराजमुख्यः॥ २८॥
इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे द्विपञ्चाशः सर्गः॥ ५२॥

"Nor do I perceive any good whatsoever in taking the life of this monkey. Let this punishment (in the form of death) descend on them by whom this monkey has been sent. (20) Whether he is good or bad, he has been sent by our enemies. Advocating others' interests, dependent as he is on them, an envoy does not merit death. (21) Moreover, once this monkey is killed, O king, I see no other sky-ranger who can come once more to the opposite shore of the vast sea on this side. (22) Therefore, O conqueror of hostile citadels, no attempt should be made to take the life of this monkey. (On the other hand) you should direct your efforts against the gods including Indra (their ruler). (23) If this monkey is put to death, I do not really perceive any other created being who can incite those two insolent human princes, who are hostile to you, to wage war against you O bellicose king! (24) For you, who are difficult to conquer even for high-minded gods and demons endowed with prowess and martial ardour, O delight of ogres, it is not meet to crush the ardour of those ogres (the progeny of Nirṛti) for war. (25) Therefore, in order to make your greatness known to the enemies, let a few warriors who are well-disposed and valiant, nay, devoted and born in families noted for their great qualities, high-minded, foremost among armed soldiers, renowned for their burning ardour, handsomely paid and obedient to your commands proceed today with a section of your army and return after capturing the two princes, distracted as they are (through agony caused by separation from Sītā)." (26-27) Rāvaṇa (the foremost of the rulers of ogres), the suzerain lord of the rangers of the night and an enemy of the celestial realm, who was endowed with extraordinary might, accepted with his mind the sound and palatable advice of his younger (half-) brother Vibhīṣaṇa. (28)

Thus ends Canto Fifty-two in the Sundarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

* * *

त्रिपञ्चाशः सर्गः

Canto LIII

Wrapping up the tail of Hanumān in rage and soaking it in oil, and then lighting it up, the ogres, as urged by Rāvaṇa, take Hanumān round the city to the accompaniment of music. Hearing this news from the lips of the ogresses, Sītā prays to the god of fire on oath to see that Hanumān remains unscathed. Climbing up the gate and shedding the fire by attenuating his body, and then resuming vast proportions and seizing the iron bar of the gate, Hanumān kills with it the ogres guarding the gate

तस्य तद् वचनं श्रुत्वा दशग्रीवो महात्मनः। देशकालहितं वाक्यं भ्रातुरुत्तरमब्रवीत्॥ १॥
सम्यगुक्तं हि भवता दूतवध्या विगर्हिता। अवश्यं तु वधादन्यः क्रियतामस्य निग्रहः॥ २॥
कपीनां किल लाङ्गूलमिष्टं भवति भूषणम्। तदस्य दीप्यतां शीघ्रं तेन दग्धेन गच्छतु॥ ३॥
ततः पश्यन्त्वमुं दीनमङ्गवैरूप्यकर्शितम्। सुमित्रज्ञातयः सर्वे बान्धवाः ससुहृज्जनाः॥ ४॥
आज्ञापयद् राक्षसेन्द्रः पुरं सर्वं सचत्वरम्। लाङ्गूलेन प्रदीप्तेन रक्षोभिः परिणीयताम्॥ ५॥
तस्य तद् वचनं श्रुत्वा राक्षसाः कोपकर्कशाः। वेष्टन्ते तस्य लाङ्गूलं जीर्णैः कार्पासिकैः पटैः॥ ६॥
संवेष्ट्यमाने लाङ्गूले व्यवर्धत महाकपिः। शुष्कमिन्धनमासाद्य वनेष्विव हुताशनम्॥ ७॥
तैलेन परिषिच्याथ तेऽग्निं तत्रोपपादयन्। लाङ्गूलेन प्रदीप्तेन राक्षसांस्तानताडयत्॥ ८॥
रोषामर्षपरीतात्मा बालसूर्यसमाननः। स भूयः संगतैः क्रूरै राक्षसैर्हरिपुंगवः॥ ९॥
सहस्त्रीबालवृद्धाश्च जग्मुः प्रीतिं निशाचराः।

Hearing the foregoing advice of his (younger half-) brother the high-souled Vibhīṣaṇa, which was salutary (both) from the point of view of time and place, Rāvaṇa (the ten-headed monster), made the following assertion by way of a reply:—(1) "It is truly said by you that the killing of a messenger has been severely condemned. In any case, some punishment other than death needs must be meted out to him. (2) In the case of monkeys the tail, they say, is the cherished embellishment. Therefore, let his tail be set on fire at once and let him return with his tail burnt. (3) Thereupon let his beloved friends and relations and his kinsfolk including his well-wishers, all find him wretched and distressed through mutilation." (4) Rāvaṇa (the ruler of ogres) issued the following command:— "Let the monkey be taken by the ogres with his tail on fire round the entire city with its cross-roads." (5) Hearing his aforesaid command, the ogres, who were merciless through rage, began to wrap the tail of Hanumān in cotton tatters. (6) While his tail was being swathed, the huge monkey grew out of all proportion like a fire in woodlands on catching dry wood. (7) Having soaked the tail in oil, the ogres forthwith set fire to it and Hanumān, whose countenance shone like the rising sun, his mind seized with anger and indignation, began to smite those ogres with his blazing tail. That jewel among the monkeys was bound more tightly by the cruel ogres who had gathered together (there). (8-9) The rangers of the night, including their womenfolk, children and the aged, were filled with delight.

निबद्धः कृतवान् वीरस्तत्कालसदृशीं मतिम्॥ १०॥
कामं खलु न मे शक्ता निबद्धस्यापि राक्षसाः। छित्त्वा पाशान् समुत्पत्य हन्यामहमिमान् पुनः॥ ११॥
यदि भर्तृहितार्थाय चरन्तं भर्तृशासनात्। निबध्नन्ते दुरात्मानो न तु मे निष्कृतिः कृता॥ १२॥
सर्वेषामेव पर्याप्तो राक्षसानामहं युधि। किं तु रामस्य प्रीत्यर्थं विषहिष्येऽहमीदृशम्॥ १३॥

लङ्का चारयितव्या मे पुनरेव भवेदिति। रात्रौ नहि सुदृष्टा मे दुर्गकर्मविधानतः॥ १४॥
अवश्यमेव द्रष्टव्या मया लङ्का निशाक्षये। कामं बध्नन्तु मे भूयः पुच्छस्योद्दीपनेन च॥ १५॥
पीडां कुर्वन्ति रक्षांसि न मेऽस्ति मनसः श्रमः। ततस्ते संवृताकारं सत्त्ववन्तं महाकपिम्॥ १६॥
परिगृह्य ययुर्हृष्टा राक्षसाः कपिकुञ्जरम्। शङ्खभेरीनिनादैश्च घोषयन्तः स्वकर्मभिः॥ १७॥
राक्षसाः क्रूरकर्माणश्चारयन्ति स्म तां पुरीम्। अन्वीयमानो रक्षोभिर्ययौ सुखमरिंदमः॥ १८॥
हनूमांश्चारयामास राक्षसानां महापुरीम्। अथापश्यद् विमानानि विचित्राणि महाकपिः॥ १९॥
संवृतान् भूमिभागांश्च सुविभक्तांश्च चत्वरान्। रथ्याश्च गृहसम्बाधाः कपिः शृङ्गाटकानि च॥ २०॥
तथा रथ्योपरथ्याश्च तथैव च गृहान्तरान्। चत्वरेषु चतुष्केषु राजमार्गे तथैव च॥ २१॥
घोषयन्ति कपिं सर्वे चार इत्येव राक्षसाः। स्त्रीबालवृद्धा निर्जग्मुस्तत्र तत्र कुतूहलात्॥ २२॥
तं प्रदीपितलाङ्गूलं हनूमन्तं दिदृक्षवः।

Bound tightly, the hero arrived at the following resolution in consonance with that juncture:—(10) "Even though I stand bound (to all appearance), the ogres cannot in any case prevail against me. Severing my bonds and springing up, I sahll be able to kill the ogres again. (11) If under the command of their master the evil-minded fellows have bound me, ranging (as I did) for the purpose of doing good to my master, no reprisal at all could be made by them (for the grave injuries inflicted on them by me). (12) I am strong enough for all the ogres (taken together) in combat. Still for the pleasure of Śrī Rāma I shall suffer such humiliation. (13) Laṅkā will thus be (involuntarily) caused to be surveyed by me once more; for at night it was not closely perceived from the point of view of the technique of its fortification. (14) Laṅkā (therefore) needs must be seen by me at the close of the night. Let the ogres freely bind me anew and cause pain to me by setting my tail on fire; there will be no strain on my mind." Taking hold of the gigantic monkey (Hanumān), an elephant among monkeys, who, though full of courage had suppressed the expression of his face (which might betray his feelings), the ogres then advanced joyfully. Nay, making him publicly known through his own exploits by means of the blasts of conches and the beating of kettledrums, the ogres of cruel deeds dragged him through that city. Followed (closely) by the ogres, Hanumān, the tamer of his foes, marched happily and the gigantic monkey ranged the big city of ogres. Nay, the monkey duly surveyed the marvellous seven-storied mansions, as well as sequestered tracts of land, as also well-defined quadrangles, nay, streets thickly lined with buildings and cross-roads and even so streets and lanes and likewise the spaces between two houses. In the quadrangles as also at cross-roads, as well as on the main road all the ogres announced the monkey precisely as a spy. Desirous of seeing the celebrated Hanūmān with his tail set ablaze, womenfolk, children and aged people came out at every place out of curiosity.

दीप्यमाने ततस्तस्य लाङ्गूलाग्रे हनूमतः॥ २३॥
राक्षस्यस्ता विरूपाक्ष्यः शंसुर्देव्यास्तदप्रियम्। यस्त्वया कृतसंवादः सीते ताम्रमुखः कपिः॥ २४॥
लाङ्गूलेन प्रदीप्तेन स एष परिणीयते। श्रुत्वा तद् वचनं क्रूरमात्मापहरणोपमम्॥ २५॥
वैदेही शोकसंतप्ता हुताशनमुपागमत्। मङ्गलाभिमुखी तस्य सा तदाऽऽसीन्महाकपेः॥ २६॥
उपतस्थे विशालाक्षी प्रयता हव्यवाहनम्।
यद्यस्ति पतिशुश्रूषा यद्यस्ति चरितं तपः। यदि वा त्वेकपत्नीत्वं शीतो भव हनूमतः॥ २७॥
यदि किंचिदनुक्रोशस्तस्य मय्यस्ति धीमतः। यदि वा भाग्यशेषो मे शीतो भव हनूमतः॥ २८॥
यदि मां वृत्तसम्पन्नां तत्समागमलालसाम्। स विजानाति धर्मात्मा शीतो भव हनूमतः॥ २९॥
यदि मां तारयेदार्यः सुग्रीवः सत्यसंगरः। अस्माद् दुःखाम्बुसंरोधाच्छीतो भव हनूमतः॥ ३०॥

While the tail of the said Hanumān was being set fire to, the aforementioned ogresses with misshapen eyes presently conveyed that unpleasant tidings to the godlike lady in the following words:—"That monkey with a coppery countenance, who held conversation with you, O Sītā, is being taken round (through the streets) over there with his tail set ablaze." Tormented with grief to hear the aforesaid report, which was as cruel as (the story of) her own abduction, Sītā (a princess of the Videha territory) approached (with her mind) the god of fire (lit., the consumer of oblations). At that time she became solicitous for the welfare of that great monkey. The devout Sītā (who had large eyes) approached the god of fire with the following prayer:—"If service rendered to one's husband has any value, if austerities have (ever) been practised (by me) or if there is exclusive devotion (in me) to my husband, (please) prove cool to Hanūmān (O fire!). (15—27) If there is any compassion for me in the heart of that sagacious prince, or if any residue of good luck (still) exists in me, prove cool to Hanūmān. (28) If Śrī Rāma, whose mind is set on piety, fully knows me to be richly endowed with morality and ardently keen on being (re-) united with him, (please) prove cool to Hanūmān. (29) If the noble Sugrīva, who is true to his promise, should (be able to) take me across this ocean of agony, (please) prove cool to Hanūmān." (30)

ततस्तीक्ष्णार्चिरव्यग्रः प्रदक्षिणशिखोऽनलः । जज्वाल मृगशावाक्ष्याः शंसन्निव शुभं कपेः ॥ ३१ ॥
हनूमज्जनकश्चैव पुच्छानलयुतोऽनिलः । ववौ स्वास्थ्यकरो देव्याः प्रालेयानिलशीतलः ॥ ३२ ॥
दह्यमाने च लाङ्गूले चिन्तयामास वानरः । प्रदीप्तोऽग्निरयं कस्मान्न मां दहति सर्वतः ॥ ३३ ॥
दृश्यते च महाज्वालः करोति च न मे रुजम् । शिशिरस्येव सम्पातो लाङ्गूलाग्रे प्रतिष्ठितः ॥ ३४ ॥
अथ वा तदिदं व्यक्तं यद् दृष्टं प्लवता मया । रामप्रभावादाश्चर्यं पर्वतः सरितां पतौ ॥ ३५ ॥
यदि तावत् समुद्रस्य मैनाकस्य च धीमतः । रामार्थं सम्भ्रमस्तादृक्किमग्निर्न करिष्यति ॥ ३६ ॥
सीतायाश्चानृशंस्येन तेजसा राघवस्य च । पितुश्च मम सख्येन न मां दहति पावकः ॥ ३७ ॥

Thereupon the fire, which had burst into leaping flames, began to burn mildly with its flames rising to his right (as a token of propitiousness), announcing as it were to the fawn-eyed lady the welfare of the monkey. (31) Though brought into contact with the fire of the tail, the wind too, the procreator of Hanūmān, blew ice-cold, causing satisfaction to the godlike lady. (32) While the tail was burning, the monkey (Hanumān) thought (to himself), "How does this fire, ablaze on all sides, not burn me? (33) It appears as having burst into big flames, yet it does not cause pain to me any more than a mass of ice placed at the end of my tail. (34) Or this cold touch of fire has come to be felt due to the same (inscrutable) power of Śrī Rāma as a result of which a marvel in the form of a mountain in the sea was seen by me while leaping across it. (35) If there was such a flurry (to be seen) in the mind of the sea and the sagacious Mount Maināka in the cause of Śrī Rāma, will not fire show the same degree of flurry in making its touch cold? (36) The fire does not burn me because of Sītā's mercy (for those depending on her), the glory of Śrī Rāma (a scion of Raghu) and the friendship of my father (with the god of fire)." (37)

भूयः स चिन्तयामास मुहूर्तं कपिकुञ्जरः । कथमस्मद् विधस्येह बन्धनं राक्षसाधमैः ॥ ३८ ॥
प्रतिक्रियास्य युक्ता स्यात् सति मह्यं पराक्रमे । ततश्छित्त्वा च तान् पाशान् वेगवान् वै महाकपिः ॥ ३९ ॥
उत्पपाताथ वेगेन ननाद च महाकपिः । पुरद्वारं ततः श्रीमाञ्शैलशृङ्गमिवोन्नतम् ॥ ४० ॥
विभक्तरक्षःसम्बाधमाससादानिलात्मजः । स भूत्वा शैलसंकाशः क्षणेन पुनरात्मवान् ॥ ४१ ॥
ह्रस्वतां परमां प्राप्तो बन्धनान्यवशातयत् । विमुक्तश्चाभवच्छ्रीमान् पुनः पर्वतसंनिभः ॥ ४२ ॥
वीक्षमाणश्च ददृशे परिघं तोरणाश्रितम् ।
स तं गृह्य महाबाहुः कालायसपरिष्कृतम् । रक्षिणस्तान् पुनः सर्वान् सूदयामास मारुतिः ॥ ४३ ॥
स तान् निहत्वा रणचण्डविक्रमः समीक्षमाणः पुनरेव लङ्काम् ।
प्रदीप्तलाङ्गूलकृतार्चिमाली प्रकाशितादित्य इवार्चिमाली ॥ ४४ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे त्रिपञ्चाशः सर्गः ॥ ५३ ॥

Once more did that elephant among the monkeys reflect awhile as follows:— "How could the bondage of one like me at the hands of the vile ogres be congruous? The reprisal of this outrage should be justified on my part so long as there is prowess in me." Nay, having severed those bonds, Hanumān (the great monkey), who was full of impetuosity, thereupon sprang into the air with vehemence and the gigantic monkey gave a shout. The glorious Hanumān (sprung from the loins of the wind-god) then reached the city gate, which was lofty as a hill-top and from which throngs of ogres had turned away. Having once more assumed in an instant an exceedingly diminutive form, the self-possessed Hanumān, who looked like a mountain (in size) cast off his bonds. And becoming completely free, the glorious Hanumān once more assumed the appearance of a mountain. (38—42) Nay, looking round about him, he caught sight of a club studded with iron and lying at the gate. Seizing it, the mighty-armed Hanumān (son of the wind-god) destroyed once more all those who guarded the gate. (43) Having got rid of them and surveying Laṅkā once more, Hanumān, whose prowess on the field of battle was violent, and who was surrounded by a circle of flames described by his inflamed tail, shone brightly like the sun with a circle of rays surrounding it. (44)

Thus ends Canto Fifty-three in the Sundarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

* * *

चतुःपञ्चाशः सर्गः

Canto LIV

Making up his mind to set fire to the city of Laṅkā, which was the only work left for him to do, and coming out (into the open), Hanumān burns the entire city barring the abode of Vibhīṣaṇa. Astonished to see the city burning, the gods and Gandharvas (celestial musicians) are filled with supreme joy

वीक्षमाणस्ततो लङ्कां कपिः कृतमनोरथः। वर्धमानसमुत्साहः कार्यशेषमचिन्तयत्॥ १॥
किं नु खल्ववशिष्टं मे कर्तव्यमिह साम्प्रतम्। यदेषां रक्षसां भूयः संतापजननं भवेत्॥ २॥
वनं तावत्प्रमथितं प्रकृष्टा रक्षसा हताः। बलैकदेशः क्षपितः शेषं दुर्गविनाशनम्॥ ३॥
दुर्गे विनाशिते कर्म भवेत् सुखपरिश्रमम्। अल्पयत्नेन कार्येऽस्मिन् मम स्यात् सफलः श्रमः॥ ४॥
यो ह्ययं मम लाङ्गूले दीप्यते हव्यवाहनः। अस्य संतर्पणं न्याय्यं कर्तुमेभिर्गृहोत्तमैः॥ ५॥
ततः प्रदीप्तलाङ्गूलः सविद्युदिव तोयदः। भवनाग्रेषु लङ्काया विचचार महाकपिः॥ ६॥
गृहाद् गृहं राक्षसानामुद्यानानि च वानरः। वीक्षमाणो ह्यसंत्रस्तः प्रासादांश्च चचार सः॥ ७॥

While surveying Laṅkā, the monkey (Hanumān), whose desired object had been accomplished and whose zeal was growing, pondered over that which remained for him to do. (1) He said to himself, "What is actually left for me to do in Laṅkā at the present moment, which may prove to be a source of further torment to these ogres? (2) The grove has already been laid waste, eminent ogres killed and a part of the army has been destroyed. The demolition of the citadel (alone) remains. (3) With their fort destroyed, my work (of leaping across the sea and laying waste the grove) will prove to be a labour with a happy conclusion. My labour in this cause (of searching for Sītā) will become fruitful with a little effort (in the direction of demolishing the fort). (4) It is advisable for me to feed to the fill with these excellent buildings this fire (lit., the bearer of sacrificial offerings to the gods) which is actually blazing on my tail (though proving so cool to me)." (5) With his tail set ablaze, Hanumān (the great monkey) began to flit over the tops of houses in Laṅkā like a cloud charged with lightning. (6) Not the least daunted, he actually passed from one house to another, surveying the pleasances and mansions of the ogres. (7)

अवप्लुत्य महावेगः प्रहस्तस्य निवेशनंम् । अग्निं तत्र विनिक्षिप्य श्वसनेन समो बली ॥ ८ ॥
ततोऽन्यत् पुप्लुवे वेश्म महापार्श्वस्य वीर्यवान् । मुमोच हनुमानग्निं कालानलशिखोपमम् ॥ ९ ॥
वज्रदंष्ट्रस्य च तथा पुप्लुवे स महाकपिः । शुकस्य च महातेजाः सारणस्य च धीमतः ॥ १० ॥
तथा चेन्द्रजितो वेश्म ददाह हरियूथपः । जम्बुमालेः सुमालेश्च ददाह भवनं ततः ॥ ११ ॥
रश्मिकेतोश्च भवनं सूर्यशत्रोस्तथैव च । ह्रस्वकर्णस्य दंष्ट्रस्य रोमशस्य च रक्षसः ॥ १२ ॥
युद्धोन्मत्तस्य मत्तस्य ध्वजग्रीवस्य रक्षसः । विद्युज्जिह्वस्य घोरस्य तथा हस्तिमुखस्य च ॥ १३ ॥
करालस्य विशालस्य शोणिताक्षस्य चैव हि । कुम्भकर्णस्य भवनं मकराक्षस्य चैव हि ॥ १४ ॥
नरान्तकस्य कुम्भस्य निकुम्भस्य दुरात्मनः । यज्ञशत्रोश्च भवनं ब्रह्मशत्रोस्तथैव च ॥ १५ ॥
वर्जयित्वा महातेजा विभीषणगृहं प्रति । क्रममाणः क्रमेणैव ददाह हरिपुंगवः ॥ १६ ॥
तेषु तेषु महार्हेषु भवनेषु महायशाः । गृहेष्वृद्धिमतामृद्धिं ददाह कपिकुञ्जरः ॥ १७ ॥

Springing up with great impetuosity to the mansion of Prahasta (the chief minister) and scattering fire there, the powerful Hanumān, who was equal in might to the wind-god, then leapt to another dwelling, belonging to Mahāpārśwa, and scattered fire, which resembled the flames of the fire of final dissolution. (8-9) Nay, that gigantic monkey likewise bounded to the dwelling of Vajradaṁṣṭra as also to that of Śuka as well as to the house of the sagacious Sāraṇa. (10) Even so Hanumān (the leader of monkey hordes) burnt the palace of Indrajit and then the habitat of Jambumāli as well as that of Sumāli. (11) Nay, leaping up one after another (in order of importance) to the house of Raśmiketu, and even so to that of Sūryaśatru, to those of Hraswakarṇa, Daṁṣṭra and the ogre Romaśa, to the dwellings of Yuddhonmatta, Matta, the ogre Dhwajagrīva, to those of Vidyujjihva, Ghora and likewise of Hastimukha, Karāla, Viśāla and even so Śoṇitākṣa, to the palace of Kumbhakarṇa and also to those of Makarākṣa, of Narāntaka, Kumbha, the evil-minded Nikumbha, and Yajñaśatru and likewise of Brahmaśatru, Hanumān (the foremost of monkeys), who was endowed with extraordinary energy, set fire to them, avoiding the palace of Vibhīṣaṇa alone (who had averted his death sentence). (12—16) Penetrating into all costly houses, the highly illustrious Hanumān (an elephant among the monkeys) burnt the wealth in the mansions of the rich. (17)

सर्वेषां समतिक्रम्य राक्षसेन्द्रस्य वीर्यवान् । आससादाथ लक्ष्मीवान् रावणस्य निवेशनम् ॥ १८ ॥
ततस्तस्मिन् गृहे मुख्ये नानारत्नविभूषिते । मेरुमन्दरसंकाशे नानामङ्गलशोभिते ॥ १९ ॥
प्रदीप्तमग्निमुत्सृज्य लाङ्गूलाग्रे प्रतिष्ठितम् । ननाद हनुमान् वीरो युगान्तजलदो यथा ॥ २० ॥

Passing over the houses of all, the powerful and glorious monkey forthwith reached the palace of Rāvaṇa, the lord of ogres. (18) Scattering blazing fire placed on his tail in that distinguished palace, which was decked with various jewels, which resembled Mounts Meru and Mandara (in height) and was enriched with various auspicious articles, the valiant Hanumān thundered like a cloud appearing at the time of universal dissolution. (19-20)

श्वसनेन च संयोगादतिवेगो महाबलः । कालाग्निरिव जज्वाल प्रावर्धत हुताशनः ॥ २१ ॥
प्रदीप्तमग्निं पवनस्तेषु वेश्मसु चारयन् । तानि काञ्चनजालानि मुक्तामणिमयानि च ॥ २२ ॥
भवनानि व्यशीर्यन्त रत्नवन्ति महान्ति च । तानि भग्नविमानानि निपेतुर्वसुधातले ॥ २३ ॥
भवनानीव सिद्धानामम्बरात् पुण्यसंक्षये । संजज्ञे तुमुलः शब्दो राक्षसानां प्रधावताम् ॥ २४ ॥

स्वे स्वे गृहपरित्राणे भग्नोत्साहोज्झितश्रियाम्। नूनमेषोऽग्निरायातः कपिरूपेण हा इति॥ २५॥
क्रन्दन्त्यः सहसा पेतुः स्तनंधयधराः स्त्रियः। काश्चिदग्निपरीताङ्ग्यो हर्म्येभ्यो मुक्तमूर्धजाः॥ २६॥
पतन्त्यो रेजिरेऽभ्रेभ्यः सौदामन्य इवाम्बरात्।

Through contact with the wind, the very mighty fire (lit., the consumer of oblations) grew out of all proportion with great rapidity and blazed like the fire of universal destruction. (21) The wind began to spread the blazing fire through all those dwellings. (The result was that) those stately mansions made of pearls and gems, (nay) provided with lattices of gold and full of precious stones got cracked and, their storeys being shattered, they toppled to the earth like the mansions of Siddhas fallen from the heavens on the exhaustion of their merits. There ensued a tumultuous uproar among the ogres running with great speed each to save his own dwelling, their spirit broken and splendour gone. They said to one another. "Ah, here indeed is the god of fire arrived in the form of a monkey!" (22—25) (Nay) women carrying their sucklings fell down crying precipitately. While falling from their mansions, some women with dishevelled hair, their limbs enveloped in flames, shone like flashes of lightning falling from clouds in the heavens.

वज्रविद्रुमवैदूर्यमुक्तारजतसंहतान् ॥ २७॥
विचित्रान् भवनाद्धातूनस्यन्दमानान् ददर्श सः। नाग्निस्तृप्यति काष्ठानां तृणानां च यथा तथा॥ २८॥
हनूमान् राक्षसेन्द्राणां वधे किंचिन्न तृप्यति। न हनूमद्विशस्तानां राक्षसानां वसुन्धरा॥ २९॥
हनूमता वेगवता वानरेण महात्मना। लङ्कापुरं प्रदग्धं तद् रुद्रेण त्रिपुरं यथा॥ ३०॥

The monkey (Hanumān) beheld strange (molten) metals mixed with diamonds, corals, cat's-eye gems, pearls and silver streaming from every house. Hanūmān did not feel wearied in killing the ogre chiefs any more than fire is sated with consuming logs of wood and blades of grass; nor did Mother Earth (lit., that which carries riches) feel wearied in receiving (in her lap), ogres killed by Hanūmān. (26—29) The aforesaid city of Laṅkā was burnt up by the gigantic Hanumān, who was full of impetuosity, in the same way as Tripura (a triad of cities built of gold, silver and iron, in heaven, the aerial region and the earth by the demon Maya) was burnt by Rudra (the god of destruction). (30)

ततः स लङ्कापुरपर्वताग्रे समुत्थितो भीमपराक्रमोऽग्निः।
प्रसार्य चूडावलयं प्रदीप्तो हनूमता वेगवतोपसृष्टः॥ ३१॥
युगान्तकालानलतुल्यरूपः समारुतोऽग्निर्ववृधे दिवस्पृक्।
विधूमरश्मिर्भवनेषु सक्तो रक्षश्शरीराज्यसमर्पितार्चिः॥ ३२॥
आदित्यकोटीसदृशः सुतेजा लङ्कां समस्तां परिवार्य तिष्ठन्।
शब्दैरनेकैरशनिप्ररूढैर्भिन्दन्निवाण्डं प्रबभौ महाग्निः॥ ३३॥
तत्राम्बरादग्निरतिप्रवृद्धो रूक्षप्रभः किंशुकपुष्पचूडः।
निर्वाणधूमाकुलराजयश्च नीलोत्पलाभाः प्रचकाशिरेऽभ्राः॥ ३४॥

Lighted by the impetuous Hanūmān, a fire then broke out on the summit of the mountain (Trikūṭa) on which the city of Laṅkā stood— a fire which was endowed with terrible prowess, and, expanding its circle of flames, flared up. (31) Fanned by the wind and inflamed by ghee in the shape of the bodies of ogres, the fire with smokeless flames, which had persisted in the houses (in Laṅkā) shot up to the skies and appeared like the fire at the time of universal dissolution. (32) Like the fire of universal destruction, which splits up the egg-shaped universe, with various sounds, harsh like claps of thunder, the brilliant fire, which enveloped the entire Laṅkā, shone brightly like millions of suns. (33) Extending up to the skies, the fire, which cast a fierce splendour and shot (scarlet) flames resembling Kiṁśuka flowers, grew out of proportion. And dense columns of smoke hanging (in the air) on all sides shone at that time like clouds bearing the colour of blue lotuses.(34)

वज्री महेन्द्रस्त्रिदशेश्वरो वा साक्षाद् यमो वा वरुणोऽनिलो वा।
रौद्रोऽग्निरर्को धनदश्च सोमो न वानरोऽयं स्वयमेव कालः॥ ३५॥
किं ब्रह्मणः सर्वपितामहस्य लोकस्य धातुश्चतुराननस्य।
इहागतो वानररूपधारी रक्षोपसंहारकरः प्रकोपः॥ ३६॥
किं वैष्णवं वा कपिरूपमेत्य रक्षोविनाशाय परं सुतेजः।
अचिन्त्यमव्यक्तमनन्तमेकं स्वमायया साम्प्रतमागतं वा॥ ३७॥
इत्येवमूचुर्बहवो विशिष्टा रक्षोगणास्तत्र समेत्य सर्वे।
सप्राणिसंघां सगृहां सवृक्षां दग्धां पुरीं तां सहसा समीक्ष्य॥ ३८॥

"He is (surely) the mighty Indra, the ruler of gods, who wields the thunderbolt, or Yama (the god of retribution) in person or Varuṇa (the god of water), or the wind-god, the fire seated in the third eye (in the forehead) of Lord Śiva, the sun-god, Kubera (the bestower of riches) or the moon-god. He is no monkey, but Kāla (the Time-Spirit) himself. (35) May it be the fury of the four-faced Brahmā, the grandfather of all, the creator of the world, arrived here in the guise of a monkey, playing the role of a destroyer of the ogres?(36) Or may it be the supreme adorable energy of Lord Viṣṇu (the Protector of the universe), unthinkable, unmanifest, infinite and peerless, arrived at this juncture for the extermination of ogres, assuming the form of a monkey by virtue of Her supernatural creative power?" (37) Thus spoke all the numerous hosts of eminent ogres, gathering together in the presence of Rāvaṇa on perceiving that city burnt all of a sudden with its multitudes of living beings (inhabiting it), houses and trees. (38)

ततस्तु लङ्का सहसा प्रदग्धा सराक्षसा साश्वरथा सनागा।
सपक्षिसंघा समृगा सवृक्षा रुरोद दीना तुमुलं सशब्दम्॥ ३९॥
हा तात हा पुत्रक कान्त मित्र हा जीवितेशाङ्ग हतं सुपुण्यम्।
रक्षोभिरेवं बहुधा ब्रुवद्भिः शब्दः कृतो घोरतरः सुभीमः॥ ४०॥
हुताशनज्वालसमावृता सा हतप्रवीरा परिवृत्तयोधा।
हनूमतः क्रोधबलाभिभूता बभूव शापोपहतेव लङ्का॥ ४१॥
ससम्भ्रमं त्रस्तविषण्णराक्षसां समुज्ज्वलज्ज्वालहुताशनाङ्किताम्।
ददर्श लङ्कां हनुमान् महामनाः स्वयंभुरोषोपहतामिवावनिम्॥ ४२॥

Consumed all of a sudden with ogres, horses, chariots and elephants, flocks of birds, beasts and trees, (the deity presiding over) Laṅkā for its part thereupon cried in distress with a tumultuous noise. (39) A terrific and exceedingly violent clamour was raised by the ogres crying in various ways as follows:— "O my dear father, O my beloved son, O my beloved husband, O my friend, O lord of my life, O my dear one, our excessive religious merit is exhausted." (40) Enveloped in flames, (nay) with its eminent heroes killed and its warriors thrown into disorder, humbled as it was by the vehemence of the wrath of Hanūmān, the celebrated Laṅkā appeared as though visited by a curse. (41) The high-minded Hanumān saw Laṅkā with its ogres dismayed and despondent and seized with a flurry, and bearing the imprint of fire bursting into blazing flames and (thus) resembling the earth destroyed by the wrath of the self-born Lord Śiva. (42)

भङ्क्त्वा वनं पादपरत्नसंकुलं हत्वा तु रक्षांसि महान्ति संयुगे।
दग्ध्वा पुरीं तां गृहरत्नमालिनीं तस्थौ हनूमान् पवनात्मजः कपिः॥ ४३॥
स राक्षसांस्तान् सुबहूंश्च हत्वा वनं च भङ्क्त्वा बहुपादपं तत्।
विसृज्य रक्षोभवनेषु चाग्निं जगाम रामं मनसा महात्मा॥ ४४॥

ततस्तु तं वानरवीरमुख्यं महाबलं मारुततुल्यवेगम्।
महामतिं वायुसुतं वरिष्ठं प्रतुष्टुवुर्देवगणाश्च सर्वे ॥ ४५ ॥
देवाश्च सर्वे मुनिपुंगवाश्च गन्धर्वविद्याधरपन्नगाश्च।
भूतानि सर्वाणि महान्ति तत्र जग्मुः परां प्रीतिमतुल्यरूपाम् ॥ ४६ ॥
भङ्क्त्वा वनं महातेजा हत्वा रक्षांसि संयुगे। दग्ध्वा लङ्कापुरीं भीमां रराज स महाकपिः ॥ ४७ ॥
गृहाग्र्यशृङ्गाग्रतले विचित्रे प्रतिष्ठितो वानरराजसिंहः।
प्रदीप्तलाङ्गूलकृतार्चिमाली व्यराजतादित्य इवार्चिमाली ॥ ४८ ॥
लङ्कां समस्तां सम्पीड्य लाङ्गूलाग्निं महाकपिः। निर्वापयामास तदा समुद्रे हरिपुंगवः ॥ ४९ ॥
ततो देवाः सगन्धर्वाः सिद्धाश्च परमर्षयः। दृष्ट्वा लङ्कां प्रदग्धां तां विस्मयं परमं गताः ॥ ५० ॥
तं दृष्ट्वा वानरश्रेष्ठं हनूमन्तं महाकपिम्। कालाग्निरिति संचिन्त्य सर्वभूतानि तत्रसुः ॥ ५१ ॥
इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे चतुःपञ्चाशः सर्गः ॥ ५४ ॥

Having destroyed the (Aśoka) grove, thick with the best of trees, killed eminent ogres in combat and burnt that city containing rows of excellent buildings, the monkey Hanūmān, sprung from the loins of the wind-god, stood at ease. (43) Nay, having dispatched many notorious ogres and destroyed the aforesaid grove rich in numerous trees and kindled fire in the dwellings of ogres, the high-souled Hanumān sought (the presence of) Śrī Rāma with his mind. (44) Thereupon all the hosts of gods of their part gratefully extolled the highly intelligent son of the wind-god, a prince among monkey heroes, the foremost of the mighty, who was endowed with extraordinary might and was equal to the wind in swiftness. (45) All the gods as well as the foremost of ascetics, (even so) Gandharvas, Vidyādharas and Nāgas—nay, all great beings present there experienced an exceeding and unequalled joy. (46) Having destroyed the (Aśoka) grove, killed ogres in conflict and burnt the redoubtable city of Laṅkā, that eminent monkey, who was endowed with extraordinary energy, shone brightly. (47) Firmly seated on the marvellous top of an excellent building, Hanumān (a lion among monkey chiefs), who was surrounded by a circle of flames rising from his flaming tail, shone brightly like the sun encircled with a nimbus. (48) Having subjected the entire Laṅkā to excessive suffering, the mighty monkey (Hanumān), a bull among monkeys, then quenched the fire of his tail in the sea. (49) Beholding the aforesaid Laṅkā reduced to ashes the gods including Gandharvas, Siddhas and eminent Ṛṣis (the seers of Vedic Mantras) were filled with extreme wonder. (50) Seeing that mighty monkey, Hanumān, the foremost of monkeys, and fancying him to be the fire of universal dissolution, all created beings felt dismayed. (51)

Thus ends Canto Fifty-four in the Sundarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

पञ्चपञ्चाशः सर्गः

Canto LV

Seeing the whole of Laṅkā reduced to ashes and presuming Sītā too to have shared its lot, Hanumān begins to reproach himself and gets overwhelmed with grief. In the meantime he hears of her safety from the lips of Siddhas, Cāraṇas (celestial bards) and others and feels comforted

संदीप्यमानां वित्रस्तां त्रस्तरक्षोगणां पुरीम्। अवेक्ष्य हनुमाँल्लङ्कां चिन्तयामास वानरः ॥ १ ॥

तस्याभूत् सुमहांस्त्रासः कुत्सा चात्मन्यजायत । लङ्कां प्रदहता कर्म किंस्वित् कृतमिदं मया ॥ २ ॥
धन्याः खलु महात्मानो ये बुद्ध्या कोपमुत्थितम् । निरुन्धन्ति महात्मानो दीप्तमग्निमिवाम्भसा ॥ ३ ॥
क्रुद्धः पापं न कुर्यात् कः क्रुद्धो हन्याद् गुरूनपि । क्रुद्धः परुषया वाचा नरः साधूनधिक्षिपेत् ॥ ४ ॥
वाच्यावाच्यं प्रकुपितो न विजानाति कर्हिचित् । नाकार्यमस्ति क्रुद्धस्य नावाच्यं विद्यते क्वचित् ॥ ५ ॥
यः समुत्पतितं क्रोधं क्षमयैव निरस्यति । यथोरगस्त्वचं जीर्णां स वै पुरुष उच्यते ॥ ६ ॥

Perceiving the city of Laṅkā blazing and alarmed with its multitudes of ogres panic-stricken, the monkey, Hanumān, became thoughtful. (1) A grave apprehension entered his mind and there arose in him a feeling of self-contempt. He said to himself:— "What an abominable act has evidently been done by me in burning Laṅkā consummately! (2) Blessed indeed are those broad-minded great souls who in their wisdom curb the anger born within them (even) as they quench a blazing fire with water. (3) What angry man would not perpetrate a sinful act? He who is angry may kill even his elders. (Nay) an angry man may insult (even) pious souls in harsh tones. (4) He who is enraged can never discern what is worth uttering and what ought not to be uttered. There is no iniquity anywhere which cannot be perpetrated by an angry soul and no abusive language which cannot be uttered by him. (5) He alone is truly called a man, who drives away by virtue of sheer forbearance the anger that has sprung up in his heart even as a snake casts off its slough. (6)

धिगस्तु मां सुदुर्बुद्धिं निर्लज्जं पापकृत्तमम् । अचिन्तयित्वा तां सीतामग्निदं स्वामिघातकम् ॥ ७ ॥
यदि दग्धा त्वियं सर्वा नूनमार्यापि जानकी । दग्धा तेन मया भर्तुर्हतं कार्यमजानता ॥ ८ ॥
यदर्थमयमारम्भस्तत्कार्यमवसादितम् । मया हि दहता लङ्कां न सीता परिरक्षिता ॥ ९ ॥
ईषत्कार्यमिदं कार्यं कृतमासीन्न संशयः । तस्य क्रोधाभिभूतेन मया मूलक्षयः कृतः ॥ १० ॥

"Woe be to me, the greatest sinner, utterly perverse, and impudent, who, practised incendiarism without giving any thought to the aforesaid Sītā and (in this way) proved (indirectly) responsible for taking the life of my master (Śrī Rāma). (7) If this whole city for its part has been burnt, the noble daughter of Janaka too has surely been burnt. By doing this the purpose of my master has unconsciously been frustrated by me. (8) That (very) cause for which this enterprise (in the shape of my journey across the sea and the destruction of Laṅkā) was undertaken has been marred in that Sītā has not been protected by me while burning Laṅkā. (9) This feat (of burning Laṅkā) has been accomplished by me as an insignificant act: there is no doubt about it. Overwhelmed as I was with anger, the (very) root of that achievement has (however) been cut at by me. (10)

विनष्टा जानकी व्यक्तं न ह्यदग्धः प्रदृश्यते । लङ्कायाः कश्चिदुद्देशः सर्वा भस्मीकृता पुरी ॥ ११ ॥
यदि तद्विहतं कार्यं मया प्रज्ञाविपर्ययात् । इहैव प्राणसंन्यासो ममापि ह्यद्य रोचते ॥ १२ ॥
किमग्नौ निपताम्यद्य आहोस्विद् वडवामुखे । शरीरमिह सत्त्वानां दद्मि सागरवासिनाम् ॥ १३ ॥
कथं नु जीवता शक्यो मया द्रष्टुं हरीश्वरः । तौ वा पुरुषशार्दूलौ कार्यसर्वस्वघातिना ॥ १४ ॥
मया खलु तदेवेदं रोषदोषात् प्रदर्शितम् । प्रथितं त्रिषु लोकेषु कपित्वमनवस्थितम् ॥ १५ ॥
धिगस्तु राजसं भावमनीशमनवस्थितम् । ईश्वरेणापि यद् रागान्मया सीता न रक्षिता ॥ १६ ॥
विनष्टायां तु सीतायां तावुभौ विनशिष्यतः । तयोर्विनाशे सुग्रीवः सबन्धुर्विनशिष्यति ॥ १७ ॥
एतदेव वचः श्रुत्वा भरतो भ्रातृवत्सलः । धर्मात्मा सहशत्रुघ्नः कथं शक्ष्यति जीवितुम् ॥ १८ ॥
इक्ष्वाकुवंशे धर्मिष्ठे गते नाशमसंशयम् । भविष्यन्ति प्रजाः सर्वाः शोकसंतापपीडिताः ॥ १९ ॥
तदहं भाग्यरहितो लुप्तधर्मार्थसंग्रहः । रोषदोषपरीतात्मा व्यक्तं लोकविनाशनः ॥ २० ॥

"Sītā (the daughter of Janaka) has obviously perished; for no part of Laṅkā appears to have escaped unburnt. The entire city lies in ashes. (11) If that cause (in the shape of Sītā's recovery) has been marred by me through perversity of judgment, it appears agreeable to me even to yield up my life at this very spot this very day. (12) Shall I throw myself into the fire or into a submarine fire or offer my body to the denizens of the deep today? (13) How can Sugrīva (the lord of monkeys), or those two tigers among men (Śrī Rāma and Lakṣmaṇa) be faced by me while I am alive, since the purpose has been marred by me in its entirety? (14) Through the culpability of my anger indeed the same simian nature has been exhibited at this juncture by me, which is well-known in all the three worlds (heaven, earth and the intermediate region) and has been characterized as unsteady. (15) Woe be to my movements dominated by Rajas (passion or anger), which are incapable of yielding desired results and are uncertain in the matter of results, because it was due to anger (born of Rajoguṇa) that Sītā was not protected by me, even though I was capable of doing it. (16) Sītā having perished, both those princes (Śrī Rāma and Lakṣmaṇa) too will perish. On their ceasing to exist, Sugrīva (too) will yield up his life with (all) his kinsfolk. (17) Even on hearing this report how will Bharata, who is fond of his brothers and whose mind is set on virtue, be able to survive with his younger (half-) brother (Śatrughna)?(18) On the most pious race of Ikṣwāku having met with extinction all created beings will undoubtedly be tormented with grief and agony. (19) Having thus forfeited my stock of religious merit and earthly good, and (hence) devoid of good luck, my mind dominated by evil in the form of anger, I am evidently guilty of having compassed the destruction of the world." (20)

इति चिन्तयतस्तस्य निमित्तान्युपपेदिरे । पूर्वमप्युपलब्धानि साक्षात् पुनरचिन्तयत् ॥ २१ ॥
अथ वा चारुसर्वाङ्गी रक्षिता स्वेन तेजसा । न नशिष्यति कल्याणी नाग्निरग्नौ प्रवर्तते ॥ २२ ॥
नहि धर्मात्मनस्तस्य भार्याममिततेजसः । स्वचरित्राभिगुप्तां तां स्प्रष्टुमर्हति पावकः ॥ २३ ॥
नूनं रामप्रभावेण वैदेह्याः सुकृतेन च । यन्मां दहनकर्मायं नादहद्धव्यवाहनः ॥ २४ ॥
त्रयाणां भरतादीनां भ्रातॄणां देवता च या । रामस्य च मनःकान्ता सा कथं विनशिष्यति ॥ २५ ॥
यद् वा दहनकर्मायं सर्वत्र प्रभुरव्ययः । न मे दहति लाङ्गूलं कथमार्यां प्रधक्ष्यति ॥ २६ ॥

While he was pondering thus, good omens appeared to him, whose welcome results had already been directly experienced by him. He pondered again as follows:— (21) "Or it is possible the lady, who is charming of all limbs, has been protected by her own glory. The blessed lady would not perish; (for) fire does not burn fire. (22) Surely fire would not dare to touch the consort, protected on all sides by her own (immaculate) character, of that pious-minded prince (Śrī Rāma), who is endowed with immeasurable energy. (23) Surely it was because of Śrī Rāma's glory and the virtue of Sītā (a princess of the Videha territory) that this fire (lit., the bearer of sacrificial offerings), whose natural function it is to consume (whatever comes into touch with it), could not burn me. (24) How should she, who is an object of adoration to the three (half-) brothers (of Śrī Rāma), Bharata and others, and is beloved of Śrī Rāma's heart, perish? (25) Or how should this fire, whose natural function it is to burn (whatever comes into contact with it) and has power over all, yet which could not burn (even) my tail, consume the noble lady (because of whom this miracle has happened)?" (26)

पुनश्चाचिन्तयत् तत्र हनूमान् विस्मितस्तदा । हिरण्यनाभस्य गिरेर्जलमध्ये प्रदर्शनम् ॥ २७ ॥
तपसा सत्यवाक्येन अनन्यत्वाच्च भर्तरि । असौ विनिर्दहेदग्निं न तामग्निः प्रधक्ष्यति ॥ २८ ॥
स तथा चिन्तयंस्तत्र देव्या धर्मपरिग्रहम् । शुश्राव हनुमांस्तत्र चारणानां महात्मनाम् ॥ २९ ॥
अहो खलु कृतं कर्म दुर्विगाहं हनूमता । अग्निं विसृजता तीक्ष्णं भीमं राक्षससद्मनि ॥ ३० ॥
प्रपलायितरक्षःस्त्रीबालवृद्धसमाकुला । जनकोलाहलाध्माता क्रन्दन्तीवाद्रिकन्दरैः ॥ ३१ ॥
दग्धेयं नगरी लङ्का साट्टप्राकारतोरणा । जानकी न च दग्धेति विस्मयोऽद्भुत एव नः ॥ ३२ ॥
इति शुश्राव हनुमान् वाचंताममृतोपमाम् । बभूव चास्य मनसो हर्षस्तत्कालसम्भवः ॥ ३३ ॥

स निमित्तैश्च दृष्टार्थैः कारणैश्च महागुणैः। ऋषिवाक्यैश्च हनुमानभवत् प्रीतमानसः॥ ३४॥
ततः कपिः प्राप्तमनोरथार्थस्तामक्षतां राजसुतां विदित्वा।
प्रत्यक्षतस्तां पुनरेव दृष्ट्वा प्रतिप्रयाणाय मतिं चकार॥ ३५॥
इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे पञ्चपञ्चाशः सर्गः॥ ५५॥

Hanūmān then recalled once more with wonder on that spot the appearance in the midst of (sea-) water of the hill Maināka (having gold in its cavities). (27) He said to himself: "By virtue of her asceticism, truthful speech and exclusive devotion to her husband, she can consume fire (itself); fire (on the other hand) cannot consume her." (28) While pondering as aforesaid at that time the steadfastness of Sītā (a godlike lady) in the path of virtue, Hanumān heard on that spot the following words of the high-souled Cāraṇas (heavenly bards):— (29) "Indeed a marvellous and difficult feat has been accomplished by Hanūmān in igniting a fierce and terrible fire in the dwellings of the ogres. (30) Thickly crowded with ogres, their womenfolk, children and the aged in rapid flight and filled with the noise of the people, this city of Laṅkā, which is shrieking as it were (in the form of its denizens), has been burnt with its mountains, caverns, attics, defensive walls and archways; yet Sītā (Janaka's daughter) has not been burnt. This is an unprecedented wonder to us." (31-32) Hanumān heard the aforesaid talk, which was sweet as nectar, and the joy which sprang up (in his heart) at that moment pervaded his soul. (33) On account of good omens whose (welcome) results had been perceived by him (on many an occasion in the past); nay, for very potent reasons (such as the glory of Śrī Rāma and Sītā's exclusive devotion to her husband, which led him to conclude that Sītā was alive) as also on the strength of the words of the Cāraṇas (who could see everything) the aforesaid Hanumān felt delighted in mind. (34) Coming to know of that princess having escaped unscathed, and then seeing her once more with his own eyes, the monkey (Hanumān), who had attained his end and acquired the speed of thought, made up his mind to return (to the presence of Śrī Rāma). (35)

Thus ends Canto Fifty-five in the Sundarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

* * *

षट्पञ्चाशः सर्गः

Canto LVI

Hanumān sees Sītā once more and bidding adieu to her, takes a leap across the sea

ततस्तु शिंशपामूले जानकीं पर्यवस्थिताम्। अभिवाद्याब्रवीद् दिष्ट्या पश्यामि त्वामिहाक्षताम्॥ १॥
ततस्तं प्रस्थितं सीता वीक्षमाणा पुनः पुनः। भर्तुः स्नेहान्विता वाक्यं हनूमन्तमभाषत॥ २॥
यदि त्वं मन्यसे तात वसैकाहमिहानघ। क्वचित् सुसंवृते देशे विश्रान्तः श्वो गमिष्यसि॥ ३॥
मम चैवाल्पभाग्यायाः सांनिध्यात् तव वानर। शोकस्यास्याप्रमेयस्य मुहूर्तं स्यादपि क्षयः॥ ४॥
गते हि हरिशार्दूल पुनः सम्प्राप्तये त्वयि। प्राणेष्वपि न विश्वासो मम वानरपुंगव॥ ५॥
अदर्शनं च ते वीर भूयो मां दारयिष्यति। दुःखाद् दुःखतरं प्राप्तां दुर्मनश्शोककर्शिताम्॥ ६॥
अयं च वीर संदेहस्तिष्ठतीव ममाग्रतः। सुमहत्सु सहायेषु हर्यृक्षेषु महाबलः॥ ७॥
कथं नु खलु दुष्पारं संतरिष्यति सागरम्। तानि हर्यृक्षसैन्यानि तौ वा नरवरात्मजौ॥ ८॥

Greeting the daughter of Janaka ensconced at the foot of the Śiṁśapā tree, Hanumān for his part said (to her), "Luckily I find you unscathed at this moment." (1) Gazing again and again on Hanūmān, who had made ready to depart, Sītā, who was full of affection for her lord, spoke as follows to him:— (2) 'If at all you deem fit, O dear son, halt for a day here, O sinless one! Having rested in some fully covered place, you may leave on the morrow. (3) Besides, due to your proximity, O monkey, there will be an end of my grief, which cannot be measured, unfortunate as I am, at least for a while. (4) For, if once you are gone, O tiger among monkeys, there is uncertainty of your return (to this place), and there is no surety of my survival either, O bull among monkeys! (5) Nay, your disappearance (from my presence), O hero, will further torment me, fallen that I am out of frying-pan into fire and emaciated through sadness and grief. (6) Nay, this doubt (ever) stands before me as it were about your very mighty associate monkeys and bears, O hero, as to how on earth Sugrīva (who is endowed with extraordinary might) or those hordes of monkeys and bears or those two princes (lit., sprung from the loins of a jewel among men) will actually (be able to) leap across the sea, which is (so) difficult to cross. (7-8)

त्रयाणामेव भूतानां सागरस्यापि लङ्घने । शक्तिः स्याद् वैनतेयस्य तव वा मारुतस्य वा॥ ९ ॥
तदत्र कार्यनिर्बन्धे समुत्पन्ने दुरासदे । किं पश्यसि समाधानं त्वं हि कार्यविशारदः॥ १० ॥
काममस्य त्वमेवैकः कार्यस्य परिसाधने । पर्याप्तः परवीरघ्न यशस्यस्ते फलोदयः॥ ११ ॥
बलैस्तु संकुलां कृत्वा लङ्कां परबलार्दनः । मां नयेद् यदि काकुत्स्थस्तत् तस्य सदृशं भवेत्॥ १२ ॥
तद् यथा तस्य विक्रान्तमनुरूपं महात्मनः । भवत्याहवशूरस्य तथा त्वमुपपादय॥ १३ ॥

"The capacity too to cross the sea exists in three created beings only, viz., Garuḍa (son of Vinatā), the wind-god and yourself. (9) When this obstacle, which is so difficult to control, in the way of accomplishing the task in hand has duly come up, what means do you perceive for the execution of this work, since you are skilled in action? (10) Although you are yourself equal to the accomplishment of this task (of rescuing me) single-handed, O destroyer of hostile warriors, the attainment of success will redound to your glory (rather than to that of Śrī Rāma). (11) If, having overrun Laṅkā with his forces, Śrī Rāma (a scion of Kakutstha), the scourge of hostile forces, for his part, takes me (back from Laṅkā), that (alone) would be worthy of him. (12) Therefore, act you in such a way that the exalted soul, valiant in combat, may exhibit prowess worthy of him." (13)

तदर्थोपहितं वाक्यं प्रश्रितं हेतुसंहितम् । निशम्य हनुमान् वीरो वाक्यमुत्तरमब्रवीत्॥ १४ ॥
देवि हर्यृक्षसैन्यानामीश्वरः प्लवतां वरः । सुग्रीवः सत्त्वसम्पन्नस्तवार्थे कृतनिश्चयः॥ १५ ॥
स वानरसहस्राणां कोटीभिरभिसंवृतः । क्षिप्रमेष्यति वैदेहि सुग्रीवः प्लवगाधिपः॥ १६ ॥
तौ च वीरौ नरवरौ सहितौ रामलक्ष्मणौ । आगम्य नगरीं लङ्कां सायकैर्विधमिष्यतः॥ १७ ॥
सगणं राक्षसं हत्वा नचिराद् रघुनन्दनः । त्वामादाय वरारोहे स्वां पुरीं प्रति यास्यति॥ १८ ॥
समाश्वसिहि भद्रं ते भव त्वं कालकाङ्क्षिणी । क्षिप्रं द्रक्ष्यसि रामेण निहतं रावणं रणे॥ १९ ॥
निहते राक्षसेन्द्रे च सपुत्रामात्यबान्धवे । त्वं समेष्यसि रामेण शशाङ्केनेव रोहिणी॥ २० ॥
क्षिप्रमेष्यति काकुत्स्थो हर्यृक्षप्रवरैर्युतः । यस्ते युधि विजित्यारीञ्छोकं व्यपनयिष्यति॥ २१ ॥

Hearing the aforesaid speech of Sītā which was full of significance, polite and logical, the heroic Hanumān made the following final reply:—(14) "The ruler of the monkey and bear hordes, Sugrīva, the foremost of monkeys, who is richly endowed with energy, is determined to liberate you, O godlike lady! (15) Surrounded by thousands of crores of monkeys, O princess of the Videha territory, the said Sugrīva, the suzerain lord of monkeys, will make his appearance soon. (16) Nay, arriving together, those two heroic jewels among men will destroy Laṅkā with their shafts. (17) Having made short work of the ogre (Rāvaṇa) with his hordes, Śrī Rāma (the delight of the Raghus) will return before long to his own city (Ayodhyā) taking you (with him), O lady of excellent limbs! (18) Be fully restored to confidence and bide your time. May good betide you! You shall soon (be able to) see Rāvaṇa killed in combat by Śrī Rāma. (19) When Rāvaṇa (the lord of ogres) is slain alongwith his sons, ministers and kinsfolk, you shall be united with Śrī Rāma as Rohiṇī (a consort of the moon-god presiding over a constellation of the same name) is with the moon-god. (20) Accompanied by eminent leaders of monkeys and bears, Śrī Rāma (a scion of Kakutstha)— who, having fully conquered his enemies in combat will thoroughly dispel your grief— will make his appearance soon." (21)

एवमाश्वास्य वैदेहीं हनूमान् मारुतात्मजः। गमनाय मतिं कृत्वा वैदेहीमभ्यवादयत्॥ २२॥
राक्षसान् प्रवरान् हत्वा नाम विश्राव्य चात्मनः। समाश्वास्य च वैदेहीं दर्शयित्वा परं बलम्॥ २३॥
नगरीमाकुलां कृत्वा वञ्चयित्वा च रावणम्। दर्शयित्वा बलं घोरं वैदेहीमभिवाद्य च॥ २४॥
प्रतिगन्तुं मनश्चक्रे पुनर्मध्येन सागरम्।

Having comforted Sītā (a princess of the Videha territory) as above, and making up his mind to depart, Hanūmān, sprung from the loins of the wind-god, greeted Sītā (a princess of the Videha territory). (22) Having dispatched distinguished ogres and (thus) exhibited his surpassing strength, created a stir in Laṅkā, befooled Rāvaṇa and displayed his terrible might and (thus) made his name widely known, nay, having fully consoled and greeted Sītā, a princess of the Videha territory, Hanumān made up his mind once more to return across the sea.

ततः स कपिशार्दूलः स्वामिसंदर्शनोत्सुकः॥ २५॥
आरुरोह गिरिश्रेष्ठमरिष्टमरिमर्दनः। तुङ्गपद्मकजुष्टाभिर्नीलाभिर्वनराजिभिः॥ २६॥
सोत्तरीयमिवाम्भोदैः शृङ्गान्तरविलम्बिभिः। बोध्यमानमिव प्रीत्या दिवाकरकरैः शुभैः॥ २७॥
उन्मिषन्तमिवोद्धूतैर्लोचनैरिव धातुभिः। तोयौघनिःस्वनैर्मन्द्रैः प्राधीतमिव पर्वतम्॥ २८॥
प्रगीतमिव विस्पष्टं नानाप्रस्रवणस्वनैः। देवदारुभिरुद्धूतैरूर्ध्वबाहुमिव स्थितम्॥ २९॥
प्रपातजलनिर्घोषैः प्राक्रुष्टमिव सर्वतः। वेपमानमिव श्यामैः कम्पमानैः शरद्घनैः॥ ३०॥
वेणुभिर्मारुतोद्धूतैः कूजन्तमिव कीचकैः। निःश्वसन्तमिवामर्षाद् घोरैराशीविषोत्तमैः॥ ३१॥
नीहारकृतगम्भीरैर्ध्यायन्तमिव गह्वरैः। मेघपादनिभैः पादैः प्रक्रान्तमिव सर्वतः॥ ३२॥
जृम्भमाणमिवाकाशे शिखरैरभ्रमालिभिः। कूटैश्च बहुधा कीर्णं शोभितं बहुकन्दरैः॥ ३३॥
सालतालैश्च कर्णैश्च वंशैश्च बहुभिर्वृतम्। लतावितानैर्विततैः पुष्पवद्भिरलंकृतम्॥ ३४॥
नानामृगगणैः कीर्णं धातुनिष्यन्दभूषितम्। बहुप्रस्रवणोपेतं शिलासंचयसंकटम्॥ ३५॥
महर्षियक्षगन्धर्वकिंनरोरगसेवितम्। लतापादपसम्बाधं सिंहाधिष्ठितकन्दरम्॥ ३६॥
व्याघ्रादिभिः समाकीर्णं स्वादुमूलफलद्रुमम्।

Then that tiger among the monkeys, the destroyer of his foes, eager as he was to see his master (Śrī Rāma), ascended the Ariṣṭa mountain, the foremost of mountains, which was clothed (as it were) with dark groves embellished with tall Padmaka trees, and was covered with clouds hanging between its summits as with an upper garment; which was being awakened as it were with love by the bright rays of the sun, resembling so many hands; which was staring as it were with (so many) eyes in the form of metals scattered here and there; which appeared to have started reciting the Vedas on every side in the form of the deep sound of running streams; which had commenced singing as it were at a high pitch very distinctly in the form of the murmuring of various cascades; which stood as it were with uplifted arms in the form of towering deodars; which had started crying loudly as it were on all sides in the form of the sound of its waterfalls and seemed to quake in the form of its waving dark clusters of autumnal reeds; which was piping as it were in the form of hollow bamboos tossed about by the wind and whistling, and was hissing as it were in indignation in the form of its terrible and most poisonous serpents; which sat absorbed in meditation as it were in the form of its caves obscured by mist and had set about moving on all sides as it were with its offshoots looking like (so many) rising clouds; which with its peaks enveloped in clouds seemed to stretch its limbs in the air; which bristled with a number of peaks and was adorned with numerous caves; and which was hemmed in with many sal, palmyra, Karṇa and bamboo trees and was graced with extensive canopies of creepers laden with blossom; which was crowded with herds of deer of every species and decked with streams of molten metals; which was rich in numerous cascades and thick with accumulations of rocks; which was frequented by eminent Ṛṣis, Yakṣas, Gandharvas, Kinnaras and Nāgas, was impenetrable on account of creepers and trees and whose caves were occupied by lions; which was infested with tigers and other (carnivorous) beasts and abounded in luscious roots and trees yielding delicious fruits.

आरुरोहानिलसुतः पर्वतं प्लवगोत्तमः॥ ३७॥
रामदर्शनशीघ्रेण प्रहर्षेणाभिचोदितः। तेन पादतलक्रान्ता रम्येषु गिरिसानुषु॥ ३८॥
सघोषाः समशीर्यन्त शिलाश्चूर्णीकृतास्ततः। स तमारुह्य शैलेन्द्रं व्यवर्धत महाकपिः॥ ३९॥
दक्षिणादुत्तरं पारं प्रार्थयँल्लवणाम्भसः। अधिरुह्य ततो वीरः पर्वतं पवनात्मजः॥ ४०॥
ददर्श सागरं भीमं भीमोरगनिषेवितम्। स मारुत इवाकाशं मारुतस्यात्मसम्भवः॥ ४१॥
प्रपेदे हरिशार्दूलो दक्षिणादुत्तरां दिशम्।

Impelled by excessive joy (on having successfully completed his mission) and impatience to see Śrī Rāma, Hanumān (son of the wind-god), the foremost of monkeys, (thus) ascended the (aforesaid) mountain. Pressed under his soles and crushed (by his weight), rocks on the lovely peaks of the mountain now fell to pieces with a noise. Ascending that lord of mountains and seeking to bound to the northern shore from the southern shore of the brackish sea, that mighty monkey grew in size. Having ascended the mountain, the heroic Hanumān (sprung from the loins of the wind-god) then beheld the formidable sea infested with dreadful serpents. Like the wind rushing through space, Hanumān, sprung from the loins of the wind-god, a (veritable) tiger among the monkeys, set out from the southern to the northern quarter.

स तदा पीडितस्तेन कपिना पर्वतोत्तमः॥ ४२॥
ररास विविधैर्भूतैः प्राविशद् वसुधातलम्। कम्पमानैश्च शिखरैः पतद्भिरपि च द्रुमैः॥ ४३॥
तस्योरुवेगोन्मथिताः पादपाः पुष्पशालिनः। निपेतुर्भूतले भग्नाः शक्रायुधहता इव॥ ४४॥
कन्दरोदरसंस्थानां पीडितानां महौजसाम्। सिंहानां निनदो भीमो नभो भिन्दन् हि शुश्रुवे॥ ४५॥
त्रस्तव्याविद्धवसना व्याकुलीकृतभूषणाः। विद्याधर्यः समुत्पेतुः सहसा धरणीधरात्॥ ४६॥
अतिप्रमाणा बलिनो दीप्तजिह्वा महाविषाः। निपीडितशिरोग्रीवा व्यवेष्टन्त महाहयः॥ ४७॥
किंनरोरगगन्धर्वयक्षविद्याधरास्तथा। पीडितं तं नगवरं त्यक्त्वा गगनमास्थिताः॥ ४८॥
स च भूमिधरः श्रीमान् बलिना तेन पीडितः। सवृक्षशिखरोदग्रः प्रविवेश रसातलम्॥ ४९॥
दशयोजनविस्तारस्त्रिंशद्योजनमुच्छ्रितः। धरण्यां समतां यातः स बभूव धराधरः॥ ५०॥
स लिलङ्घयिषुर्भीमं सलीलं लवणार्णवम्। कल्लोलास्फालवेलान्तमुत्पपात नभो हरिः॥ ५१॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे षट्पञ्चाशः सर्गः॥ ५६॥

Pressed at that moment by that monkey (Hanumān), Ariṣṭa, the foremost of mountains shrieked (under his weight) and sank into the bowels of the earth with its various living beings and shaking summits and toppling trees. (23—43) Violently shaken and broken by the impetus of his thighs, trees charming with blossom fell to the ground as though struck by Indra's thunderbolt. (44) The terrible roar of lions endowed with great vigour, dwelling in the interior of caves and subjected to pressure was heard rending the skies as it were. (45) Vidyādhara women rose all of a sudden from the mountain, their raiment in disorder through fear and ornaments fallen off. (46) Large mighty snakes immense in size and highly poisonous, with flaming tongues, their hoods and necks severely pressed, lay coiled. (47) Deserting that jewel among mountains, subjected to (extraordinary) pressure, Kinnaras, Nāgas, Gandharvas, Yakṣas and Vidyādharas took their stand in the air. (48) Nay, pressed by the mighty Hanumān, that glorious mountain, conspicuous with its peaks crowned with trees, sank into the bowels of the earth. (49) Ten Yojanas (or eighty miles) in extent and thirty Yojanas (or two hundred and forty miles) in height, the aforesaid mountain got level with the earth. (50) Eager to leap sportingly across the formidable salty sea, whose shores were being lashed by its waves, the said monkey sprang into the air. (51)

Thus ends Canto Fifty-six in the Sundarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

* * *

सप्तपञ्चाशः सर्गः

Canto LVII

Having leapt from the coast of Laṅkā and touching the Maināka mountain, which he came across in the way, nay, advancing further, Hanumān roars at the top of his voice at the sight of the Mahendra mountain in order to bring joy to the monkeys awaiting his return there. Jāmbavān tells the monkeys, who had get up impetuously on hearing the roar, that Hanumān has returned successful from his expedition as was evident from his jubilant roar. Having greeted Jāmbavān and others on alighting on the summit of the Mahendra mountain, Hanumān narrates to them in a nutshell the story of his discovery of Sītā. Applauding Hanumān, Prince Aṅgada, who was eager to hear the story, sits down to do so on an extensive flat rock alongwith all

आप्लुत्य च महावेगः पक्षवानिव पर्वतः। भुजंगयक्षगन्धर्वप्रबुद्धकमलोत्पलम् ॥ १ ॥
स चन्द्रकुमुदं रम्यं सार्ककारण्डवं शुभम्। तिष्यश्रवणकादम्बमभ्रशैवलशाद्वलम् ॥ २ ॥
पुनर्वसुमहामीनं लोहिताङ्गमहाग्रहम्। ऐरावतमहाद्वीपं स्वातीहंसविलासितम्॥ ३ ॥
वातसंघातजालोर्मिचन्द्रांशुशिशिराम्बुमत् । हनूमानपरिश्रान्तः पुप्लुवे गगनार्णवम्॥ ४ ॥
ग्रसमान इवाकाशं ताराधिपमिवोल्लिखन्। हरन्निव सनक्षत्रं गगनं सार्कमण्डलम्॥ ५ ॥
अपारमपरिश्रान्तश्चाम्बुधिं समगाहत। हनूमान् मेघजालानि विकर्षन्निव गच्छति॥ ६ ॥
पाण्डुरारुणवर्णानि नीलमाञ्जिष्ठकानि च। हरितारुणवर्णानि महाभ्राणि चकाशिरे॥ ७ ॥
प्रविशन्नभ्रजालानि निष्क्रमंश्च पुनः पुनः। प्रकाशश्चाप्रकाशश्च चन्द्रमा इव दृश्यते॥ ८ ॥
विविधाभ्रघनापन्नगोचरो धवलाम्बरः। दृश्यादृश्यतनुर्वीरस्तथा चन्द्रायतेऽम्बरे॥ ९ ॥
तार्क्ष्यायमाणो गगने स बभौ वायुनन्दनः। दारयन् मेघवृन्दानि निष्पतंश्च पुनः पुनः॥१०॥

Bounding with great impetuosity, Hanumān, who looked like a winged mountain, and never felt exhausted, sailed across the firmament, which presented the appearance of a delightful and charming ocean graced with a swan in the form of the constellation Swātī, with the Nāgas, Yakṣas and Gandharvas (gathered together there) for its full-blown lotuses and water-lilies, the moon for a white water-lily, the sun for a water-fowl, the constellations known by the names of Puṣya and Śravaṇa for swans, the clouds for its duck-weeds and grassy spots adjoining the shores, the twin constellations, the Punarvasus, for its large fish, the planet Mars for a large alligator, Airāvata (the elephant carrying Indra on its back) for a large island, the gales for its billows and the moonbeams for its cool water. (1—4) As though swallowing up the space, scratching the moon (the lord of stars), seizing the heavens alongwith their lunar mansions and the solar orb and drawing the masses of clouds apart, Hanūmān unweariedly sailed over the boundless sea. (5-6) Huge clouds, white, roseate, blue, madder like, green and dark in colour made their appearance (in the sky). (7) Penetrating deep into the masses of clouds and emerging from them again and again, Hanumān looked like the moon becoming invisible and visible again. (8) Having found his way into the various masses of clouds (and emerging again), his personality (accordingly) becoming visible and invisible, the hero (Hanumān), who was clad in white, thereby shone like the moon in the sky. (9) Emerging again and again tearing asunder the masses of clouds, that delight of the wind-god looked like Garuḍa in the air. (10)

नदन् नादेन महता मेघस्वनमहास्वनः । प्रवरान् राक्षसान् हत्वा नाम विश्राव्य चात्मनः ॥ ११ ॥
आकुलां नगरीं कृत्वा व्यथयित्वा च रावणम् । अर्दयित्वा महावीरान् वैदेहीमभिवाद्य च ॥ १२ ॥
आजगाम महातेजाः पुनर्मध्येन सागरम् । पर्वतेन्द्रं सुनाभं च समुपस्पृश्य वीर्यवान् ॥ १३ ॥
ज्यामुक्त इव नाराचो महावेगोऽभ्युपागमत् । स किंचिदारात् सम्प्राप्तः समालोक्य महागिरिम् ॥ १४ ॥
महेन्द्रं मेघसंकाशं ननाद स महाकपिः । स पूरयामास कपिर्दिशो दश समन्ततः ॥ १५ ॥
नदन् नादेन महता मेघस्वनमहास्वनः । स तं देशमनुप्राप्तः सुहृद्दर्शनलालसः ॥ १६ ॥
ननाद सुमहानादं लाङ्गूलं चाप्यकम्पयत् । तस्य नानद्यमानस्य सुपर्णाचरिते पथि ॥ १७ ॥
फलतीवास्य घोषेण गगनं सार्कमण्डलम् ।

Having dispatched the eminent ogres and (thereby) made his name widely known, created a stir in the city (of Laṅkā) and caused agony to Rāvaṇa, killed eminent heroes (among the ogres) and greeted Sītā (a princess of the Videha territory), Hanumān (endowed with extraordinary energy), whose roar resembled a peal of thunder, once more reached the middle of the sea, thundering with a great roar. Nay, having duly touched the Sunābha (Maināka) mountain, the lord of mountains, the powerful Hanumān (who was full of great impetuosity) sped on like an arrow loosed from a bowstring. Having arrived a bit near, and observing Mahendra, the great mountain, that mighty monkey thundered like a cloud. Emitting a roar, the aforesaid monkey, whose loud cry resembled the rumbling of a cloud, filled (all) the ten direction completely with his roar. Arrived in that region (where his friends waited for him), Hanumān, who was panting to see his friends, gave out a very loud cry and waved his tail. The firmament with the solar orb began to crack as it were due to his roar even as he repeatedly roared on the path followed by Garuḍa (endowed with beautiful wings).

ये तु तत्रोत्तरे कूले समुद्रस्य महाबलाः ॥ १८ ॥
पूर्वं संविष्टिताः शूरा वायुपुत्रदिदृक्षवः ।
महतो वायुनुन्नस्य तोयदस्येव निःस्वनम् । शुश्रुवुस्ते तदा घोषमूरुवेगं हनूमतः ॥ १९ ॥
ते दीनमनसः सर्वे शुश्रुवुः काननौकसः । वानरेन्द्रस्य निर्घोषं पर्जन्यनिनदोपमम् ॥ २० ॥
निशम्य नदतो नादं वानरास्ते समन्ततः । बभूवुरुत्सुकाः सर्वे सुहृद्दर्शनकाङ्क्षिणः ॥ २१ ॥
जाम्बवान् स हरिश्रेष्ठः प्रीतिसंहृष्टमानसः । उपामन्त्र्य हरीन् सर्वानिदं वचनमब्रवीत् ॥ २२ ॥
सर्वथा कृतकार्योऽसौ हनूमान् नात्र संशयः । न ह्यस्याकृतकार्यस्य नाद एवंविधो भवेत् ॥ २३ ॥

PHR - Pant for / After sb/sth to want - sth
very much : The end of the novel [illegible] you panting for more

तस्य बाहूरुवेगं च निनादं च महात्मनः । निशम्य हरयो हृष्टाः समुत्पेतुर्यतस्ततः ॥ २४ ॥
ते नगाग्रान्नगाग्राणि शिखराच्छिखराणि च । प्रहृष्टाः समपद्यन्त हनूमन्तं दिदृक्षवः ॥ २५ ॥
ते प्रीताः पादपाग्रेषु गृह्य शाखामवस्थिताः । वासांसि च प्रकाशानि समाविध्यन्त वानराः ॥ २६ ॥
गिरिगह्वरसंलीनो यथा गर्जति मारुतः । एवं जगर्ज बलवान् हनूमान् मारुतात्मजः ॥ २७ ॥

Those heroes, endowed with extraordinary might, who stood already on the aforesaid northern shore of the sea, eager to see Hanumān (the son of the wind-god) heard at that time the sound produced by the sweeping motion of Hanumān's thighs, which resembled the rumbling of a huge cloud propelled by the wind. (11—19) All those monkeys (lit., denizens of the forest), who were feeling distressed in mind (due to anxiety on the score of Hanumān), heard the thunder-like roar of Hanumān. (20) Hearing the roar of Hanumān (who was emitting a loud cry), all the aforesaid monkeys on all sides became full of longing, eager as they were to see their friend. (21) Addressing all the monkeys (present there), Jāmbavān, the foremost of monkeys and bears, who felt enraptured at heart with joy, spoke as follows:—(22) "The yonder Hanūmān has been wholly successful, there is no doubt about it; for had he been unsuccessful, his roar would not have been of this type. (23) Rejoiced to hear the sound of the dashing movement of the arms and thighs, as well as the roar of that exalted soul, the monkeys leapt up here and there. (24) Feeling overjoyed, they sprang from tree-top to tree-top and from peak to peak, eager as they were to behold Hanūmān. (25) Standing on tree-tops seizing the boughs (lest they should topple down while gazing upwards), they joyously waved their splendid raiment. (26) The mighty Hanūmān, sprung from the loins of the wind-god, roared (even) as the wind pent up in a mountain cavern would. (27)

तमभ्रघनसंकाशमापतन्तं महाकपिम् । दृष्ट्वा ते वानराः सर्वे तस्थुः प्राञ्जलयस्तदा ॥ २८ ॥
ततस्तु वेगवान् वीरो गिरेर्गिरिनिभः कपिः । निपपात गिरेस्तस्य शिखरे पादपाकुले ॥ २९ ॥
हर्षेणापूर्यमाणोऽसौ रम्ये पर्वतनिर्झरे । छिन्नपक्ष इवाकाशात् पपात धरणीधरः ॥ ३० ॥
ततस्ते प्रीतमनसः सर्वे वानरपुंगवाः । हनूमन्तं महात्मानं परिवार्योपतस्थिरे ॥ ३१ ॥
परिवार्य च ते सर्वे परां प्रीतिमुपागताः । प्रहृष्टवदनाः सर्वे तमागतमुपागमन् ॥ ३२ ॥
उपायनानि चादाय मूलानि च फलानि च । प्रत्यर्चयन् हरिश्रेष्ठं हरयो मारुतात्मजम् ॥ ३३ ॥
विनेदुर्मुदिताः केचित् केचित् किलकिलां तथा । हृष्टाः पादपशाखाश्च आनिन्युर्वानरर्षभाः ॥ ३४ ॥
हनूमांस्तु गुरून् वृद्धाञ्जाम्बवत्प्रमुखांस्तदा । कुमारमङ्गदं चैव सोऽवन्दत महाकपिः ॥ ३५ ॥
स ताभ्यां पूजितः पूज्यः कपिभिश्च प्रसादितः । दृष्टा देवीति विक्रान्तः संक्षेपेण न्यवेदयत् ॥ ३६ ॥

Seeing that huge monkey rushing like a mass of clouds at that moment all the aforesaid monkeys stood with joined palms. (28) Having leapt from the Ariṣṭa mountain (in Laṅkā), the heroic monkey, for his part, who was full of impetuosity and looked like a mountain (himself), descended on the top of that mountain (Mahendra), thick with trees. (29) Overflowing with joy he alighted on the brink of a lovely mountain rill like a mountain whose pinions have been clipped descending from the heavens. (30) Delighted at heart, all those jewels among the monkeys thereupon stood encircling the high-souled Hanumān. (31) Gathering round him they all derived supreme joy. Nay, with an exceedingly cheerful countenance they all approached Hanumān, who had just arrived. (32) Taking presents in the form of roots and fruits, the monkeys honoured Hanumān (sprung from the loins of the wind-god), the foremost among monkeys. (33) Some roared in (sheer) delight, others likewise raised shouts of felicity; full of joy, other jewels among the monkeys brought boughs of trees (for Hanumān to sit on). (34) That great monkey, Hanūmān; for his part saluted at that moment his elders as well as the aged, the foremost of whom was Jāmbavān, as also Prince Aṅgada. (35) Honoured by the two (viz., Jāmbavān and Aṅgada), and propitiated by the other monkeys, the valiant Hanūmān, who merited (such) worship, submitted in brief that the godlike lady had been seen (by him). (36)

निषसाद च हस्तेन गृहीत्वा वालिनः सुतम्। रमणीये वनोद्देशे महेन्द्रस्य गिरेस्तदा॥ ३७॥
हनूमानब्रवीत् पृष्टस्तदा तान् वानरर्षभान्। अशोकवनिकासंस्था दृष्टा सा जनकात्मजा॥ ३८॥
रक्ष्यमाणा सुघोराभी राक्षसीभिरनिन्दिता। एकवेणीधरा बाला रामदर्शनलालसा॥ ३९॥
उपवासपरिश्रान्ता मलिना जटिला कृशा। ततो दृष्टेति वचनं महार्थममृतोपमम्॥ ४०॥
निशम्य मारुतेः सर्वे मुदिता वानराभवन्। क्ष्वेडन्त्यन्ये नदन्त्यन्ये गर्जन्त्यन्ये महाबलाः॥ ४१॥
चक्रुः किलकिलामन्ये प्रतिगर्जन्ति चापरे। केचिदुच्छ्रितलाङ्गूलाः प्रहृष्टाः कपिकुञ्जराः॥ ४२॥
आयताञ्चितदीर्घाणि लाङ्गूलानि प्रविव्यधुः। अपरे तु हनूमन्तं श्रीमन्तं वानरोत्तमम्॥ ४३॥
आप्लुत्य गिरिशृङ्गेषु संस्पृशन्ति स्म हर्षिताः।

Nay, taking Aṅgada (Vālī's son) by the hand, he then sat down in a lovely part of the woodland on the Mahendra mountain. (37) Interrogated (by them), Hanūmān then told those jewels among the monkeys that Sītā, Janaka's daughter, had been seen by him dwelling in the Aśoka grove; that the young lady, who was beyond reproach, was being guarded by exceedingly dreadful ogresses, who wore a single pileat of hair (as a mark of desolation) and sighed for Śrī Rāma's sight, and that she had been thoroughly worn out through fasting, wore matted locks, and was emaciated and stained with dust. All the monkeys thereupon felt rejoiced to hear the nectar-like report of Hanumān (the son of the wind-god) to the effect that Sītā had been seen (by him), which was full of great significance. Some roared like lions, others raised ululations, while still other monkeys, who were endowed with extraordinary might, bellowed (like bulls). Others (again) raised shouts expressive of joy, while yet others roared in return. With their tails lifted up some elephant-like monkeys, who felt overjoyed, waved their thick long curled tails. Bounding from the peaks of the mountain full of joy, others for their part embraced the glorious Hanụmān, the foremost of monkeys.

उक्तवाक्यं हनूमन्तमङ्गदस्तु तदाब्रवीत्॥ ४४॥
सर्वेषां हरिवीराणां मध्ये वाचमनुत्तमाम्। सत्त्वे वीर्ये न ते कश्चित् समो वानर विद्यते॥ ४५॥
यदवप्लुत्य विस्तीर्णं सागरं पुनरागतः। जीवितस्य प्रदाता नस्त्वमेको वानरोत्तम॥ ४६॥
त्वत्प्रसादात् समेष्यामः सिद्धार्था राघवेण ह। अहो स्वामिनि ते भक्तिरहो वीर्यमहो धृतिः॥ ४७॥
दिष्ट्या दृष्टा त्वया देवी रामपत्नी यशस्विनी। दिष्ट्या त्यक्ष्यति काकुत्स्थः शोकं सीतावियोगजम्॥ ४८॥
ततोऽङ्गदं हनूमन्तं जाम्बवन्तं च वानराः। परिवार्य प्रमुदिता भेजिरे विपुलाः शिलाः॥ ४९॥
उपविष्टा गिरेस्तस्य शिलासु विपुलासु ते। श्रोतुकामाः समुद्रस्य लङ्घनं वानरोत्तमाः॥ ५०॥
दर्शनं चापि लङ्कायाः सीताया रावणस्य च। तस्थुः प्राञ्जलयः सर्वे हनूमद्वदनोन्मुखाः॥ ५१॥
तस्थौ तत्राङ्गदः श्रीमान् वानरैर्बहुभिर्वृतः। उपास्यमानो विबुधैर्दिवि देवपतिर्यथा॥ ५२॥
हनूमता कीर्तिमता यशस्विना तथाङ्गदेनाङ्गदनद्धबाहुना।
मुदा तदाध्यासितमुन्नतं महन्महीधराग्रं ज्वलितं श्रियाभवत्॥ ५३॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे सप्तपञ्चाशः सर्गः॥ ५७॥

In the midst of all monkey heroes, Aṅgada for his part then paid the following most excellent compliment to Hanūmān, who had spoken as above:— "No one stands equal to you, O monkey, in courage or valour, since having leapt across the extensive sea, you have come back. You are the sole life-giver to us, O jewel among the monkeys! (38—46) Through your grace alone shall we be united with Śrī Rāma (a scion of Raghu), our purpose (in the shape of Sītā's discovery) having been accomplished. Wonderful is your devotion to your master, surprising is your valour and marvellous your firmness. (47) Luckily has the godlike and illustrious consort of Śrī Rāma been seen by you and luckily will Śrī Rāma (a scion of Kakutstha) shed his grief born of separation from Sītā." (48) Surrounding Aṅgada, Hanūmān and Jāmbavān, and full of great joy the monkeys thereupon betook themselves to extensive rocks. (49) Seated on the extensive rocks of that mountain, eager (as they were) to hear how Hanumān was able to leap across the sea and see Laṅkā, Sītā and Rāvaṇa, all those jewels among the monkeys waited with joined palms, their faces turned towards Hanūmān. (50-51) The glorious Aṅgada sat there encircled by numerous monkeys even like Indra (the lord of gods) waited upon by gods in heaven. (52) Occupied with joy at that time by the glorious Hanūmān as well as by the illustrious Aṅgada, who had his arms clasped with a pair of armlets, the lofty and huge mountain peak stood illumined with splendour. (53)

Thus ends Canto Fifty-seven of the Sundarakāṇḍa in the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

* * *

अष्टपञ्चाशः सर्गः

Canto LVIII

Interrogated by Jāmbavān, seated alongwith the monkey hordes, Hanumān narrates in extenso how he saw Mount Maināka in the course of his journey to Laṅkā, reached Laṅkā, beheld Janaka's daughter and returned to Mount Mahendra

ततस्तस्य गिरेः शृङ्गे महेन्द्रस्य महाबलाः। हनुमत्प्रमुखाः प्रीतिं हरयो जग्मुरुत्तमाम्॥ १॥
प्रीतिमत्सूपविष्टेषु वानरेषु महात्मसु। तं ततः प्रतिसंहृष्टः प्रीतियुक्तं महाकपिम्॥ २॥
जाम्बवान् कार्यवृत्तान्तमपृच्छदनिलात्मजम्। कथं दृष्टा त्वया देवी कथं वा तत्र वर्तते॥ ३॥
तस्यां चापि कथं वृत्तः क्रूरकर्मा दशाननः। तत्त्वतः सर्वमेतन्नः प्रब्रूहि त्वं महाकपे॥ ४॥
सम्मार्गिता कथं देवी किं च सा प्रत्यभाषत। श्रुतार्थाश्चिन्तयिष्यामो भूयः कार्यविनिश्चयम्॥ ५॥
यश्चार्थस्तत्र वक्तव्यो गतैरस्माभिरात्मवान्। रक्षितव्यं च यत्तत्र तद् भवान् व्याकरोतु नः॥ ६॥
स नियुक्तस्ततस्तेन सम्प्रहृष्टतनूरुहः। नमस्यञ्शिरसा देव्यै सीतायै प्रत्यभाषत॥ ७॥

Having met together on the summit of the aforesaid Mahendra mountain, the monkeys headed by Hanumān, who were endowed with extraordinary might, presently experienced the highest joy. (1) The high-souled monkeys being joyfully and comfortably seated, Jāmbavān, who felt highly rejoiced, now inquired of that great monkey, sprung from the loins of the wind-god, who was (also) filled with joy, particulars about his errand (in the follwing words):—"How was the godlike lady discovered by you and how does she fare there? (2-3) Moreover, how does Rāvaṇa (the ten-headed monster) of cruel deeds behave towards her? (Please) relate you all this to us accurately in detail, O mighty monkey! (4) How was the godlike lady traced by you and what reply did she make? Having learnt the truth (from you), we shall ponder what decision should be taken about the future course of action. (5) Prudent as you are, (please) state you clearly what fact should be disclosed by us when we have arrived there (in the presence of Śrī Rāma), and what should be kept back on that occasion." (6) Urged by Jāmbavān, and making obeisance with his head bent low to the godlike lady, Sītā, Hanumān then replied (as follows), his hair standing on end:—(7)

प्रत्यक्षमेव भवतां महेन्द्राग्रात् खमाप्लुतः। उदधेर्दक्षिणं पारं काङ्क्षमाणः समाहितः॥ ८॥
गच्छतश्च हि मे घोरं विघ्नरूपमिवाभवत्। काञ्चनं शिखरं दिव्यं पश्यामि सुमनोहरम्॥ ९॥
स्थितं पन्थानमावृत्य मेने विघ्नं च तं नगम्। उपसंगम्य तं दिव्यं काञ्चनं नगमुत्तमम्॥ १०॥
कृता मे मनसा बुद्धिर्भेत्तव्योऽयं मयेति च। प्रहतस्य मया तस्य लाङ्गूलेन महागिरेः॥ ११॥
शिखरं सूर्यसंकाशं व्यशीर्यत सहस्रधा। व्यवसायं च तं बुद्ध्वा स होवाच महागिरिः॥ १२॥

"Seeking to reach the southern shore of the sea, I took a leap into the space with a concentrated mind from the summit of the Mahendra mountain in your (very) presence. (8)

Even as I was advancing, a formidable obstacle appeared in my way as it were. I beheld a heavenly and exceedingly soul-captivating golden peak, which stood blocking my way, and I accounted that mountain an impediment. Approaching that foremost celestial golden mountain, the following resolve was mentally made by me: 'This mountain must be shattered by me.' The peak, shinning brightly like the sun, of that vast mountain, (even) as the latter was struck with my tail by me, broke into a thousand fragments.

पुत्रेति मधुरां वाणीं मनः प्रह्लादयन्निव । पितृव्यं चापि मां विद्धि सखायं मातरिश्वनः ॥ १३ ॥
मैनाकमिति विख्यातं निवसन्तं महोदधौ । पक्षवन्तः पुरा पुत्र बभूवुः पर्वतोत्तमाः ॥ १४ ॥
छन्दतः पृथिवीं चेरुर्बाधमानाः समन्ततः । श्रुत्वा नगानां चरितं महेन्द्रः पाकशासनः ॥ १५ ॥
वज्रेण भगवान् पक्षौ चिच्छेदैषां सहस्रशः । अहं तु मोचितस्तस्मात् तव पित्रा महात्मना ॥ १६ ॥
मारुतेन तदा वत्स प्रक्षिप्तो वरुणालये । राघवस्य मया साह्ये वर्तितव्यमरिंदम ॥ १७ ॥
रामो धर्मभृतां श्रेष्ठो महेन्द्रसमविक्रमः ।

Perceiving the aforesaid performance (of mine), that huge mountain uttered the following sweet words, bringing excessive joy to my soul as it were:— 'Know me, my son, to be a friend of the wind-god and (as such) your uncle, dwelling in the ocean and widely known as Maināka. The leading mountains were endowed, my son, with wings in the past. (9—14) They ranged at will all over the earth causing molestation everywhere. Hearing of the conduct of the mountains, the glorious and mighty Indra, the tamer of the demon Pāka, severed with his thunderbolt the wings of the aforesaid mountains by thousands. I was, however, saved from that catastrophe by your magnanimous father. (15-16) I was cast at that juncture into the sea (the abode of Varuṇa, the god of water) by the wind-god, my son! I must come to the help of Śrī Rāma (a scion of Raghu), O tamer of foes! (17) Śrī Rāma is the foremost of those who uphold (the cause of) virtue and is equal in prowess to the mighty Indra.'

एतच्छ्रुत्वा मया तस्य मैनाकस्य महात्मनः ॥ १८ ॥
कार्यमावेद्य च गिरेरुद्धतं वै मनो मम । तेन चाहमनुज्ञातो मैनाकेन महात्मना ॥ १९ ॥
स चाप्यन्तर्हितः शैलो मानुषेण वपुष्मता । शरीरेण महाशैलः शैलेन च महोदधौ ॥ २० ॥
उत्तमं जवमास्थाय शेषमध्वानमास्थितः । ततोऽहं सुचिरं कालं जवेनाभ्यगमं पथि ॥ २१ ॥
ततः पश्याम्यहं देवीं सुरसां नागमातरम् । समुद्रमध्ये सा देवी वचनं चेदमब्रवीत् ॥ २२ ॥
मम भक्ष्यः प्रदिष्टस्त्वममरैर्हरिसत्तम । ततस्त्वां भक्षयिष्यामि विहितस्त्वं हि मे सुरैः ॥ २३ ॥
एवमुक्तः सुरसया प्राञ्जलिः प्रणतः स्थितः । विवर्णवदनो भूत्वा वाक्यं चेदमुदीरयम् ॥ २४ ॥

'On hearing this submission of the high-souled Maināka mountain, my purpose was confided by me to the mountain and my mind got stirred up (once more to proceed further). Nay, I was permitted by the lofty-minded Maināka to depart. (18-19) The aforsaid mountain too, the lord of big mountains, vanished in his human form consisting of charming limbs, while in his rocky form he disappeared into the ocean. (20) Catching excellent speed, I proceeded on the rest of my journey. From that moment I continued on my course with speed for a sufficiently long time. (21) Then I perceived in mid ocean the goddess Surasā, the mother of serpents, and that goddess spoke (to me) as follows:— (22) 'You have been destined by the immortals to be my food, O jewel among monkeys! I shall accordingly devour you since you have been sent by the gods.' (23) Spoken to as aforesaid by Surasā, I stood bent low with joined palms (before her); and my face turning pale, I submitted (to her) as follows:— (24)

रामो दाशरथिः श्रीमान् प्रविष्टो दण्डकावनम् । लक्ष्मणेन सह भ्रात्रा सीतया च परंतपः ॥ २५ ॥
तस्य सीता हृता भार्या रावणेन दुरात्मना । तस्याः सकाशं दूतोऽहं गमिष्ये रामशासनात् ॥ २६ ॥
कर्तुमर्हसि रामस्य साहाय्यं विषये सती । अथवा मैथिलीं दृष्ट्वा रामं चाक्लिष्टकारिणम् ॥ २७ ॥
आगमिष्यामि ते वक्त्रं सत्यं प्रतिशृणोमि ते । एवमुक्ता मया सा तु सुरसा कामरूपिणी ॥ २८ ॥

अब्रवीन्नातिवर्तेत कश्चिदेष वरो मम। एवमुक्तः सुरसया दशयोजनमायतः॥ २९॥
ततोऽर्धगुणविस्तारो बभूवाहं क्षणेन तु। मत्प्रमाणाधिकं चैव व्यादितं तु मुखं तया॥ ३०॥
तद् दृष्ट्वा व्यादितं त्वास्यं ह्रस्वं ह्यकरवं पुनः। तस्मिन् मुहूर्ते च पुनर्बभूवाङ्गुष्ठसम्मितः॥ ३१॥
अभिपत्याशु तद्वक्त्रं निर्गतोऽहं ततः क्षणात्। अब्रवीत् सुरसा देवी स्वेन रूपेण मां पुनः॥ ३२॥
अर्थसिद्धौ हरिश्रेष्ठ गच्छ सौम्य यथासुखम्। समानय च वैदेहीं राघवेण महात्मना॥ ३३॥
सुखी भव महाबाहो प्रीतास्मि तव वानर। ततोऽहं साधुसाध्वीति सर्वभूतैः प्रशंसितः॥ ३४॥

"The glorious Śrī Rāma, son of Daśaratha and the scourge of his foes, penetrated deep into the Daṇḍaka forest with his (younger half-) brother, Lakṣmaṇa, and (his consort) Sītā. (25) His consort, Sītā, was borne away by the evil-minded Rāvaṇa. At the behest of Śrī Rāma I shall seek her presence as a messenger. (26) Living (as you do) in the dominion of Śrī Rāma, you ought to render assistance to him. Or, having seen the daughter of Janaka as well as Śrī Rāma of unwearied action, I shall seek your mouth: I truthfully promise this to you.' Assured thus by me, the said Surasā for her part, who was able to change her form at will, replied, 'None can (dare) escape me: this is the boon granted in my favour.' Threatened thus by Surasā, I, for my part, who was ten Yojanas (or eighty miles) in extent, grew half as much in size in a trice. The mouth too was distended by her to a size greater than mine.(27—30) Perceiving her mouth wide open, I then assumed a dwarfish form, nay, the same moment I was further reduced to the size of a human thumb. (31) Having entered her mouth quickly, I came out of it instantly. Appearing in her native form, the goddess Surasā further said to me :— (32) 'Proceed (now), O gentle one, according to your pleasure for accomplishing your purpose, O jewel among the monkeys, and (re-) unite the princess of the Videha territory with the high-souled Śrī Rāma (a scion of Raghu). (33) Be happy, O mighty-armed monkey! I am pleased with you.' Thereupon I was applauded by all beings, who said: 'Well done! Bravo!!' (34)

ततोऽन्तरिक्षं विपुलं प्लुतोऽहं गरुडो यथा। छाया मे निगृहीता च न च पश्यामि किंचन॥ ३५॥
सोऽहं विगतवेगस्तु दिशो दश विलोकयन्। न किंचित् तत्र पश्यामि येन मे विहता गतिः॥ ३६॥
अथ मे बुद्धिरुत्पन्ना किंनाम गमने मम। ईदृशो विघ्न उत्पन्नो रूपमत्र न दृश्यते॥ ३७॥
अधोभागे तु मे दृष्टिः शोचतः पतिता तदा। तत्राद्राक्षमहं भीमां राक्षसीं सलिलेशयाम्॥ ३८॥
प्रहस्य च महानादमुक्तोऽहं भीमया तया। अवस्थितमसम्भ्रान्तमिदं वाक्यमशोभनम्॥ ३९॥
क्वासि गन्ता महाकाय क्षुधिताया ममेप्सितः। भक्षः प्रीणय मे देहं चिरमाहारवर्जितम्॥ ४०॥

"Then I sprang into the vast space like Garuḍa (the king of birds, the carrier of Lord Viṣṇu). In the meantime my shadow was held fast; yet I perceived nothing. (35) My speed having been arrested (thereby), I surveyed (all) the ten directions; yet I could not discover there the object by which my course had been stayed. (36) Then the thought came to me: 'How I wonder has such an obstacle appeared in my journey, although no concrete form is to be discerned here?' (37) While I was brooding thus, my eye presently fell downward. There I espied a terrible ogress lying on water. (38) Heartily laughing on seeing me motionless, yet undaunted, that dreadful woman accosted me with a loud cry in the following inauspicious words:— (39) 'Whither are you bound, O gigantic monkey? You are my coveted food, hungry as I am. (Pray) gratify my person, which has remained without, sustenance for a long period.' (40)

बाढमित्येव तां वाणीं प्रत्यगृह्णामहं ततः। आस्यप्रमाणादधिकं तस्याः कायमपूरयम्॥ ४१॥
तस्याश्चास्यं महद् भीमं वर्धते मम भक्षणे। न तु मां सा नु बुबुधे मम वा विकृतं कृतम्॥ ४२॥
ततोऽहं विपुलं रूपं संक्षिप्य निमिषान्तरात्। तस्या हृदयमादाय प्रपतामि नभःस्थलम्॥ ४३॥
सा विसृष्टभुजा भीमा पपात लवणाम्भसि। मया पर्वतसंकाशा निकृत्तहृदया सती॥ ४४॥
शृणोमि खगतानां च वाचः सौम्या महात्मनाम्। राक्षसी सिंहिका भीमा क्षिप्रं हनुमता हता॥ ४५॥

तां हत्वा पुनरेवाहं कृत्यमात्ययिकं स्मरन्। गत्वा च महदध्वानं पश्यामि नगमण्डितम्॥ ४६ ॥
दक्षिणं तीरमुदधेर्लङ्का यत्र गता पुरी। अस्तं दिनकरे याते रक्षसां निलयं पुरीम्॥ ४७ ॥
प्रविष्टोऽहमविज्ञातो रक्षोभिर्भीमविक्रमैः।

"Saying 'Amen,' I actually bowed to that command (of hers) and then expanded my body to a size larger than the capacity of her mouth. (41) Her huge and dreadful mouth too began to grow in order to devour me. She, however, neither recognized me nor did she perceive the transformation (subsequently) gone through by me (in the shape of a minute form). (42) Having contracted my gigantic form in the twinkling of an eye, and extracting her heart, I forthwith sprang into the vault of heaven. (43) Her heart having been cut off, that terrible woman, who looked much like a mountain, dropped into the salty water, her arms paralysed. (44) I heard (at that moment) the delightful words of exalted souls standing in the air:—'The terrible ogress, Siṁhikā, has been dispatched in no time by Hanumān.' (45) Calling to mind once more my errand (in the shape of Sītā's discovery), which had been delayed, after having killed her, and traversing a long distance, I sighted the southern shore of the sea, graced with mountains, where stood the city of Laṅkā. The sun having set, I penetrated, unnoticed by ogres of terrible prowess, deep into the city constituting the abode of ogres.

तत्र प्रविशतश्चापि कल्पान्तघनसप्रभा ॥ ४८ ॥
अट्टहासं विमुञ्चन्ती नारी काप्युत्थिता पुरः। जिघांसन्तीं ततस्तां तु ज्वलदग्निशिरोरुहाम्॥ ४९ ॥
सव्यमुष्टिप्रहारेण पराजित्य सुभैरवाम्। प्रदोषकाले प्रविशं भीतयाहं तयोदितः॥ ५० ॥
अहं लङ्कापुरी वीर निर्जिता विक्रमेण ते। यस्मात् तस्माद् विजेतासि सर्वरक्षांस्यशेषतः॥ ५१ ॥
तत्राहं सर्वरात्रं तु विचरञ्जनकात्मजाम्। रावणान्तःपुरगतो न चापश्यं सुमध्यमाम्॥ ५२ ॥
ततः सीतामपश्यंस्तु रावणस्य निवेशने। शोकसागरमासाद्य न पारमुपलक्षये॥ ५३ ॥
शोचता च मया दृष्टं प्राकारेणाभिसंवृतम्। काञ्चनेन विकृष्टेन गृहोपवनमुत्तमम्॥ ५४ ॥
सप्राकारमवप्लुत्य पश्यामि बहुपादपम्। अशोकवनिकामध्ये शिंशपापादपो महान्॥ ५५ ॥

"Even while I was making good my entry (into the city), a certain woman possessing the hue of a cloud appearing at the end of a world cycle rose in front of me, bursting into a horse-laugh. Having vanquished with a stroke of my left fist that exceedingly dreadful woman, whose locks resembled a flaming fire, and who sought to kill me, I for my part then compassed my entry at eventide, spoken to by her, afraid as she was (in the following words):—(46—50)'I am the city of Laṅkā (incarnate), O hero! Since I have been vanquished by you by dint of prowess, you will conquer all the ogres in their entirety.' (51) Though ranging over Laṅkā all through the night, I did not find Janaka's daughter of slender waist even though I penetrated into the gynaeceum of Rāvaṇa. (52) Not finding Sītā even in the abode of Rāvaṇa and (thus) facing an ocean of grief, I did not perceive its end. (53) Even while I was brooding, an excellent pleasance enclosed on all sides by a lofty wall of gold was seen by me. (54) Having leapt across the enclosure, I as such saw a grove consisting of numerous trees. In the midst of that grove of Aśoka trees, there stood a huge Śiṁśapā (Aśoka) tree. (55)

तमारुह्य च पश्यामि काञ्चनं कदलीवनम्। अदूराच्छिंशपावृक्षात् पश्यामि वरवर्णिनीम्॥ ५६ ॥
श्यामां कमलपत्राक्षीमुपवासकृशाननाम्। तदेकवासस्संवीतां रजोध्वस्तशिरोरुहाम्॥ ५७ ॥
शोकसंतापदीनाङ्गीं सीतां भर्तृहिते स्थिताम्। राक्षसीभिर्विरूपाभिः क्रूराभिरभिसंवृताम्॥ ५८ ॥
मांसशोणितभक्ष्याभिर्व्याघ्रीभिर्हरिणीं यथा। सा मया राक्षसीमध्ये तर्ज्यमाना मुहुर्मुहुः॥ ५९ ॥
एकवेणीधरा दीना भर्तृचिन्तापरायणा। भूमिशय्या विवर्णाङ्गी पद्मिनीव हिमागमे ॥ ६० ॥
रावणाद् विनिवृत्तार्था मर्तव्ये कृतनिश्चया। कथंचिन्मृगशावाक्षी तूर्णमासादिता मया॥ ६१ ॥

तां दृष्ट्वा तादृशीं नारीं रामपत्नीं यशस्विनीम्। तत्रैव शिंशपावृक्षे पश्यन्नहमवस्थितः॥६२॥
ततो हलहलाशब्दं काञ्चीनूपुरमिश्रितम्। शृणोम्यधिकगम्भीरं रावणस्य निवेशने॥६३॥
ततोऽहं परमोद्विग्नः स्वरूपं प्रत्यसंहरम्। अहं च शिंशपावृक्षे पक्षीव गहने स्थितः॥६४॥

"Ascending it, I sighted a golden thicket of plantain trees. Not far from the Śiṁśapā tree I beheld the youthful Sītā of excellent complexion with eyes resembling lotus petals and a face emaciated through fasting, her hair soiled with dust and her limbs afflicted through grief and agony, clad in a single piece of cloth which she had on her person while being borne away by Rāvaṇa over Kiṣkindhā, devoted to the good of her lord and surrounded on all sides by ugly and cruel ogresses living on flesh and blood (even) as a doe encircled by tigresses. The lady, who had eyes like those of a fawn, was somehow quickly found by me miserable in the midst of ogresses, intimidated (as she was by them) again and again, wearing a single pleat (as a mark of desolation), given to the thought of her lord, having the (bare) ground for her bed, pale-limbed like a lotus plant at the advent of winter, nay, deprived of the object of her desire (viz., the service of Śrī Rāma) because of Rāvaṇa and resolved upon dying. (56—61) Perceiving that illustrious lady, the consort of Śrī Rāma, in such a condition, I remained perched on the same Śiṁśapā tree, looking at her. (62) Then I heard in the abode of Rāvaṇa an unusually deep sound of hallooing mixed with the jingling of girdles and anklets. (63) Feeling supremely anxious, I thereupon contracted my form and remained crouched like a bird on the Śiṁśapā tree thick with foliage. (64)

ततो रावणदाराश्च रावणश्च महाबलः। तं देशमनुसम्प्राप्तो यत्र सीताभवत् स्थिता॥६५॥
तं दृष्ट्वाथ वरारोहा सीता रक्षोगणेश्वरम्। संकुच्योरू स्तनौ पीनौ बाहुभ्यां परिरभ्य च॥६६॥
वित्रस्तां परमोद्विग्नां वीक्ष्यमाणामितस्ततः। त्राणं कंचिदपश्यन्तीं वेपमानां तपस्विनीम्॥६७॥
तामुवाच दशग्रीवः सीतां परमदुःखिताम्। अवाक्शिराः प्रपतितो बहुमन्यस्व मामिति॥६८॥
यदि चेत्त्वं तु मां दर्पान्नाभिनन्दसि गर्विते। द्विमासानन्तरं सीते पास्यामि रुधिरं तव॥६९॥
एतच्छ्रुत्वा वचस्तस्य रावणस्य दुरात्मनः। उवाच परमक्रुद्धा सीता वचनमुत्तमम्॥७०॥
राक्षसाधम रामस्य भार्याममिततेजसः। इक्ष्वाकुवंशनाथस्य स्नुषां दशरथस्य च॥७१॥
अवाच्यं वदतो जिह्वा कथं न पतिता तव। किंस्विद्वीर्यं तवानार्य यो मां भर्तुरसंनिधौ॥७२॥
अपहृत्यागतः पाप तेनादृष्टो महात्मना। न त्वं रामस्य सदृशो दास्येऽप्यस्य न युज्यसे॥७३॥
अजेयः सत्यवाक् शूरो रणश्लाघी च राघवः। जानक्या परुषं वाक्यमेवमुक्तो दशाननः॥७४॥
जज्वाल सहसा कोपाच्चितास्थ इव पावकः। विवृत्य नयने क्रूरे मुष्टिमुद्यम्य दक्षिणम्॥७५॥
मैथिलीं हन्तुमारब्धः स्त्रीभिर्हाहाकृतं तदा। स्त्रीणां मध्यात् समुत्पत्य तस्य भार्या दुरात्मनः॥७६॥
वरा मन्दोदरी नाम तया स प्रतिषेधितः। उक्तश्च मधुरां वाणीं तया स मदनार्दितः॥७७॥
सीतया तव किं कार्यं महेन्द्रसमविक्रम। मया सह रमस्वाद्य मद्विशिष्टा न जानकी॥७८॥
देवगन्धर्वकन्याभिर्यक्षकन्याभिरेव च। सार्धं प्रभो रमस्वेति सीतया किं करिष्यसि॥७९॥
ततस्ताभिः समेताभिर्नारीभिः स महाबलः। उत्थाप्य सहसा नीतो भवनं स्वं निशाचरः॥८०॥

"Then arrived the consorts of Rāvaṇa as well as Rāvaṇa (himself), who is endowed with extraordinary might, in that place where Sītā was ensconced. (65) Seeing that lord of ogre hordes, Sītā of lovely hips sat compressing her thighs and enclosing her swollen breasts with her arms. (66) Fallen flat (at her feet), head downward, Rāvaṇa (the ten-headed monster) said to the aforesaid Sītā, who felt greatly frightened and highly confused, and was glancing round (in the hope of finding an asylum), but, finding no saviour, was trembling, helpless and supremely distressed as she was; '(Pray) regard me with favour. (67-68) If, however, you do not welcome me through vanity. O proud Sītā, I shall drink your blood after two months.' (69) Highly incensed to hear this request of that evil-minded Rāvaṇa, Sītā made the following excellent reply:—(70) 'How did your tongue not fall off, O vile ogre, (even) as you made a proposal which should not be made to the consort of Śrī Rāma, who is endowed with immeasurable strength and daughter-in-law of Emperor Daśaratha, the protector of Ikṣwāku's line ? Of what account is your valour, O ignoble soul, when you came away abducting me in the absence of my lord and unperceived by that exalted soul, O sinful one ? You are not equal (in any respect) to Śrī Rāma; (nay) you are not fit even to be his slave. (71—73) Śrī Rāma (a scion of Raghu) is invincible, truthful of speech, valiant and a lover of war.' Spoken to in these harsh words by Sītā (the daughter of Janaka), Rāvaṇa (the ten-headed monster) blazed up all on a sudden with wrath (even) like a fire deposited in a funeral pile. Rolling his cruel eyes and raising his right fist, he proceeded to strike the princess of Mithilā. An alarm was then raised by the women. Springing up from their midst, the excellent wife of that evil-minded fellow, Mandodarī by name, ran to him. By her he was restrained. Nay, the fellow, who was smitten with love, was spoken to by her in sweet words (as follows) :— (74—77) 'What purpose of yours will be served by Sītā, O lord who are equal in prowess to the mighty Indra? (Pray) revel with me today; Sītā (the daughter of Janaka) is in no way superior to me. (78) Nay, sport with the daughters of gods and Gandharvas (celestial musicians) as well as with those of Yakṣas, my lord ! You have nothing to do with Sītā.' (79) Having been raised up by those women collectively, that ranger of the night, who was endowed with extraordinary might, was then abruptly conducted (back) to his residence. (80)

याते तस्मिन् दशग्रीवे राक्षस्यो विकृताननाः । सीतां निर्भर्त्सयामासुर्वाक्यैः क्रूरैः सुदारुणैः ॥ ८१ ॥
तृणवद् भाषितं तासां गणयामास जानकी । गर्जितं च तथा तासां सीतां प्राप्य निरर्थकम् ॥ ८२ ॥
वृथा गर्जितनिश्चेष्टा राक्षस्यः पिशिताशनाः । रावणाय शशंसुस्ताः सीताव्यवसितं महत् ॥ ८३ ॥
ततस्ताः सहिताः सर्वा विहताशा निरुद्यमाः । परिक्लिश्य समस्तास्ता निद्रावशमुपागताः ॥ ८४ ॥
तासु चैव प्रसुप्तासु सीता भर्तृहिते रता । विलप्य करुणं दीना प्रशुशोच सुदुःखिता ॥ ८५ ॥
तासां मध्यात् समुत्थाय त्रिजटा वाक्यमब्रवीत् । आत्मानं खादत क्षिप्रं न सीतामसितेक्षणाम् ॥ ८६ ॥
जनकस्यात्मजां साध्वीं स्नुषां दशरथस्य च । स्वप्नो ह्यद्य मया दृष्टो दारुणो रोमहर्षणः ॥ ८७ ॥
रक्षसां च विनाशाय भर्तुरस्या जयाय च । अलमस्मान् परित्रातुं राघवाद् राक्षसीगणम् ॥ ८८ ॥
अभियाचाम वैदेहीमेतद्धि मम रोचते । यदि ह्येवंविधः स्वप्नो दुःखितायाः प्रदृश्यते ॥ ८९ ॥
सा दुःखैर्विविधैर्मुक्ता सुखमाप्नोत्यनुत्तमम् । प्रणिपातप्रसन्ना हि मैथिली जनकात्मजा ॥ ९० ॥
अलमेषा परित्रातुं राक्षस्यो महतो भयात् ।

"The aforesaid Rāvaṇa (the ten-headed monster) having left, the ogresses with ugly faces (who had been posted there to guard Sītā) threatened Sītā in cruel and very sharp terms. (81) The daughter of Janaka (however) accounted their effusion worth no more than straw. Their thundering too was likewise lost on Sītā. (82) The flesh-eating ogresses, who had become motionless due to their thundering having proved abortive, made known to Rāvaṇa the mighty resolve of Sītā (to die rather than to submit to Rāvaṇa). (83) Having given up (all) effort (to persuade Sītā to submit to Rāvaṇa), now that their hopes had been frustrated, nay, feeling vexed, they were all collectively as well as individually overpowered by sleep. (84) Wailing piteously, when they had (all) fallen fast asleep, Sītā, who was devoted to the good of her husband, deeply lamented, miserable and sore distressed as she was. (85) Rising up from their midst, Trijaṭā spoke as follows:—'Sooner feed on yourselves than on the dark-eyed Sītā, daughter of Janaka and a virtuous daughter-in-law of Emperor Daśaratha. In fact, a fearful dream has been seen by me, which makes my hair stand on end and presages the destruction of ogres and the triumph of her lord. She (alone) is competent to protect us, the (entire) host of ogresses against Rāma (the scion of Raghu). (86—88) Let us (therefore) solicit the grace of Sītā (a princess of the Videha

(lit) vt to be a warning or sign that sth
will happen usually sth unpleasant
the first presage of winter

territory); for this (alone) finds favour with me. For, if such a dream is vividly seen about an afflicted lady, she is freed from woes of various kinds and attains unsurpassed felicity. Sītā (a princess of Mithilā), daughter of Janaka, will surely be propitiated through (mere) prostration (at her feet). (89-90) She (alone) is competent to deliver the ogresses from the great peril.'

ततः सा ह्रीमती बाला भर्तुर्विजयहर्षिता ॥ ९१ ॥
अवोचद् यदि तत् तथ्यं भवेयं शरणं हि वः । तां चाहं तादृशीं दृष्ट्वा सीताया दारुणां दशाम् ॥ ९२ ॥
चिन्तयामास विश्रान्तो न च मे निर्वृतं मनः । सम्भाषणार्थे च मया जानक्याश्चिन्तितो विधिः ॥ ९३ ॥
इक्ष्वाकुकुलवंशस्तु स्तुतो मम पुरस्कृतः । श्रुत्वा तु गदितां वाचं राजर्षिगणभूषिताम् ॥ ९४ ॥
प्रत्यभाषत मां देवी बाष्पैः पिहितलोचना । कस्त्वं केन कथं चेह प्राप्तो वानरपुंगव ॥ ९५ ॥
का च रामेण ते प्रीतिस्तन्मे शंसितुमर्हसि । तस्यास्तद् वचनं श्रुत्वा अहमप्यब्रुवं वचः ॥ ९६ ॥
देवि रामस्य भर्तुस्ते सहायो भीमविक्रमः । सुग्रीवो नाम विक्रान्तो वानरेन्द्रो महाबलः ॥ ९७ ॥
तस्य मां विद्धि भृत्यं त्वं हनूमन्तमिहागतम् । भर्त्रा सम्प्रहितस्तुभ्यं रामेणाक्लिष्टकर्मणा ॥ ९८ ॥
इदं तु पुरुषव्याघ्रः श्रीमान् दाशरथिः स्वयम् । अङ्गुलीयमभिज्ञानमदात् तुभ्यं यशस्विनि ॥ ९९ ॥
तदिच्छामि त्वयाऽऽज्ञप्तं देवि किं करवाण्यहम् । रामलक्ष्मणयोः पार्श्वं नयामि त्वां किमुत्तरम् ॥ १०० ॥

"Rejoiced at the prospect of her lord's triumph (on hearing of the dream related to her by Trijaṭā), that youthful lady, who was full of modesty, thereupon said, 'If the dream (seen by Trijaṭā) comes out to be true, I shall surely afford protection to you (all).' Witnessing such a hard plight of Sītā, I, who had taken (some) rest (in the meantime) became thoughtful; my mind, however, was not at rest. A method was also contrived by me to enter into conversation with the daughter of Janaka. (91—93) The pedigree of the House of Ikṣwākus, which was placed in the forefront (by all even in the past) began to be extolled by me. Hearing the speech uttered by me, which was enriched with the praises of a royal sage (viz., King Daśaratha), the godlike lady (Sītā), for her part, spoke in return to me as follows, her eyes covered with tears:—'Who are you ? Dispatched by whom and how have you arrived here, O bull among monkeys ? (94-95) Nay, what kind of love is cherished by you for Śrī Rāma ? You ought to relate (all) that to me.' Hearing her aforesaid questionnaire, I too made the following reply:— (96) 'There is a valiant ally of terrible prowess of your lord, Sugrīva by name, the valiant ruler of monkeys, who is endowed with extraordinary might, O godlike lady ! (97) Know you me to be his servant, Hanūmān (by name), arrived here. I have been duly dispatched by your husband, Śrī Rāma, of unwearied action. (98) Nay, the glorious Śrī Rāma (son of Daśaratha) a tiger among men, has personally handed over as a token this ring for you, O illustrious lady ! (99) Therefore, I seek your command, O godlike lady, as to what I should do. I can carry you (if you so please) to the presence of Śrī Rāma and Lakṣmaṇa. What is your reply ?" (100)

एतच्छ्रुत्वा विदित्वा च सीता जनकनन्दिनी । आह रावणमुत्पाट्य राघवो मां नयत्विति ॥ १०१ ॥
प्रणम्य शिरसा देवीमहमार्यामनिन्दिताम् । राघवस्य मनोह्लादमभिज्ञानमयाचिषम् ॥ १०२ ॥
अथ मामब्रवीत् सीता गृह्यतामयमुत्तमः । मणिर्येन महाबाहू रामस्त्वां बहु मन्यते ॥ १०३ ॥
इत्युक्त्वा तु वरारोहा मणिप्रवरमुत्तमम् । प्रायच्छत् परमोद्विग्ना वाचा मां संदिदेश ह ॥ १०४ ॥
ततस्तस्यै प्रणम्याहं राजपुत्र्यै समाहितः । प्रदक्षिणं परिक्राममिहाभ्युद्गतमानसः ॥ १०५ ॥
उत्तरं पुनरेवाह निश्चित्य मनसा तदा । हनूमन् मम वृत्तान्तं वक्तुमर्हसि राघवे ॥ १०६ ॥
यथा श्रुत्वैव नचिरात् तावुभौ रामलक्ष्मणौ । सुग्रीवसहितौ वीरावुपेयातां तथा कुरु ॥ १०७ ॥
यदन्यथा भवेदेतद् द्वौ मासौ जीवितं मम । न मां द्रक्ष्यति काकुत्स्थो म्रिये साहमनाथवत् ॥ १०८ ॥

"Hearing this and knowing the truth, Sītā, the delight of Janaka, replied, 'Let Śrī Rāma (a scion of Raghu) take me back after destroying Rāvaṇa.' (101) Having respectfully saluted

the godlike noble and irreproachable lady (Sītā) with my head bent low, I asked her for a token which should bring delight to the mind of Śrī Rāma (a scion of Raghu). (102) Sītā thereupon said to me, 'Let this excellent jewel be taken by you, for which the mighty-armed Śrī Rāma will hold you in great esteem.' (103) Saying so, Sītā (a lady with lovely limbs), for her part, delivered (to me) an excellent jewel (the foremost of jewels) for the head and, feeling highly agitated, actually related to me in so many words one or two incidents (known to Śrī Rāma alone). (104) Having respectfully bowed down to that princess, I thereupon then devoutly went clockwise round her with a mind intent upon returning to this place. (105) Having deliberated with her mind, she then once more addressed the following reply to me:—'You ought to relate my story to Śrī Rāma (a scion of Raghu), O Hanumān ! (106) (Nay) act in such a way that immediately on hearing my story both those heroes, Śrī Rāma and Lakṣmaṇa, may turn up before long alongwith Sugrīva. (107) If this proves to be otherwise, my life is to continue (only) for a month (two fortnights*). (If Śrī Rāma does not appear within this period) I as such shall have to die like one without a protector and Śrī Rāma (a scion of Kakutstha) will no longer be able to see me. (108)

तच्छ्रुत्वा करुणं वाक्यं क्रोधो मामभ्यवर्तत। उत्तरं च मया दृष्टं कार्यशेषमनन्तरम्॥ १०९॥
ततोऽवर्धत मे कायस्तदा पर्वतसंनिभः। युद्धाकाङ्क्षी वनं तस्य विनाशयितुमारभे॥ ११०॥
तद् भग्नं वनखण्डं तु भ्रान्तत्रस्तमृगद्विजम्। प्रतिबुद्ध्य निरीक्षन्ते राक्षस्यो विकृताननाः॥ १११॥
मां च दृष्ट्वा वने तस्मिन् समागम्य ततस्ततः। ताः समभ्यागताः क्षिप्रं रावणायाचचक्षिरे॥ ११२॥
राजन् वनमिदं दुर्गं तव भग्नं दुरात्मना। वानरेण ह्यविज्ञाय तव वीर्यं महाबल॥ ११३॥
तस्य दुर्बुद्धिता राजंस्तव विप्रियकारिणः। वधमाज्ञापय क्षिप्रं यथासौ न पुनर्व्रजेत्॥ ११४॥

"When I heard that pathetic appeal, anger, took possession of me and what remained to be done by me next was forthwith envisaged by me. (109) My body then began to expand and presently grew to the size of a mountain. Seeking a combat, I (forthwith) proceeded to devastate the (pleasure-) grove of Rāvaṇa. (110) Waking up (from slumber), the ugly-faced ogresses beheld that part of the grove laid waste and its beasts and birds bewildered and alarmed. (111) Nay, meeting together from every side on seeing me in the grove, they collectively reported the matter to Rāvaṇa without delay (in the following words) :—(112) 'This grove of yours, which is difficult of access, has been destroyed by an evil-minded monkey, who surely does not fully know your power, O king endowed with extraordinary might ! (113) This is (no doubt) his perversity, O king ! (Pray, therefore) order his death instantly since he has given offence to you lest he should return (unpunished). (114)

तच्छ्रुत्वा राक्षसेन्द्रेण विसृष्टा बहुदुर्जयाः। राक्षसाः किंकरा नाम रावणस्य मनोऽनुगाः॥ ११५॥
तेषामशीतिसाहस्रं शूलमुद्गरपाणिनाम्। मया तस्मिन् वनोद्देशे परिघेण निषूदितम्॥ ११६॥
तेषां तु हतशिष्टा ये ते गता लघुविक्रमाः। निहतं च मया सैन्यं रावणायाचचक्षिरे॥ ११७॥
ततो मे बुद्धिरुत्पन्ना चैत्यप्रासादमुत्तमम्। तत्रस्थान् राक्षसान् हत्वा शतं स्तम्भेन वै पुनः॥ ११८॥
ललामभूतो लङ्काया मया विध्वंसितो रुषा।

"On hearing the report ogres (collectively) known as the Kiṅkaras, who were very difficult to conquer and followed the mind of Rāvaṇa, were sent out by the king of ogres. (115) Eighty thousand of them, darts and clubs in hand, were exterminated by me in that part of the grove with an iron bar. (116) Taking quick strides, those (few) for their part, who had survived, went and broke the news to Rāvaṇa of the army having been wiped out by me. (117) Next it struck my mind to demolish the excellent edifice of a sanctuary sacred to the tutelary deity of the ogres. After killing a hundred ogres garrisoned there, the sanctuary, which was the (very) ornament of Laṅkā, was then utterly destroyed by me in anger with a pillar (of the same structure).

---

*The word 'मासौ' in this verse has been construed by one commentator as used in the sense of two fortnights according to the Śruti texts—'पक्षा वै मासाः'.

ततः प्रहस्तस्य सुतं जम्बुमालिनमादिशत्॥ ११९ ॥
राक्षसैर्बहुभिः सार्धं घोररूपैर्भयानकैः। तमहं बलसम्पन्नं राक्षसं रणकोविदम्॥ १२० ॥
परिघेणाति घोरेण सूदयामि सहानुगम्। तच्छ्रुत्वा राक्षसेन्द्रस्तु मन्त्रि पुत्रान् महाबलान्॥ १२१ ॥
पदातिबलसम्पन्नान् प्रेषयामास रावणः। परिघेणैव तान् सर्वान् नयामि यमसादनम्॥ १२२ ॥
मन्त्रिपुत्रान् हताञ्श्रुत्वा समरे लघुविक्रमान्। पञ्च सेनाग्रगाञ्छूरान् प्रेषयामास रावणः॥ १२३ ॥
तानहं सहसैन्यान् वै सर्वानेवाभ्यसूदयम्। ततः पुनर्दशग्रीवः पुत्रमक्षं महाबलम्॥ १२४ ॥
बहुभी राक्षसैः सार्धं प्रेषयामास संयुगे। तं तु मन्दोदरीपुत्रं कुमारं रणपण्डितम्॥ १२५ ॥
सहसा खं समुद्यन्तं पादयोश्च गृहीतवान्। तमासीनं शतगुणं भ्रामयित्वा व्यपेषयम्॥ १२६ ॥

"Thereupon Rāvaṇa dispatched Jambumālī, son of Prahasta, alongwith numerous frightful ogres of grim aspect. I killed that mighty ogre, though he was skilled in warfare, alongwith his followers with my most formidable iron bar. Hearing of it, Rāvaṇa, the ruler of ogres, dispatched the son of his minister, who were endowed with extraordinary might, and were strengthened by a regiment of infantry. I (however) sent them to the abode of Death with my iron bar itself. (118—122) Hearing of the minister's sons, who were quick in exhibiting their valour in combat, having been killed, Rāvaṇa dispatched five heroic generals. (123) I, however, destroyed them all alongwith their troops. Thereupon Rāvaṇa (the ten-headed monster) sent to the field of battle his son, Akṣa, who was endowed with extraordinary might, alongwith many (other) ogres. I, however, suddenly caught by the feet the aforesaid prince, son of Mandodarī, who was a past master in warfare and was springing into the air. Nay, whirling him round a hundred times as soon as he was down, I crushed him." (124—126)

तमक्षमागतं भग्नं निशम्य स दशाननः। ततश्चेन्द्रजितं नाम द्वितीयं रावणः सुतम्॥ १२७ ॥
व्यादिदेश सुसंक्रुद्धो बलिनं युद्धदुर्मदम्। तच्चाप्यहं बलं सर्वं तं च राक्षसपुंगवम्॥ १२८ ॥
नष्टौजसं रणे कृत्वा परं हर्षमुपागतः। महतापि महाबाहुः प्रत्ययेन महाबलः॥ १२९ ॥
प्रहितो रावणेनैष सह वीरैर्मदोद्धतैः। सोऽविषह्यं हि मां बुद्ध्वा स्वसैन्यं चावमर्दितम्॥ १३० ॥
ब्रह्मणोऽस्त्रेण स तु मां प्रबद्ध्वा चातिवेगिनः। रज्जुभिश्चापि बध्नन्ति ततो मां तत्र राक्षसाः॥ १३१ ॥
रावणस्य समीपं च गृहीत्वा मामुपागमन्। दृष्ट्वा सम्भाषितश्चाहं रावणेन दुरात्मना॥ १३२ ॥
पृष्टश्च लङ्कागमनं राक्षसानां च तं वधम्।

"Highly enraged to hear of the celebrated Prince Akṣa having been killed as soon as arrived, that ten-headed monster, Rāvaṇa, thereupon dispatched his other mighty son, Indrajit by name, fierce in combat (with a large army). Having crushed in combat the spirit of that entire force as well as of that bull among ogres, I experienced supreme felicity. Alongwith heroes who were insolent with arrogance, this mighty-armed prince, who was endowed with extraordinary might, had been sent by Rāvaṇa with great confidence. Perceiving his army crushed and consequently realizing me to be irresistible, Indrajit for his part made me captive by means of a missile presided over by Brahmā (the creator) and, having bound me, handed me over to the ogres. Ogres full of excessive agility then began to bind me further with cords on that spot. (127—131) Holding me (by the hand), they sought the presence of Rāvaṇa. On seeing me I was also spoken to by the evil-minded Rāvaṇa and questioned about (the motive of) my visit to Laṅkā and my said destruction of the ogres.

तत्सर्वं च रणे तत्र सीतार्थमुपजल्पितम्॥ १३३ ॥
तस्यास्तु दर्शनाकाङ्क्षी प्राप्तस्त्वद्भवनं विभो। मारुतस्यौरसः पुत्रो वानरो हनुमानहम्॥ १३४ ॥
रामदूतं च मां विद्धि सुग्रीवसचिवं कपिम्। सोऽहं दौत्येन रामस्य त्वत्सकाशमिहागतः॥ १३५ ॥

शृणु चापि समादेशं यदहं प्रब्रवीमि ते । राक्षसेश हरीशस्त्वां वाक्यमाह समाहितम् ॥ १३६ ॥
सुग्रीवश्च महाभागः स त्वां कौशलमब्रवीत् । धर्मार्थकामसहितं हितं पथ्यमुवाच ह ॥ १३७ ॥

"All that was done by me in combat for the sake of Sītā !' was the reply made (by me). (132—133) I continued :—'I am a monkey Hanumān, an offspring of the wind-god, arrived in your palace with a longing to see her. (134) Further know me to be a monkey envoy of Śrī Rāma and a minister of Sugrīva. As such I have sought your presence here in the capacity of a messenger of Śrī Rāma. (135) I (hereby) deliver to you, O lord of ogres, the friendly message which Sugrīva (the lord of monkeys) has sent to you. (Pray) listen to his advice too. (136) Nay, the celebrated and highly blessed Sugrīva has inquired after your welfare and has tendered this friendly and salutary advice, which is in consonance with righteousness, your worldly interests and enjoyment (too). (137)

वसतो ऋष्यमूके मे पर्वते विपुलद्रुमे । राघवो रणविक्रान्तो मित्रत्वं समुपागतः ॥ १३८ ॥
तेन मे कथितं राजन् भार्या मे रक्षसा हृता । तत्र साहाय्यहेतोर्मे समयं कर्तुमर्हसि ॥ १३९ ॥
वालिना हृतराज्येन सुग्रीवेण सह प्रभुः । चक्रेऽग्निसाक्षिकं सख्यं राघवः सहलक्ष्मणः ॥ १४० ॥
तेन वालिनमाहत्य शरेणैकेन संयुगे । वानराणां महाराजः कृतः सम्प्लवतां प्रभुः ॥ १४१ ॥
तस्य साहाय्यमस्माभिः कार्यं सर्वात्मना त्विह । तेन प्रस्थापितस्तुभ्यं समीपमिह धर्मतः ॥ १४२ ॥
क्षिप्रमानीयतां सीता दीयतां राघवस्य च । यावन्न हरयो वीरा विधमन्ति बलं तव ॥ १४३ ॥
वानराणां प्रभावोऽयं न केन विदितः पुरा । देवतानां सकाशं च ये गच्छन्ति निमन्त्रिताः ॥ १४४ ॥

"While I was sojourning on the Ṛṣyamūka mountain, covered with numerous trees, Śrī Rāma (a scion of Raghu), who is valiant in combat, entered into an alliance with me. (138) The following appeal was addressed by him, O king, to me :—'My consort has been borne away by an ogre. You ought to give me your pledge to render help in her recovery.' (139) The powerful Śrī Rāma (a scion of Raghu), who was accompanied by (his younger half-brother) Lakṣmaṇa, solemnized his alliance with me (Sugrīva), who had been robbed of my sovereignty by Vālī (my elder brother), in the presence of fire (as a witness). (140) After killing Vālī with a single arrow on the field of battle, I (the lord of monkeys) was crowned by him suzerain lord of all monkeys. (141) Help must be rendered to him by us with all our being in this life: with this end in view an envoy has been dispatched by me to your presence in Laṅkā in accordance with the principles of righteousness. (142) Let Sītā be brought and restored to Śrī Rāma (a scion of Raghu) before the monkey heroes exterminate your forces. (143) To whom is this glory of the monkeys not already known, who seek the presence even of gods (only) when invited (by the latter for help) ?' (144)

इति वानरराजस्त्वामाहेत्यभिहितो मया । मामैक्षत ततो रुष्टश्चक्षुषा प्रदहन्निव ॥ १४५ ॥
तेन वध्योऽहमाज्ञप्तो रक्षसा रौद्रकर्मणा । मत्प्रभावमविज्ञाय रावणेन दुरात्मना ॥ १४६ ॥
ततो विभीषणो नाम तस्य भ्राता महामतिः । तेन राक्षसराजश्च याचितो मम कारणात् ॥ १४७ ॥
नैवं राक्षसशार्दूल त्यज्यतामेष निश्चयः । राजशास्त्रव्यपेतो हि मार्गः संलक्ष्यते त्वया ॥ १४८ ॥
दूतवध्या न दृष्टा हि राजशास्त्रेषु राक्षस । दूतेन वेदितव्यं च यथाभिहितवादिना ॥ १४९ ॥
सुमहत्यपराधेऽपि दूतस्यातुलविक्रम । विरूपकरणं दृष्टं न वधोऽस्ति हि शास्त्रतः ॥ १५० ॥

Sugrīva (the ruler of monkeys) has sent the foregoing message to you. Provoked to anger when spoken to in these words by me, Rāvaṇa presently looked on me as though he was going to reduce me to ashes with his (very) gaze. (145) I was ordered to be put to death by that ogre of violent deeds, the evil-minded Rāvaṇa, who did not know my glory (in the shape of my immunity from death). (146) His (younger half-) brother, Vibhīṣaṇa by name, who is endowed with great sagacity, was (also) present (there). By him was Rāvaṇa (the ruler of ogres) solicited on my behalf (in the following words) :—(147) 'No such attempt should at all be made, O tiger among the ogres ! Let this resolve be abandoned (by you). A course which is repugnant to the code governing the conduct of kings is being envisaged by you. (148) The death of an envoy is surely not approved in the codes governing the conduct of rulers, O ogre ! The message of his master must be delivered by an envoy, who (simply) reiterates what he has been told (by his master). (149) Even in the event of a very grave offence committed by an envoy, O brother endowed with incomparable prowess, mutilation alone and not death has been approved in the scriptures.' (150)

विभीषणेनैवमुक्तो रावणः संदिदेश तान्। राक्षसानेतदेवाद्य लाङ्गूलं दह्यतामिति॥ १५१॥
ततस्तस्य वचः श्रुत्वा मम पुच्छं समन्ततः। वेष्टितं शणवल्कैश्च पट्टैः कार्पासकैस्तथा॥ १५२॥
राक्षसाः सिद्धसंनाहास्ततस्ते चण्डविक्रमाः। तदादीप्यन्त मे पुच्छं हनन्तः काष्ठमुष्टिभिः॥ १५३॥
बद्धस्य बहुभिः पाशैर्यन्त्रितस्य च राक्षसैः। न मे पीडाभवत् काचिद् दिदृक्षोर्नगरीं दिवा॥ १५४॥
ततस्ते राक्षसाः शूरा बद्धं मामग्निसंवृतम्। अघोषयन् राजमार्गे नगरद्वारमागताः॥ १५५॥
ततोऽहं सुमहद्रूपं संक्षिप्य पुनरात्मनः। विमोचयित्वा तं बन्धं प्रकृतिस्थः स्थितः पुनः॥ १५६॥
आयसं परिघं गृह्य तानि रक्षांस्यसूदयम्। ततस्तन्नगरद्वारं वेगेन प्लुतवानहम्॥ १५७॥
पुच्छेन च प्रदीप्तेन तां पुरीं साट्टगोपुराम्। दहाम्यहमसम्भ्रान्तो युगान्ताग्निरिव प्रजाः॥ १५८॥

"Exhorted in these words by Vibhīṣaṇa, Rāvaṇa commanded those ogres (present by his side) as follows :—'Let this tail alone (of the monkey) be burnt now.' (151) On hearing his command, my tail was forthwith wrapped all over in the bark of hemp as well as in rags of silk and cotton. (152) Having wrapped my tail (as above), those ogres of terrible prowess then set fire to my aforementioned tail, striking me with their wooden staffs and fists. (153) No pain was experienced by me even though I was bound with many cords and wrapped (in rags), since I was eager to survey Laṅkā by day. (154) Arrived at the city gate, those gallant ogres made me publicly known in the principal streets, bound (by cords) and enveloped in flames as I was. (155) Having contracted my gigantic form once more and (thereby) unfastened my bonds, I stood in my native form again. (156) Seizing an iron bar I made short work of those ogres. Then with agility I leapt up that city gate. (157) Nay, with my tail inflamed I set fire to that city with its attics and gates without getting confused, (even) as the fire of universal destruction burns (all) created beings. (158)

विनष्टा जानकी व्यक्तं न ह्यदग्धः प्रदृश्यते। लङ्कायाः कश्चिदुद्देशः सर्वा भस्मीकृता पुरी॥ १५९॥
दहता च मया लङ्कां दग्धा सीता न संशयः। रामस्य च महत्कार्यं मयेदं विफलीकृतम्॥ १६०॥
इति शोकसमाविष्टश्चिन्तामहमुपागतः। ततोऽहं वाचमश्रौषं चारणानां शुभाक्षराम्॥ १६१॥
जानकी न च दग्धेति विस्मयोदन्तभाषिणाम्। ततो मे बुद्धिरुत्पन्ना श्रुत्वा तामद्भुतां गिरम्॥ १६२॥
अदग्धा जानकीत्येव निमित्तैश्चोपलक्षितम्। दीप्यमाने तु लाङ्गूले न मां दहति पावकः॥ १६३॥
हृदयं च प्रहृष्टं मे वाताः सुरभिगन्धिनः। तैर्निमित्तैश्च दृष्टार्थैः कारणैश्च महागुणैः॥ १६४॥
ऋषिवाक्यैश्च दृष्टार्थैरभवं हृष्टमानसः। पुनर्दृष्टा च वैदेही विसृष्टश्च तया पुनः॥ १६५॥
ततः पर्वतमासाद्य तत्रारिष्टमहं पुनः। प्रतिप्लवनमारेभे युष्मद्दर्शनकाङ्क्षया॥ १६६॥
ततः श्वसनचन्द्रार्कसिद्धगन्धर्वसेवितम्। पन्थानमहमाक्रम्य भवतो दृष्टवानिह॥ १६७॥
राघवस्य प्रसादेन भवतां चैव तेजसा। सुग्रीवस्य च कार्यार्थं मया सर्वमनुष्ठितम्॥ १६८॥
एतत् सर्वं मया तत्र यथावदुपपादितम्। तत्र यन्न कृतं शेषं तत् सर्वं क्रियतामिति॥ १६९॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डेऽष्टपञ्चाशः सर्गः॥ ५८॥

"Evidently Sītā (daughter of Janaka) has (also) perished, since no part of Laṅkā is observed unburnt—the whole city stands reduced to ashes. (159) (Even) while I was setting fire to Laṅkā, Sītā (too) has been burnt; there is no doubt about it. Nay, this great purpose of Śrī Rāma has (thereby) been defeated by me.' (160) Thoroughly possessed by grief, I began to reflect as above. In the meantime I heard the propitious utterance of Cāraṇas (celestial bards), who were narrating a tale of wonder, saying that Janaka's daughter had not been burnt. When I heard that wondrous speech the following thought presently occurred to me :— (161-162) 'Sītā (daughter of Janaka) has surely escaped being burnt. Nay, this is indicated by (the following) good omens too. (In the first place) even though my tail is burning, the fire does not burn me. (163) My heart too feels extremely rejoiced and the breezes are laden with sweet odour.' On account of the aforesaid good omens, whose welcome results had been witnessed (by me on many an occasion in the past), nay, for very potent reasons (such as the glory of Śrī Rāma and Sītā's exclusive devotion to her husband, which led me to conclude that Sītā was alive) as also on the strength of the words of the Cāraṇas (who could see everything), which were based on perceived facts, I felt rejoiced in mind. Nay, Sītā (a princess of the Videha territory) was seen by me once more and I was granted leave by her again. (164-165) Having reached the Ariṣṭa mountain there (in Laṅkā) I then proceeded to leap back from that mountain with a longing to see you (all). (166) Following the path frequented by the wind, the moon, the sun, the Siddhas and the Gandharvas, I have found you (all) here. (167) Everything has been accomplished by me through the grace of Śrī Rāma (a scion of Raghu) as well as through your energy as also for achieving the purpose of King Sugrīva. (168) All this has been duly carried out by me in Laṅkā. Let all that which could not be done there and (still) remains to be done be accomplished by you." (169)

Thus ends Canto Fifty-eight in the Sundarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

एकोनषष्टितमः सर्गः

Canto LIX

Picturing to his fellow monkeys the said plight of Sītā, and feeling that it behoved them all to see Śrī Rāma only after recovering Sītā from Laṅkā, nay, recounting the past heroic exploits of Jāmbavān and others, Hanumān incites them all to have recourse to the arbitrement of war

एतदाख्याय तत् सर्वं हनूमान् मारुतात्मजः। भूयः समुपचक्राम वचनं वक्तुमुत्तरम्॥ १॥
सफलो राघवोद्योगः सुग्रीवस्य च सम्भ्रमः। शीलमासाद्य सीताया मम च प्रीणितं मनः॥ २॥
आर्यायाः सदृशं शीलं सीतायाः प्लवगर्षभाः। तपसा धारयेल्लोकान् क्रुद्धा वा निर्दहेदपि॥ ३॥
सर्वथातिप्रकृष्टोऽसौ रावणो राक्षसेश्वरः। यस्य तां स्पृशतो गात्रं तपसा न विनाशितम्॥ ४॥
न तदग्निशिखा कुर्यात् संस्पृष्टा पाणिना सती। जनकस्य सुता कुर्याद् यत् क्रोधकलुषीकृता॥ ५॥
जाम्बवत्प्रमुखान् सर्वाननुज्ञाप्य महाकपीन्।
अस्मिन्नेवंगते कार्ये भवतां च निवेदिते। न्याय्यं स्म सह वैदेह्या द्रष्टुं तौ पार्थिवात्मजौ॥ ६॥
अहमेकोऽपि पर्याप्तः सराक्षसगणां पुरीम्। तां लङ्कां तरसा हन्तुं रावणं च महाबलम्॥ ७॥
किं पुनः सहितो वीरैर्बलवद्भिः कृतात्मभिः। कृतास्त्रैः प्लवगैः शक्तैर्भवद्भिर्विजयैषिभिः॥ ८॥

Having narrated all this story (to the monkeys assembled there), Hanumān, sprung from the loins of the wind-god, once more proceeded to make his further statement (as follows) :—(1) "Fruitful is the endeavour of Śrī Rāma (a scion of Raghu) and the perseverance of Sugrīva. Nay, my mind is gratified to witness the chastity of Sītā. (2) The conduct of Sītā is worthy of that noble lady, O jewels among monkeys. She can sustain (all) the worlds by virtue of her asceticism or, if enraged, she can reduce them to ashes. (3)

That ruler of ogres, Rāvaṇa (too), is very rich in asceticism in everyway, in that his body was not destroyed by her askesis even while he laid hands on Sītā. (4) Even a flame, when fully touched with one's hand, is incapable of doing that harm which Janaka's daughter would if stirred by anger. (5) This work (of mine in the shape of Sītā's discovery), which has thus been crowned with success, having been reported to you (all), it behoves us (to raid the pleasance of Rāvaṇa and after recovering Sītā forcibly from the clutches of Rāvaṇa) to see those two princes (Śrī Rāma and Lakṣmaṇa) alongwith Sītā (a princess of the Videha territory) after taking leave of all the great monkeys headed by Jāmbavān. (6) Even single-handed, I am capable of destroying with my prowess that city of Laṅkā with its host of ogres, and killing Rāvaṇa, who is endowed with extraordinary might, much more so when accompanied by you heroic, mighty and powerful, monkeys, disciplined of mind, skilled in the use of missiles and eager for victory. (7-8)

अहं तु रावणं युद्धे ससैन्यं सपुरस्सरम्। सहपुत्रं वधिष्यामि सहोदरयुतं युधि॥ ९ ॥
ब्राह्ममस्त्रं च रौद्रं च वायव्यं वारुणं तथा।
यदि शक्रजितोऽस्त्राणि दुर्निरीक्ष्याणि संयुगे। तान्यहं निहनिष्यामि विधमिष्यामि राक्षसान्॥ १० ॥
भवतामभ्यनुज्ञातो विक्रमो मे रुणद्धि तम्। मयातुला विसृष्टा हि शैलवृष्टिर्निरन्तरा॥ ११ ॥
देवानपि रणे हन्यात् किं पुनस्तान् निशाचरान्। भवतामननुज्ञातो विक्रमो मे रुणद्धि माम्॥ १२ ॥
सागरोऽप्यतियाद् वेलां मन्दरः प्रचलेदपि। न जाम्बवन्तं समरे कम्पयेदरिवाहिनी॥ १३ ॥
सर्वराक्षससंघानां राक्षसा ये च पूर्वजाः। अलमेकोऽपि नाशाय वीरो वालिसुतः कपिः॥ १४ ॥
प्लवगस्योरुवेगेन नीलस्य च महात्मनः। मन्दरोऽप्यवशीर्येत किं पुनर्युधि राक्षसाः॥ १५ ॥
सदेवासुरयक्षेषु गन्धर्वोरगपक्षिषु। मैन्दस्य प्रतियोद्धारं शंसत द्विविदस्य वा॥ १६ ॥
अश्विपुत्रौ महावेगावेतौ प्लवगसत्तमौ। एतयोः प्रतियोद्धारं न पश्यामि रणाजिरे॥ १७ ॥

"I for my part shall destroy in an encounter on the field of battle Rāvaṇa with his army, those marching before him, his sons and his brothers. (9) Even though the missiles employed by Indrajit (Rāvaṇa's eldest son) are viz., those presided over by Brahmā (the creator) and Rudra (the god of destruction) and Vāyu (the wind-god) and Varuṇa (the god of water) difficult to discern on the battlefield, I shall repulse them as well as exterminate the ogres. (10) If approved by you, my prowess will frustrate him; for an incessant and unequalled shower of rocks discharged by me on the field of battle is enough to destroy even gods, much more those rangers of the night. So long as it is not approved by you, my prowess keeps me under check. Even the sea may overflow its shores; even Mount Mandara may move (from its position); but no hostile army shall (be able to) stagger Jāmbavān in combat. (11—13) The heroic Aṅgada, son of Vālī, alone is equal to the destruction of all Rākṣasa hosts, (nay) even of the ogres who were their progenitors. (14) Even Mount Mandara would be shattered in an encounter by the rapid movement of the thighs of the high-minded monkey, Nīla, much more so the ogres. (15) Point out (to me) a warrior among the demons and Yakṣas including the gods, as well as among the Gandharvas, serpents and birds, who can contend as an equal with Mainda or Dwivida. (16) These two sons of the Aświnīkumāras, are endowed with great impetuosity and are the foremost among monkeys. I do not find any match for them on the field of battle. (17)

मयैव निहता लङ्का दग्धा भस्मीकृता पुरी। राजमार्गेषु सर्वेषु नाम विश्रावितं मया॥ १८ ॥
जयत्यतिबलो रामो लक्ष्मणश्च महाबलः। राजा जयति सुग्रीवो राघवेणाभिपालितः॥ १९ ॥
अहं कोसलराजस्य दासः पवनसम्भवः। हनूमानिति सर्वत्र नाम विश्रावितं मया॥ २० ॥

By me alone was Laṅkā (the ogress presiding over Laṅkā) laid low and the city set fire to and reduced to ashes. (Nay) in all the principal streets the name (of Śrī Rāma and others) was proclaimed by me as follows :—(18) 'Victorious is Śrī Rāma of exceeding might, as also Lakṣmaṇa, who is endowed with extraordinary might ! Victorious is King Sugrīva, who is protected on all sides by Śrī Rāma (a scion of Raghu) ! (19) I am Hanūmān a servant of Śrī Rāma (ruler of the kingdom of Kosala) and son of the wind-god.' In this way the name (of Śrī Rāma and others) was proclaimed by me everywhere. (20)

अशोकवनिकामध्ये रावणस्य दुरात्मनः । अधस्ताच्छिंशपामूलेसाध्वी करुणमास्थिता ॥ २१ ॥
राक्षसीभिः परिवृता शोकसंतापकर्शिता । मेघरेखापरिवृता चन्द्ररेखेव निष्प्रभा ॥ २२ ॥
अचिन्तयन्ती वैदेही रावणं बलदर्पितम् । पतिव्रता च सुश्रोणी अवष्टब्धा च जानकी ॥ २३ ॥
अनुरक्ता हि वैदेही रामे सर्वात्मना शुभा । अनन्यचित्ता रामेण पौलोमीव पुरंदरे ॥ २४ ॥
तदेकवासस्संवीता रजोध्वस्ता तथैव च । सा मया राक्षसीमध्ये तर्ज्यमाना मुहुर्मुहुः ॥ २५ ॥
राक्षसीभिर्विरूपाभिर्दृष्टा हि प्रमदावने । एकवेणीधरा दीना भर्तृचिन्तापरायणा ॥ २६ ॥
अधश्शय्या विवर्णाङ्गी पद्मिनीव हिमोदये । रावणाद् विनिवृत्तार्था मर्तव्यकृतनिश्चया ॥ २७ ॥

"The virtuous lady (Sītā) abides in a pitiable condition on the ground at the foot of a Śiṁśapā tree in the heart of a grove of Aśoka trees belonging to the evil-minded Rāvaṇa, surrounded by ogresses, (nay) emaciated through grief and agony and bereft of splendour like a digit of the moon veiled by the strip of a cloud. (21-22) Caring little for Rāvaṇa, who is proud of his might, Sītā (daughter of Janaka) of charming limbs, a princess of the Videha territory, who has taken a vow of fidelity to her lord, has been placed under restraint. (23) Devoted to Śrī Rāma with her whole being, the blessed Sītā (a princess of the Videha territory) has set her mind exclusively on Śrī Rāma (even) as Śacī (daughter of the demon Pulomā) on Indra (a destroyer of cities). (24) Clad in a single piece of cloth, which she had on her person even while being borne away by Rāvaṇa, and likewise soiled with dust, she was actually seen by me in a wretched condition in the midst of ogresses in a pleasance, wearing a single braid, absorbed in the thought of her husband and being threatened again and again by misshapen ogresses. (25-26) She stretches herself on the (bare) ground, has grown pale of body like a lotus plant at the dawn of winter, has utterly refused to have anything to do with Rāvaṇa and is determined to die (rather than submit to Rāvaṇa). (27)

कथंचिन्मृगशावाक्षी विश्वासमुपपादिता । ततः सम्भाषिता चैव सर्वमर्थं प्रकाशिता ॥ २८ ॥
रामसुग्रीवसख्यं च श्रुत्वा प्रीतिमुपागता । नियतः समुदाचारो भक्तिर्भर्तरि चोत्तमा ॥ २९ ॥
यन्न हन्ति दशग्रीवं स महात्मा दशाननः । निमित्तमात्रं रामस्तु वधे तस्य भविष्यति ॥ ३० ॥
सा प्रकृत्यैव तन्वङ्गी तद्वियोगाच्च कर्शिता । प्रतिपत्पाठशीलस्य विद्येव तनुतां गता ॥ ३१ ॥
एवमास्ते महाभागा सीता शोकपरायणा । यदत्र प्रतिकर्तव्यं तत् सर्वमुपकल्प्यताम् ॥ ३२ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे एकोनषष्टितमः सर्गः ॥ ५९ ॥

"Somehow the lady with eyes like those of a fawn was inspired with confidence. She was then talked to and apprised of the whole truth. (28) Hearing of the alliance between Śrī Rāma and Sugrīva she experienced joy. Constant is her chastity and supreme is her devotion to her lord. (29) Since Sītā does not kill Rāvaṇa (by subjecting him to a curse) it is evident that the aforesaid Rāvaṇa is very powerful (by virtue of his asceticism). Nevertheless (as the great sin incurred by him through the abduction of Sītā has filled his cup of sin to the brim) Śrī Rāma will serve (only) as an instrument for his death. (30) Frail-bodied by her very nature, Sītā has been (further) seduced through separation from him and has grown thin like the learning of a scholar continuing his studies (even) on the first day of a lunar fortnight (which must be observed as a complete holiday by students). (31) In this way the highly blessed Sītā remains given over to grief. Let all that be devised which requires to be done by way of a remedy in this behalf." (32)

Thus ends Canto Fifty-nine in the Sundarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

षष्टितमः सर्गः

Canto LX

Feeling encouraged by the tributes paid to his valour by his fellow monkeys, Prince Aṅgada undertakes to exterminate the entire ogre race including Rāvaṇa and bring back Sītā from Laṅkā. Jāmbavān, however, who is more sagacious and practical-minded, discourages him by recourse to potent counter-arguments

तस्य तद् वचनं श्रुत्वा वालिसूनुरभाषत। अश्विपुत्रौ महावेगौ बलवन्तौ प्लवंगमौ॥ १॥
पितामहवरोत्सेकात् परमं दर्पमास्थितौ। अश्विनोर्माननार्थं हि सर्वलोकपितामहः॥ २॥
सर्वावध्यत्वमतुलमनयोर्दत्तवान् पुरा। वरोत्सेकेन मत्तौ च प्रमथ्य महतीं चमूम्॥ ३॥
सुराणाममृतं वीरौ पीतवन्तौ महाबलौ। एतावेव हि संक्रुद्धौ सवाजिरथकुञ्जराम्॥ ४॥
लङ्कां नाशयितुं शक्तौ सर्वे तिष्ठन्तु वानराः। अहमेकोऽपि पर्याप्तः सराक्षसगणां पुरीम्॥ ५॥
तां लङ्कां तरसा हन्तुं रावणं च महाबलम्। किं पुनः सहितो वीरैर्बलवद्भिः कृतात्मभिः॥ ६॥
कृतास्त्रैः प्लवगैः शक्तैर्भवद्भिर्विजयैषिभिः।

Hearing the aforesaid statement of Hanumān, Aṅgada (son of Vālī) spoke as follows :—"The two mighty monkeys, Mainda and Dwivida (sons of the Aświnīkumāras, the twin-born physicians of gods), who are endowed with great impetuosity, fell a prey to great vanity due to haughtiness caused by a boon granted (in their favour) by Brahmā (the grandfather of the entire creation). In order to do honour to the Aświnīkumāras Brahmā (the grandfather of the whole universe) actually bestowed on these two monkeys (Mainda and Dwivida) on a former occasion the incomparable boon in the shape of incapability of being slain (by anyone). Having completely routed the mighty army of the gods, the two heroes, who were intoxicated with pride occasioned by this (rare) boon and were endowed with extraordinary might, quaffed the drink of immortality. Highly enraged, these two alone are actually able to destroy Laṅkā with its horses, chariots and elephants, let alone all the (other) monkeys. Even single-handed I am capable of destroying with my might the aforesaid city of Laṅkā with its hosts of ogres and killing Rāvaṇa, who is endowed with extraordinary might, much more so when accompanied by you, heroic, mighty and powerful monkeys, disciplined of mind, skilled in the use of missiles and eager for victory.

वायुसूनोर्बलेनैव दग्धा लङ्केति नः श्रुतम्॥ ७॥
दृष्टा देवी न चानीता इति तत्र निवेदितुम्। न युक्तमिव पश्यामि भवद्भिः ख्यातपौरुषैः॥ ८॥
नहि वः प्लवने कश्चिन्नापि कश्चित् पराक्रमे। तुल्यः सामरदैत्येषु लोकेषु हरिसत्तमाः॥ ९॥
जित्वा लङ्कां सरक्षौघां हत्वा तं रावणं रणे। सीतामादाय गच्छामः सिद्धार्था हृष्टमानसाः॥ १०॥
तेष्वेवं हतवीरेषु राक्षसेषु हनूमता। किमन्यदत्र कर्तव्यं गृहीत्वा याम जानकीम्॥ ११॥
रामलक्ष्मणयोर्मध्ये न्यस्याम जनकात्मजाम्। किंव्यलीकैस्तु तान्सर्वान्वानरान्वानरर्षभान्॥ १२॥
वयमेव हि गत्वा तान् हत्वा राक्षसपुंगवान्। राघवं द्रष्टुमर्हामः सुग्रीवं सहलक्ष्मणम्॥ १३॥

"It has (just) been heard by us that Laṅkā was consumed by the very might of Hanumān (son of the wind-god). (1—7) I do not deem it fit to be reported there (at Kiṣkindhā) by you, whose virility is well-known, that the godlike lady (Sītā) has been discovered but not recovered. (8) None among the inhabitants of (all) the worlds, including gods and demons, is your match in leaping or in valour, O jewels among the monkeys ! (9) Conquering Laṅkā with its hosts of ogres, and killing the notorious Rāvaṇa in an encounter, and taking Sītā (back), we should (all) return (to Kiṣkindhā) accomplished of purpose and rejoiced at heart. (10) When the valiant among the ogres have thus been killed by Hanūmān, what else remains to be done at this hour ? Let us (therefore) return taking the daughter of Janaka (with us). (11) Let us (take and) place the daughter of Janaka between Śrī Rāma and Lakṣmaṇa. What shall we gain by unnecessarily burdening the monkeys (assembled at Kiṣkindhā), who are all jewels among monkeys, with hardships (involved in leaping across the sea) ? (12) Going (to Laṅkā) and making short work of those jewels among ogres, we ourselves should actually see Śrī Rāma (a scion of Raghu), accompanied by Lakṣmaṇa, as well as Sugrīva." (13)

तमेवं कृतसंकल्पं जाम्बवान् हरिसत्तमः। उवाच परमप्रीतो वाक्यमर्थवदर्थवित्॥ १४॥
नैषा बुद्धिर्महाबुद्धे यद् ब्रवीषि महाकपे। विचेतुं वयमाज्ञप्ता दक्षिणां दिशमुत्तमाम्॥ १५॥
नानेतुं कपिराजेन नैव रामेण धीमता। कथंचिन्निर्जितां सीतामस्माभिर्नाभिरोचयेत्॥ १६॥
राघवो नृपशार्दूलः कूलं व्यपदिशन् स्वकम्। प्रतिज्ञाय स्वयं राजा सीताविजयमग्रतः॥ १७॥
सर्वेषां कपिमुख्यानां कथं मिथ्या करिष्यति। विफलं कर्म च कृतं भवेत् तुष्टिर्न तस्य च॥ १८॥
वृथा च दर्शितं वीर्यं भवेद् वानरपुंगवाः।
तस्माद् गच्छाम वै सर्वे यत्र रामः सलक्ष्मणः। सुग्रीवश्च महातेजाः कार्यस्यास्य निवेदने॥ १९॥
न तावदेषा मतिरक्षमा नो यथा भवान् पश्यति राजपुत्र।
यथा तु रामस्य मतिर्निविष्टा तथा भवान् पश्यतु कार्यसिद्धिम्॥ २०॥
इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे षष्टितमः सर्गः॥ ६०॥

To Aṅgada, who had resolved as above, Jāmbavān, the foremost of monkeys and bears, who knew the truth, and felt highly pleased, made the following significant reply:—(14) "What you say, O mighty monkey of great understanding, is not wisdom. We were enjoined (only) to explore the excellent southern quarter, not to bring (back) Sītā either by Sugrīva (the ruler of monkeys) or by the sagacious Śrī Rāma. In the name of his own race Śrī Rāma (a scion of Raghu), a (veritable) tiger among kings (lit., protectors of men), may not like Sītā having anyhow been won by us. Having taken a vow before all the leading monkeys that he would win (back) Sītā himself, how will he falsify his vow ? The work accomplished (by Hanumān) will then have been rendered fruitless nor will his pleasure be won and the valour exhibited (in winning back Sītā) will also prove infructuous, O bulls among monkeys ! Therefore, in order to report this achievement (to Hanumān), let us all actually return to where Śrī Rāma, accompanied by Lakṣmaṇa, and Sugrīva, who is endowed with extraordinary energy, are. (15—19) This suggestion (of yours), the way in which you are thinking, O prince, is not at all such as we may not be able to carry out. But devise you the means to accomplish our purpose according to the decision arrived at by Śrī Rāma." (20)

Thus ends Canto Sixty in the Sundarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

* * *

एकषष्टितमः सर्गः

Canto LXI

Set out from the Mahendra mountain in the direction of Kiṣkindhā, the monkeys halt at Madhuvana, a grove guarded by the monkey Dadhimukha and most beloved of Sugrīva, which falls on their way. When the monkeys began to enjoy the fruits of the grove with the permission of Prince Aṅgada, Dadhimukha, comes in their way and is lacerated with their claws and teeth

ततो जाम्बवतो वाक्यमगृह्णन्त वनौकसः। अङ्गदप्रमुखा वीरा हनूमांश्च महाकपिः॥ १॥
प्रीतिमन्तस्ततः सर्वे वायुपुत्रपुरस्सराः। महेन्द्राग्रात् समुत्पत्य पुप्लुवुः प्लवगर्षभाः॥ २॥
मेरुमन्दरसंकाशा मत्ता इव महागजाः। छादयन्त इवाकाशं महाकाया महाबलाः॥ ३॥
सभाज्यमानं भूतैस्तमात्मवन्तं महाबलम्। हनूमन्तं महावेगं बहन्त इव दृष्टिभिः॥ ४॥
राघवे चार्थनिर्वृत्तिं कर्तुं च परमं यशः। समाधाय समृद्धार्थाः कर्मसिद्धिभिरुन्नताः॥ ५॥
प्रियाख्यानोन्मुखाः सर्वे सर्वे युद्धाभिनन्दिनः। सर्वे रामप्रतीकारे निश्चितार्था मनस्विनः॥ ६॥
प्लवमानाः खमाप्लुत्य ततस्ते काननौकसः। नन्दनोपममासेदुर्वनं द्रुमशतायुतम्॥ ७॥

The heroic monkeys headed by Aṅgada, as well as the great monkey, Hanūmān, thereupon accepted the advice of Jāmbavān. (1) Having made up their mind to accomplish the purpose of Śrī Rāma (a scion of Raghu) and to bring the highest renown to him, and leaping from the aforesaid summit of the Mahendra mountain, all the jewels among monkeys—who were gigantic like the Meru and Mandara mountains and resembled lordly elephants in rut, and were endowed with extraordinary might, nay, who were accomplished of purpose and felt exalted due to successes in their undertakings, leapt forward (in the direction of Kiṣkindhā), full of joy, with Hanumān (son of the wind-god) at their head, covering the space as it were, nay, bearing the celebrated, self-possessed and exceptionally mighty Hanūmān—who was endowed with great impetuosity and was being honoured by heavenly beings—on their gazes as it were. (2—5) All were keen to break the pleasant tidings; all hailed war and all were determined to help Śrī Rāma in subduing Rāvaṇa, and were high-minded. (6) Bounding into the air, the aforesaid monkeys (lit., denizens of the forest) arrived leaping at a grove full of hundreds of trees and vying with the Nandana grove (in paradise). (7)

यत् तन्मधुवनं नाम सुग्रीवस्याभिरक्षितम्। अधृष्यं सर्वभूतानां सर्वभूतमनोहरम्॥ ८॥
यद् रक्षति महावीरः सदा दधिमुखः कपिः। मातुलः कपिमुख्यस्य सुग्रीवस्य महात्मनः॥ ९॥
ते तद् वनमुपागम्य बभूवुः परमोत्कटाः। वानरा वानरेन्द्रस्य मनःकान्तं महावनम्॥ १०॥
ततस्ते वानरा हृष्टा दृष्ट्वा मधुवनं महत्। कुमारमभ्ययाचन्त मधूनि मधुपिङ्गलाः॥ ११॥
ततः कुमारस्तान् वृद्धाञ्जाम्बवत्प्रमुखान् कपीन्। अनुमान्य ददौ तेषां निसर्गं मधुभक्षणे॥ १२॥

Those monkeys felt supremely eager (to partake of the honey etc., in which the grove abounded) or reaching that grove, Madhuvana by name, belonging to Sugrīva, which was an extensive grove protected on all sides, and (as such) inviolable for all created beings, (nay) which captivated the soul of all created beings, which was constantly guarded by the exceptionally gallant monkey, Dadhimukha, maternal uncle of the high-souled Sugrīva, the foremost of monkeys, and which was pleasing to the mind o Sugrīva (the ruler of monkeys). (8—10) Rejoiced to see the extensive Madhuvana, the aforesaid monkeys, who were reddish brown as honey, thereupon asked Prince Aṅgada for permission to taste the honey. (11) Securing the consent of those elderly monkeys headed by Jāmbavān, the prince then granted them permission to partake of the honey. (12)

ते निसृष्टाः कुमारेण धीमता वालिसूनुना। हरयः समपद्यन्त द्रुमान् मधुकराकुलान्॥ १३॥
भक्षयन्तः सुगन्धीनि मूलानि च फलानि च। जग्मुः प्रहर्षं ते सर्वे बभूवुश्च मदोत्कटाः॥ १४॥
ततश्चानुमताः सर्वे सुसंहृष्टा वनौकसः। मुदिताश्च ततस्ते च प्रनृत्यन्ति ततस्ततः॥ १५॥
गायन्ति केचित् प्रहसन्ति केचिन्नृत्यन्ति केचित् प्रणमन्ति केचित्।
पतन्ति केचित् प्रचरन्ति केचित् प्लवन्ति केचित् प्रलपन्ति केचित्॥ १६॥
परस्परं केचिदुपाश्रयन्ति परस्परं केचिदतिब्रुवन्ति।
द्रुमाद् द्रुमं केचिदभिद्रवन्ति क्षितौ नगाग्रान्निपतन्ति केचित्॥ १७॥
महीतलात् केचिदुदीर्णवेगा महाद्रुमाग्राण्यभिसम्पतन्ति।
गायन्तमन्यः प्रहसन्नुपैति हसन्तमन्यः प्ररुदन्नुपैति॥ १८॥
तुदन्तमन्यः प्रणदन्नुपैति समाकुलं तत् कपिसैन्यमासीत्।
न चात्र कश्चिन्न बभूव मत्तो न चात्र कश्चिन्न बभूव दृप्तः॥ १९॥

Authorized by the sagacious Prince Aṅgada (son of Vālī), those monkeys approached the trees swarming with bees. (13) Feasting on the fragrant roots and fruits too, they all experienced great joy and got excited through drink. (14) Having been granted permission (by Aṅgada to partake of the honey), all the monkeys (lit., denizens of the forest) now felt extremely delighted. Nay, feeling rejoiced, they then began to dance merrily here and there. (15) While some sang, others laughed to their heart's content, still others danced, while many more meekly bowed down. (Again) some fell down, others moved quickly, still others bounded and some more raved. (16) Some leaned against one another, others disputed with one another, still others ran from one tree to another while many more jumped to the ground from tree-tops. (17) Some with increased impetuosity flew to the top of gigantic trees from the earth's surface. While one was singing, another approached him laughing to his heart's content; (and) while one was laughing, another went up to him weeping bitterly. (18) While one was pinching another, a third approached the former roaring. (In short) greatly excited was that entire army of monkeys. None in that army was not drunk; and none in that army was not haughty. (19)

ततो वनं तत् परिभक्ष्यमाणं द्रुमांश्च विध्वंसितपत्रपुष्पान्।
समीक्ष्य कोपाद् दधिवक्त्रनामा निवारयामास कपिः कपींस्तान्॥ २०॥
स तैः प्रवृद्धैः परिभर्त्स्यमानो वनस्य गोप्ता हरिवृद्धवीरः।
चकार भूयो मतिमुग्रतेजा वनस्य रक्षां प्रति वानरेभ्यः॥ २१॥
उवाच कांश्चित् परुषाण्यभीतमसक्तमन्यांश्च तलैर्जघान।
समेत्य कैश्चित् कलहं चकार तथैव साम्नोपजगाम कांश्चित्॥ २२॥
स तैर्मदादप्रतिवार्यवेगैर्बलाच्च तेन प्रतिवार्यमाणैः।
प्रधर्षणे त्यक्तभयैः समेत्य प्रकृष्यते चाप्यनवेक्ष्य दोषम्॥ २३॥
नखैस्तुदन्तो दशनैर्दशन्तस्तलैश्च पादैश्च समापयन्तः।
मदात् कपिं ते कपयः समन्तान्महावनं निर्विषयं च चक्रुः॥ २४॥
इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे एकषष्टितमः सर्गः॥ ६१॥

Perceiving that grove being consumed and the trees stripped off their leaves and blossom, the monkey named Dadhimukha (who had been placed in charge of the grove by King Sugrīva) angrily hindered the aforesaid monkeys. (20) While being upbraided by those arrogant monkeys, that elderly hero among the monkeys, who guarded the grove, and was endowed with terrible energy, further contemplated the means of protecting the grove against the monkeys. (21) He dauntlessly spoke harsh words to some, while others he smote immediately with his palms; coming at close quarters with others, he wrangled with them, while still others he approached with soothing words. (22) Dadhimukha began to be dragged violently by those monkeys, who were being forcibly checked by him even though their vehemence had become irresistible due to their inebriety, nay, who had cast away (all) fear and who had joined together, taking no account to the guilt involved in assaulting a servant of the king. (23) Scratching (Dadhimukha) with their claws, bitting him with their teeth and taking the life out of him as it were with their slaps and kicks in their drunkenness, the aforesaid monkeys divested that extensive grove on all sides of (all) its edibles (in the shape of fruits, honey and roots etc;). (24)

Thus ends Canto Sixty-one in the Sundarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

द्विषष्टितमः सर्गः

Canto LXII

Having entered Madhuvana and partaken of honey, as permitted by Hanumān, and singing and dancing like drunken people, the monkeys were forbidden by those guarding the grove and they belaboured the latter. Repulsed by them, the guards reported the matter to their leader, Dadhimukha, who appeared on the scene with his entourage and on remonstrating with the monkeys was thrashed by Aṅgada, who dashed him to the ground. The guards headed by Dadhimukha then move *en masse* to Kiṣkindhā to report the matter to Sugrīva and bow down at the latter's feet

तानुवाच हरिश्रेष्ठो हनूमान् वानरर्षभः। अव्यग्रमनसो यूयं मधु सेवत वानराः॥ १ ॥
अहमावर्जयिष्यामि युष्माकं परिपन्थिनः। श्रुत्वा हनूमतो वाक्यं हरीणां प्रवरोऽङ्गदः॥ २ ॥
प्रत्युवाच प्रसन्नात्मा पिबन्तु हरयो मधु। अवश्यं कृतकार्यस्य वाक्यं हनुमतो मया॥ ३ ॥
अकार्यमपि कर्तव्यं किमङ्ग पुनरीदृशम्। अङ्गदस्य मुखाच्छ्रुत्वा वचनं वानरर्षभाः॥ ४ ॥
साधु साध्विति संहृष्टा वानराः प्रत्यपूजयन्। पूजयित्वाङ्गदं सर्वे वानरा वानरर्षभम्॥ ५ ॥
जग्मुर्मधुवनं यत्र नदीवेग इव द्रुमम्। ते प्रविष्टा मधुवनं पालानाक्रम्य शक्तितः॥ ६ ॥
अतिसर्गाच्च पटवो दृष्ट्वा श्रुत्वा च मैथिलीम्। पपुः सर्वे मधु तदा रसवत् फलमाददुः॥ ७ ॥
उत्पत्य च ततः सर्वे वनपालान् समागतान्। ते ताडयन्तः शतशः सक्ता मधुवने तदा॥ ८ ॥

Hanūmān, the foremost of monkeys and a (veritable) jewel among them, spoke to them (as follows) :—"With an undisturbed mind enjoy you the honey, O monkeys ! (1) I shall ward off those who hinder you." Delighted at heart to hear the advice of Hanūmān, Aṅgada, the most eminent of monkeys, echoed his words as follows :—Let the monkeys drink honey. The advice of Hanumān, who has accomplished his errand, must be followed by me even if it is not worth following, much more an advice of this type (which is worth following), O dear ones !" Highly rejoiced to hear the compliment coming from the lips of Aṅgada, the monkeys, who were the foremost of their class, approved it, saying "Excellent! Bravo !!" Applauding Aṅgada, the foremost of monkeys, all the monkeys proceeded (once more) to the site where Madhuvana was, (even) as the strong current of a river would rush towards a tree (standing on its bank). Having penetrated deep into Madhuvana after overpowering the guards by dint of their (superior) might, all the monkeys—who felt (exceptionally) strong due to the permission granted by Aṅgada to enjoy the produce of the grove and because Hanumān had seen Sītā (a princess of Mithilā) and others had heard of her (being present in Laṅkā)—drank honey on that (happy) occasion and gathered the delicious fruits (to enjoy them). (2—7) Jumping up and thrashing the guards of the grove, who had come together (to hinder them), all the monkeys then became engaged in hundreds in gathering the fruit etc., in Madhuvana on that occasion. (8)

मधूनि द्रोणमात्राणि बाहुभिः परिगृह्य ते। पिबन्ति कपयः केचित् संघशस्तत्र हृष्टवत्॥ ९ ॥
घ्नन्ति स्म सहिताः सर्वे भक्षयन्ति तथापरे। केचित् पीत्वापविध्यन्ति मधूनि मधुपिङ्गलाः॥ १० ॥
मधूच्छिष्टेन केचिच्च जघ्नुरन्योन्यमुत्कटाः। अपरे वृक्षमूलेषु शाखा गृह्य व्यवस्थिताः॥ ११ ॥
अत्यर्थं च मदग्लानाः पर्णान्यास्तीर्य शेरते। उन्मत्तवेगाः प्लवगा मधुमत्ताश्च हृष्टवत्॥ १२ ॥
क्षिपन्त्यपि तथान्योन्यं स्खलन्ति च तथापरे। केचित् क्ष्वेडान् प्रकुर्वन्ति केचित् कूजन्ति हृष्टवत्॥ १३ ॥
हरयो मधुना मत्ताः केचित् सुप्ता महीतले। धृष्टाः केचिद्धसन्त्यन्ये केचित् कुर्वन्ति चेतरत्॥ १४ ॥
कृत्वा केचिद् वदन्त्यन्यत् केचिद् बुध्यन्ति चेतरत्।

Holding with their arms honeycombs weighing a Droṇa (or 32 seers) each, some monkeys in that grove quaffed the honey in groups to their heart's content. (9) All the monkeys, who were reddish brown like honey, broke the honeycombs together, while others partook of the honey (contained in those combs), while still others threw away the combs after drinking the honey. (10) Others, who were intoxicated, pelted one another with (balls of) wax, while still others stood rooted at the foot of trees, seizing the boughs. (11) Feeling utterly languid through inebriety, monkeys, who were drunk with honey and possessed the impetuosity of a madman, lay down, full of joy, spreading leaves (on the ground). (12) Others likewise insulted one another, while others stumbled down. Some roared like lions, while others, full of joy, whistled like birds. (13) Drunk with honey, some monkeys lay down (to repose) on the earth's surface, while other impudent monkeys laughed, while still others did the reverse (i.e., wept). (14) Having done one thing, some monkeys pretended to have done something else, while still others construed their acts in a different way.

येऽप्यत्र मधुपालाः स्युः प्रेष्या दधिमुखस्य तु॥ १५ ॥
तेऽपि तैर्वानरैर्भीमैः प्रतिषिद्धा दिशो गताः। जानुभिश्च प्रघृष्टाश्च देवमार्गं च दर्शिताः॥ १६ ॥
अब्रुवन् परमोद्विग्ना गत्वा दधिमुखं वचः।
हनूमता दत्तवरैर्हतं मधुवनं बलात्। वयं च जानुभिर्घृष्टा देवमार्गं च दर्शिताः॥ १७ ॥
तदा दधिमुखः क्रुद्धो वनपस्तत्र वानरः। हतं मधुवनं श्रुत्वा सान्त्वयामास तान् हरीन्॥ १८ ॥
एतागच्छत गच्छामो वानरानतिदर्पितान्। बलेनावारयिष्यामि प्रभुञ्जानान् मधूत्तमम्॥ १९ ॥
श्रुत्वा दधिमुखस्येदं वचनं वानर्षभाः। पुनर्वीरा मधुवनं तेनैव सहिता ययुः॥ २० ॥
मध्ये चैषां दधिमुखं सुप्रगृह्य महातरुम्। समभ्यधावन् वेगेन सर्वे ते च प्लवंगमाः॥ २१ ॥
ते शिलाः पादपांश्चैव पाषाणानपि वानराः। गृहीत्वाभ्यागमन् क्रुद्धा यत्र ते कपिकुञ्जराः॥ २२ ॥
बलान्निवारयन्तश्च आसेदुर्हरयो हरीन्। संदष्टौष्ठपुटाः क्रुद्धा भर्त्सयन्तो मुहुर्मुहुः॥ २३ ॥

Hindered in their duty by those terrible monkeys, even the aforesaid, servants of Dadhimukha, who for their part guarded the honey in this grove, fled in all directions. Nay, they were dragged by their knees and, further seized by their feet were tossed up into the air. (16) Approaching Dadhimukha, greatly alarmed as they were, they submitted as follows :— "Madhuvana has been forcibly laid waste by the monkeys, who had been granted by Hanūmān, the privilege to enjoy the fruits etc., of the grove. Nay, we too were avid

dragged by the knees and, seized by the feet, tossed up into the air." (17) Incensed to bear of Madhuvana having been devastated, the monkeys, Dadhimukha, whose duty it was to guard the grove, consoled those monkeys on that occasion (as follows) :— "Come along, come away; let us approach the highly arrogant monkeys. I shall forcibly ward off the monkeys feasting of the excellent honey." (18—19) Hearing this assurance of Dadhimukha, the (aforesaid) heroic jewels among monkeys retraced their steps to Madhuvana, accompanied by Dadhimukha himself. (20) Nay, (uprooting and) firmly seizing a huge tree, Dadhimukha took up his position in their midst. And all the aforesaid monkeys ran with (all) speed (in the direction of Madhuvana). (21) Seizing rocks and trees as well as slabs of stone, those monkeys arrived, full of rage, at the place where those elephants, among monkeys were. (22) Forcibly hindering the monkeys, (nay) biting their lips in rage and threatening them again and again, the monkeys came near them. (23)

अथ दृष्ट्वा दधिमुखं क्रुद्धं वानरपुंगवाः। अभ्यधावन्त वेगेन हनुमत्प्रमुखास्तदा॥ २४॥
सवृक्षं तं महाबाहुमापतन्तं महाबलम्। वेगवन्तं विजग्राह बाहुभ्यां कुपितोऽङ्गदः॥ २५॥
मदान्धो न कृपां चक्रे आर्यकोऽयं ममेति सः। अथैनं निष्पिपेषाशु वेगेन वसुधातले॥ २६॥
स भग्नबाहूरुमुखो विह्वलः शोणितोक्षितः। प्रमुमोह महावीरो मुहूर्तं कपिकुञ्जरः॥ २७॥
स कथंचिद् विमुक्तस्तैर्वानरैर्वानरर्षभः। उवाचैकान्तमागत्य स्वान् भृत्यान् समुपागतान्॥ २८॥

Seeing Dadhimukha enraged, the (aforesaid) bulls among monkeys, headed by Hanumān, forthwith ran with (all) speed to meet them on that occasion. (24) Full of rage, Aṅgada clasped tightly by his arms the mighty-armed Dadhimukha, who was endowed with extraordinary might and was rushing with (all) speed, tree in hand. (25) Blinded with intoxication, he did not show any mercy to him on the score of his being his granduncle. Nay, causing him at once to fall down, he began to rub him against the ground with violence. (26) Having completely lost control over himself, nay, bathed in blood, his arms, thighs and face broken, that elephant among monkeys, an eminent hero, fainted away for a space. (27) Withdrawing to a secluded corner when let go somehow by those monkeys, that jewel among monkeys spoke (as follows) to his subordinates, who had come very near :— (28)

एतागच्छत गच्छामो भर्ता नो यत्र वानरः। सुग्रीवो विपुलग्रीवः सह रामेण तिष्ठति॥ २९॥
सर्वं चैवाङ्गदे दोषं श्रावयिष्याम पार्थिवे। अमर्षी वचनं श्रुत्वा घातयिष्यति वानरान्॥ ३०॥
इष्टं मधुवनं ह्येतत् सुग्रीवस्य महात्मनः। पितृपैतामहं दिव्यं देवैरपि दुरासदम्॥ ३१॥
स वानरानिमान् सर्वान् मधुलुब्धान् गतायुषः। घातयिष्यति दण्डेन सुग्रीवः ससुहृज्जनान्॥ ३२॥
वध्या ह्येते दुरात्मानो नृपाज्ञापरिपन्थिनः। अमर्षप्रभवो रोषः सफलो मे भविष्यति॥ ३३॥

"Come along, come away; we shall proceed to where the thick-necked monkey, Sugrīva, our master, resides with Śrī Rāma. (29) Nay, we shall make known to the king all the misconduct of Aṅgada. Full of indignation he will cause the (offending) monkeys to be put to death on hearing our complaint. (30) For, this wonderful Madhuvana, which has been inherited by him from his forefathers and is difficult to approach even for gods, is dear to the high-souled Sugrīva. (31) The celebrated Sugrīva will cause to be killed by way of punishment all these monkeys—avid for honey, whose sands of life have (already) run out—alongwith their near and dear ones. (32) These evil-minded monkeys, deserve to be killed because they have flouted the royal command. Born of indignation, my wrath will bear fruit (only) then." (33)

एवमुक्त्वा दधिमुखो वनपालान् महाबलः। जगाम सहसोत्पत्य वनपालैः समन्वितः॥ ३४॥
निमेषान्तरमात्रेण स हि प्राप्तो वनालयः। सहस्रांशुसुतो धीमान् सुग्रीवो यत्र वानरः॥ ३५॥
रामं च लक्ष्मणं चैव दृष्ट्वा सुग्रीवमेव च। समप्रतिष्ठां जगतीमाकाशान्निपपात ह॥ ३६॥

स निपत्य महावीरः सर्वैस्तैः परिवारितः। हरिर्दधिमुखः पालैः पालानां परमेश्वरः॥ ३७॥
स दीनवदनो भूत्वा कृत्वा शिरसि चाञ्जलिम्। सुग्रीवस्याशु तौ मूर्ध्ना चरणौ प्रत्यपीडयत्॥ ३८॥
इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे द्विषष्टितमः सर्गः॥ ६२॥

Having spoken as aforesaid to the guards of the grove, and springing up all at once, Dadhimukha, who was endowed with extraordinary might, departed (for Kiṣkindhā), duly accompanied by the guards of the grove. (34) In the mere twinkling of an eye the aforesaid monkey actually reached the place where the sagacious monkey, Sugrīva, son of the sun-god, was. (35) Beholding (from a distance) Śrī Rāma and Lakṣmaṇa too, as well as Sugrīva, he descended to a level ground from the air: so the tradition goes. (36) Coming down, surrounded by all the aforesaid guards, nay, wearing a miserable aspect and placing his joined palms over his head, that monkey, Dadhimukha, the paramount leader of those guards, who was a great hero, forthwith pressed the well-known feet of Sugrīva with his head. (37-38)

Thus ends Canto Sixty-two in the Sundarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

त्रिषष्टितमः सर्गः

Canto LXIII

Having heard from the mouth of Dadhimukha the story of Madhuvana having been laid waste by the monkeys, Sugrīva concludes from the jubilation of the monkeys that Sītā has been traced out. Comforting Dadhimukha, he asks him to dispatch Aṅgada and others without delay

ततो मूर्ध्ना निपतितं वानरं वानरर्षभः। दृष्ट्वैवोद्विग्नहृदयो वाक्यमेतदुवाच ह॥ १॥
उत्तिष्ठोत्तिष्ठ कस्मात् त्वं पादयोः पतितो मम। अभयं ते प्रदास्यामि सत्यमेवाभिधीयताम्॥ २॥
किं सम्भ्रमाद्धितं कृत्स्नं ब्रूहि यद् वक्तुमर्हसि। कच्चिन्मधुवने स्वस्ति श्रोतुमिच्छामि वानर॥ ३॥
स समाश्वासितस्तेन सुग्रीवेण महात्मना। उत्थाय स महाप्राज्ञो वाक्यं दधिमुखोऽब्रवीत्॥ ४॥
नैवर्क्षरजसा राजन् न त्वया न च वालिना। वनं निसृष्टपूर्वं ते नाशितं तत्तु वानरैः॥ ५॥
न्यवारयमहं सर्वान् सहैभिर्वनचारिभिः। अचिन्तयित्वा मां हृष्टा भक्षयन्ति पिबन्ति च॥ ६॥
एभिः प्रधर्षणायां च वारितं वनपालकैः। मामप्यचिन्तयन् देव भक्षयन्ति वनौकसः॥ ७॥
शिष्टमत्रापविध्यन्ति भक्षयन्ति तथापरे। निवार्यमाणास्ते सर्वे भ्रुकुटिं दर्शयन्ति हि॥ ८॥
इमे हि संरब्धतरास्तदा तैः सम्प्रधर्षिताः। निवार्यन्ते वनात् तस्मात् क्रुद्धैर्वानरपुंगवैः॥ ९॥
ततस्तैर्बहुभिर्वानरैर्वानरर्षभाः। संरक्तनयनैः क्रोधाद्धरयः सम्प्रधर्षिताः॥ १०॥
पाणिभिर्निहताः केचित् केचिज्जानुभिराहताः। प्रकृष्टाश्च तदा कामं देवमार्गं च दर्शिताः॥ ११॥
एवमेते हताः शूरास्त्वयि तिष्ठति भर्तरि। कृत्स्नं मधुवनं चैव प्रकामं तैश्च भक्ष्यते॥ १२॥

Feeling anxious at heart on seeing the monkey (Dadhimukha) fallen flat with his head touching the ground, Sugrīva (the foremost of monkeys) forthwith spoke as follows: so it is said :— (1) "Stand up, rise ! Why are you lying prostrate at my feet ? I shall grant you immunity from (all) fear : let the bare truth be spoken. (2) Through whose fear have you come ? Speak out that which is wholly conducive to our interest, since you are free to speak anything you like. I hope all is well with Madhuvana. I wish to hear everything (from you), O monkey !" (3) Getting up when fully comforted (in the foregoing words) by the aforesaid Sugrīva, who had a lofty mind, that highly sagacious monkey, Dadhimukha, spoke (as follows) :—(4) "That grove (Madhuvana) which was never before suffered either by (your father) Ṛkṣarajā or by yourself or (even) by (your elder brother and predecessor) Vālī to be freely enjoyed (by anyone) has been actually laid waste by the monkeys, O king ! (5) Alongwith these monkeys I hindered them all; disregarding me, (however) they merrily continued to feast on the fruits and drink the honey. (6) On the depredation being commenced by them, resistance was offered by the guards of the grove; but disregarding even me, O lord, the monkeys continued to eat and drink produce of the grove. (7) Some monkeys not only partook of the honey but they threw away what remained in the honeycomb. While being hindered they all actually frowned at us. (8) When these guards got more excited, they were actually assaulted by the intruders. (Nay) they were driven away from that grove by the enraged leaders of monkeys. (9) The monkeys (guarding the grove), who are (veritable) jewels among monkeys, were then assaulted by those numerous heroic monkeys with eyes blood-red through anger. (10) Some (of these) were struck with their hands, others with their knees and then dragged at will and flung into the air. (11) In this way these valiant monkeys have been thrashed, while you, their master, continue to rule. Nay, the entire Madhuvana has been consumed by them according to their free will." (12)

एवं विज्ञाप्यमानं तं सुग्रीवं वानरर्षभम् । अपृच्छत् तं महाप्राज्ञो लक्ष्मणः परवीरहा ॥ १३ ॥
किमयं वानरो राजन् वनपः प्रत्युपस्थितः । किं चार्थमभिनिर्दिश्य दुःखितो वाक्यमब्रवीत् ॥ १४ ॥
एवमुक्तस्तु सुग्रीवो लक्ष्मणेन महात्मना । लक्ष्मणं प्रत्युवाचेदं वाक्यं वाँक्यविशारदः ॥ १५ ॥

The highly sagacious Lakṣmaṇa, the destroyer of hostile warriors, interrogated (as follows) that jewel among monkeys, the celebrated Sugrīva, who was being informed as above :—(13) "What for has this monkey, who guards your grove arrived (in your presence) ? Nay, concerning what matter has this monkeys; full of agony, addressed an appeal to you, O king ?" (14) Questioned thus by the high-souled Lakṣmaṇa, Sugrīva, for his part, who was a master of expression, submitted to Lakṣmaṇa as follows :— (15)

आर्य लक्ष्मण सम्प्राह वीरो दधिमुखः कपिः । अङ्गदप्रमुखैर्वीरैर्भक्षितं मधु वानरैः ॥ १६ ॥
नैषामकृतकार्याणामीदृशः स्याद् व्यतिक्रमः । वनं यदभिपन्नास्ते साधितं कर्म तद् ध्रुवम् ॥ १७ ॥
वारयन्तो भृशं प्राप्ताः पाला जानुभिराहताः । तथा न गणितश्चायं कपिर्दधिमुखो बली ॥ १८ ॥
पतिर्मम वनस्यायमस्माभिः स्थापितः स्वयम् । दृष्टा देवी न संदेहो न चान्येन हनूमता ॥ १९ ॥
न ह्यन्यः साधने हेतुः कर्मणोऽस्य हनूमतः । कार्यसिद्धिर्हनुमति मतिश्च हरिपुंगवे ॥ २० ॥
व्यवसायश्च वीर्यं च श्रुतं चापि प्रतिष्ठितम् । जाम्बवान् यत्र नेता स्यादङ्गदश्च महाबलः ॥ २१ ॥
हनूमांश्चाप्यधिष्ठाता न तत्र गतिरन्यथा । अङ्गदप्रमुखैर्वीरैर्हतं मधुवनं किल ॥ २२ ॥
विचित्य दक्षिणामाशामागतैर्हरिपुंगवैः । आगतैश्चाप्रधृष्यं तद्धतं मधुवनं हि तैः ॥ २३ ॥
धर्षितं च वनं कृत्स्नमुपयुक्तं तु वानरैः । पातिता वनपालास्ते तदा जानुभिराहताः ॥ २४ ॥
एतदर्थमयं प्राप्तो वक्तुं मधुरवागिह । नाम्ना दधिमुखो नाम हरिः प्रख्यातविक्रमः ॥ २५ ॥
दृष्टा सीता महाबाहो सौमित्रे पश्य तत्त्वतः । अभिगम्य यथा सर्वे पिबन्ति मधु वानराः ॥ २६ ॥
न चाप्यदृष्ट्वा वैदेहीं विश्रुताः पुरुषर्षभ । वनं दत्तवरं दिव्यं धर्षयेयुर्वनौकसः ॥ २७ ॥

" O noble Lakṣmaṇa, the heroic monkeys, Dadhimukha, was complaining that the honey (and other products of Madhuvana) had been consumed by the heroic monkeys with Aṅgada as their leader. (16) Such an escapade would not have been indulged in by the monkeys had they not accomplished my purpose. Since they have started destroying the grove, my work has been surely accomplished by them. (17) The guards of the grove who arrived (there), hindering them again and again were crushed with their knees, nay, this mighty monkey, Dadhimukha, was not taken into account either. (18) This monkey (Dadhimukha) was posted by ourselves as a guardian of this grove of mine. The godlike lady (Sītā) has been discovered: there is no doubt about it and she has been seen by Hanūmān (alone) and by none else. (19) Surely none other than Hanūmān is instrumental in accomplishing this task. The capacity to accomplish a deed as well as intelligence, nay strenuous effort and virility and learning too are firmly established in Hanumān, a (veritable) bull among monkeys. In an army where Jāmbavān as well as Aṅgada, who is endowed with extraordinary might, is the leader, and Hanūmān a counsellor, failure is out of the question. Madhuvana, they say, has been laid waste by the heroic jewels among monkeys, headed by Aṅgada, who have returned after exploring the southern quarter. Nay, the celebrated Madhuvana, which could not be laid violent hands on (by anyone), has actually been devastated by them as soon as they returned (from Laṅkā). (20—23) The wood was not only laid violent hands on but was wholly consumed by the monkeys. The aforesaid monkeys guarding the grove were knocked down by them and then rubbed with their knees. (24) This monkey, Dadhimukha by name, who is sweet of expression and whose prowess is widely known, came here to report this matter. (25) Since, having reached Madhuvana, the monkeys are all drinking honey, know it correctly, O mighty-armed son of Sumitrā, that Sītā has been discovered. (26) Without having found Sītā (a princess of the Videha territory), O jewel among men, the renowned monkeys would not have laid violent hands on the heavenly wood which was bestowed (upon one of our ancestors) as a boon by the gods." (27)

ततः प्रहृष्टो धर्मात्मा लक्ष्मणः सहराघवः। श्रुत्वा कर्णसुखां वाणीं सुग्रीववदनाच्च्युताम्॥ २८॥
प्राहृष्यत भृशं रामो लक्ष्मणश्च महायशाः। श्रुत्वा दधिमुखस्यैवं सुग्रीवस्तु प्रहृष्य च॥ २९॥
वनपालं पुनर्वाक्यं सुग्रीवः प्रत्यभाषत। प्रीतोऽस्मि सोऽहं यद्भुक्तं वनं तैः कृतकर्मभिः॥ ३०॥
धर्षितं मर्षणीयं च चेष्टितं कृतकर्मणाम्।
गच्छ शीघ्रं मधुवनं संरक्षस्व त्वमेव हि। शीघ्रं प्रेषय सर्वांस्तान् हनूमत्प्रमुखान् कपीन्॥ ३१॥
इच्छामि शीघ्रं हनुमत्प्रधानाञ्शाखामृगांस्तान् मृगराजदर्पान्।
प्रष्टुं कृतार्थान् सह राघवाभ्यां श्रोतुं च सीताधिगमे प्रयत्नम्॥ ३२॥
प्रीतिस्फीताक्षौ सम्प्रहृष्टौ कुमारौ दृष्ट्वा सिद्धार्थौ वानराणां च राजा।
अङ्गैः प्रहृष्टैः कार्यसिद्धिं विदित्वा बाह्वोरासन्नामतिमात्रं ननन्द॥ ३३॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे त्रिषष्टितमः सर्गः॥ ६३॥

Lakṣmaṇa, whose mind was set on virtue, alongwith Śrī Rāma (a scion of Raghu), thereupon felt highly rejoiced to hear the (aforesaid) speech, (so) agreeable to the ear, which had escaped from the lips of Sugrīva. (28) Śrī Rāma as well as the highly illustrious Lakṣmaṇa was filled with ecstatic delight. Nay, feeling excessively delighted to hear the aforesaid report of Dadhimukha, Sugrīva, for his part who was distinguished by his well-built neck, once more addressed the following words to Dadhimukha (the guardian of the wood) :—"I am gratified to learn that (the produce of) the grove has been consumed by the monkeys who have accomplished their work. (29-30) The violence as well as the vagaries of those who have done their duty must be tolerated (by us). Return apace to Madhuvana; nay, you alone must guard it jealously (as before). Dispatch without delay all those monkeys with Hanūmān at their head. (31) With the two scions of Raghu I immediately wish to interrogate those monkeys (lit., animals living and moving amidst the boughs of trees) headed by Hanumān, who having accomplished their purpose, are proud as lions, as well as to hear of their endeavour in the cause of finding out Sītā." (32) Beholding the two princes (Śrī Rāma and Lakṣmaṇa) extremely delighted with their eyes dilated with joy as though accomplished of purpose, nay, realizing, by his (own) limbs thrilled with delight that the success of his enterprise was within the reach of his arms, Sugrīva

मेहमानान्

(the ruler of monkeys) experienced the height of felicity. (33)

Thus ends Canto Sixty-three in the Sundarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

* * *

चतुःषष्टितमः सर्गः

Canto LXIV

Returning to Madhuvana as commanded by Sugrīva, and craving the forgiveness of Aṅgada, Dadhimukha submits to the latter that he is urgently required by Sugrīva. Set out in the company of Hanumān and others, and approaching Sugrīva, Prince Aṅgada apprises Śrī Rāma, after saluting him, of the discovery of Sītā and other events

सुग्रीवेणैवमुक्तस्तु हृष्टो दधिमुखः कपिः। राघवं लक्ष्मणं चैव सुग्रीवं चाभ्यवादयत्॥ १॥
स प्रणम्य च सुग्रीवं राघवौ च महाबलौ। वानरैः सहितः शूरैर्दिवमेवोत्पपात ह॥ २॥
स यथैवागतः पूर्वं तथैव त्वरितं गतः। निपत्य गगनाद् भूमौ तद् वनं प्रविवेश ह॥ ३॥
स प्रविष्टो मधुवनं ददर्श हरियूथपान्। विमदानुद्धतान् सर्वान् मेहमानान् मधूदकम्॥ ४॥
स तानुपागमद् वीरो बद्ध्वा करपुटाञ्जलिम्। उवाच वचनं श्लक्ष्णमिदं हृष्टवदङ्गदम्॥ ५॥

Feeling rejoiced when commanded thus by Sugrīva, the monkey, Dadhimukha, for his part, greeted Śrī Rāma (a scion of Raghu) and Lakṣmaṇa as well as Sugrīva. (1) Nay, having respectfully bowed down to Sugrīva as well as to Śrī Rāma and Lakṣmaṇa (the two scions of Raghu), who were endowed with extraordinary might, he alongwith the (other) monkeys (who accompanied him) sprang into the air again (on his way to Madhuvana): so the tradition goes. (2) He journeyed (back) quite as quickly as he had come before, nay, descending from the air to the ground, they say, he penetrated deep into the wood. (3) Having found his way into the interior of Madhuvana, he saw the leaders of monkey hordes, who, though overbearing before, had grown sober (since) and were all passing as urine honey transformed (after assimilation) into water. (4) The said hero approached them and, joining his palms, addressed to Aṅgada the following sweet words like one filled with delight :— (5)

सौम्य रोषो न कर्तव्यो यदेभिः परिवारणम्। अज्ञानाद् रक्षिभिः क्रोधाद् भवन्तः प्रतिषेधिताः॥ ६॥
श्रान्तो दूरादनुप्राप्तो भक्षयस्व स्वकं मधु। युवराजस्त्वमीशश्च वनस्यास्य महाबल॥ ७॥
मौर्ख्यात् पूर्वं कृतो रोषस्तद् भवान् क्षन्तुमर्हति। यथैव हि पिता तेऽभूत् पूर्वं हरिगणेश्वरः॥ ८॥
तथा त्वमपि सुग्रीवो नान्यस्तु हरिसत्तम। आख्यातं हि मया गत्वा पितृव्यस्य तवानघ॥ ९॥
इहोपयानं सर्वेषामेतेषां वनचारिणाम्। भवदागमनं श्रुत्वा सहैभिर्वनचारिभिः॥ १०॥
प्रहृष्टो न तु रुष्टोऽसौ वनं श्रुत्वा प्रधर्षितम्। प्रहृष्टो मां पितृव्यस्ते सुग्रीवो वानरेश्वरः॥ ११॥
शीघ्रं प्रेषय सर्वांस्तानिति होवाच पार्थिवः।

"No resentment should be harboured (by you), O gentle one, for the restraint unwittingly imposed (on you) by these guards in that you were angrily hindered (by them) (from enjoying the produce of this grove). (6) Come from afar, and exhausted (as you are), partake of the honey, which is yours in that you are the Crown prince and as such the owner of this wood, O prince endowed with extraordinary might ! (7) You ought to pardon us for the wrath which was vented by us in the past due to foolishness. Sugrīva is (now) the lord of monkey hordes precisely in the same way as your father (Vālī) formerly was. You too are the same and none else, O jewel among monkeys ! The arrival here of all these monkeys (including yourself) was actually reported to your uncle by me after going there, O sinless one ! He felt greatly rejoiced to hear of your arrival alongwith all these monkeys (lit., denizens of the forest). He did not wax wroth even on hearing of the grove having been devastated. Highly pleased, your uncle, King Sugrīva, the lord of monkeys, commanded me as follows :—"(Please) send them all without delay."

श्रुत्वा दधिमुखस्यैतद् वचनं श्लक्ष्णमङ्गदः ॥ १२ ॥
अब्रवीत् तान् हरिश्रेष्ठो वाक्यं वाक्यविशारदः । शङ्के श्रुतोऽयं वृत्तान्तो रामेण हरियूथपाः ॥ १३ ॥
अयं च हर्षादाख्याति तेन जानामि हेतुना । तत् क्षमं नेह नः स्थातुं कृते कार्ये परंतपाः ॥ १४ ॥
पीत्वा मधु यथाकामं विक्रान्ता वनचारिणः । किं शेषं गमनं तत्र सुग्रीवो यत्र वानरः ॥ १५ ॥
सर्वे यथा मां वक्ष्यन्ति समेत्य हरिपुंगवाः । तथास्मि कर्ता कर्तव्ये भवद्भिः परवानहम् ॥ १६ ॥
नाज्ञापयितुमीशोऽहं युवराजोऽस्मि यद्यपि । अयुक्तं कृतकर्माणो यूयं धर्षयितुं बलात् ॥ १७ ॥

Hearing the aforesaid polished submission of Dadhimukha, Aṅgada, the foremost of monkeys, who was a master of expression, spoke to them as follows :—"I presume this news (of our arrival) has been heard by Śrī Rāma, O leaders of monkey hordes ! (8—13) I conclude this also from the fact that this monkey (Dadhimukha) is narrating the event joyfully. Hence it does not behove us to tarry here any longer now that our work has been accomplished, O tormentors of foes ! (14) You valiant monkeys have drunk honey to your heart's content. Nothing remains for you to do. It is (therefore) advisable (for us) to proceed to (Kiṣkindhā) where the monkey Sugrīva is. (15) I shall act as you all will conjointly ask me, O bulls among monkeys; for I depend on you in the matter of deciding what should be done by me. (16) Even though I am the Crown prince, I am not competent to issue orders to you. (Since) you have performed your duty, it will be unjustified (on my part) to play the lord over you by force." (17)

ब्रुवतश्चाङ्गदस्यैवं श्रुत्वा वचनमुत्तमम् । प्रहृष्टमनसो वाक्यमिदमूचुर्वनौकसः ॥ १८ ॥
एवं वक्ष्यति को राजन् प्रभुः सन् वानरर्षभ । ऐश्वर्यमदमत्तो हि सर्वोऽहमिति मन्यते ॥ १९ ॥
तव चेदं सुसदृशं वाक्यं नान्यस्य कस्यचित् । सन्नतिर्हि तवाख्याति भविष्यच्छुभयोग्यताम् ॥ २० ॥
सर्वे वयमपि प्राप्तास्तत्र गन्तुं कृतक्षणाः । स यत्र हरिवीराणां सुग्रीवः पतिरव्ययः ॥ २१ ॥
त्वया ह्यनुक्तैर्हरिभिर्नैव शक्यं पदात् पदम् । क्वचिद् गन्तुं हरिश्रेष्ठ ब्रूमः सत्यमिदं तु ते ॥ २२ ॥

Greatly delighted at heart to hear the aforesaid excellent speech of Aṅgada, even while he was speaking, the monkeys (lit., denizens of the forest) submitted as follows :—(18) "Who, O king, while being a master, would speak in this strain, O jewel among monkeys? Drunk with the pride of power, everyone as a rule is self-conceited. (19) This speech is quite becoming of you and does not become anyone else. Indeed this extreme humility indicates your fitness for further good fortune. (20) We all too have come (here) eager to proceed to where Sugrīva, that imperishable lord of monkey heroes, is. (21) It is surely not at all possible for (us) monkeys to advance even one step from where we stand in any direction, unless commanded by you, O jewel among monkeys: we tell you this quite correctly." (22)

एवं तु वदतां तेषामङ्गदः प्रत्यभाषत । साधु गच्छाम इत्युक्त्वा खमुत्पेतुर्महाबलाः ॥ २३ ॥
उत्पतन्तमनूत्पेतुः सर्वे ते हरियूथपाः । कृत्वाऽऽकाशं निराकाशं यन्त्रोत्क्षिप्ता इवोपलाः ॥ २४ ॥
अङ्गदं पुरतः कृत्वा हनूमन्तं च वानरम् । तेऽम्बरं सहसोत्पत्य वेगवन्तः प्लवंगमाः ॥ २५ ॥
विनदन्तो महानादं घना वातेरिता यथा । अङ्गदे समनुप्राप्ते सुग्रीवो वानरेश्वरः ॥ २६ ॥
उवाच शोकसंतप्तं रामं कमललोचनम् । समाश्वसिहि भद्रं ते दृष्टा देवी न संशयः ॥ २७ ॥
नागन्तुमिह शक्यं तैरतीतसमयैरिह । अङ्गदस्य प्रहर्षाच्च जानामि शुभदर्शन ॥ २८ ॥

न मत्सकाशमागच्छेत् कृत्ये हि विनिपातिते। युवराजो महाबाहुः प्लवतामङ्गदो वरः॥ २९॥
यद्यप्यकृतकृत्यानामीदृशः स्यादुपक्रमः। भवेत् तु दीनवदनो भ्रान्तविप्लुतमानसः॥ ३०॥
पितृपैतामहं चैतत् पूर्वकैरभिरक्षितम्। न मे मधुवनं हन्याददृष्ट्वा जनकात्मजाम्॥ ३१॥
कौसल्या सुप्रजा राम समाश्वसिहि सुव्रत। दृष्टा देवी न संदेहो न चान्येन हनूमता॥ ३२॥
न ह्यन्यः कर्मणो हेतुः साधनेऽस्य हनूमतः। हनूमतीह सिद्धिश्च मतिश्च मतिसत्तम॥ ३३॥
व्यवसायश्च शौर्यं च श्रुतं चापि प्रतिष्ठितम्। जाम्बवान् यत्र नेता स्यादङ्गदश्च हरीश्वरः॥ ३४॥
हनूमांश्चाप्यधिष्ठाता न तत्र गतिरन्यथा। मा भूश्चिन्तासमायुक्तः सम्प्रत्यमितविक्रम॥ ३५॥
यदा हि दर्पितोदग्राः संगताः काननौकसः। नैषामकृतकार्याणामीदृशः स्यादुपक्रमः॥ ३६॥
वनभङ्गेन जानामि मधूनां भक्षणेन च।

While they were speaking thus, Aṅgada for his part replied, "All right !" Saying: "Let us move !", the monkeys, who were (all) endowed with extraordinary might, sprang into the air. (23) Filling the space, all those leaders of monkey hordes followed Aṅgada, even as he sprang, like (so many) stones shot from a catapult. (24) Springing all of a sudden into the air placing Aṅgada at their head, as also the monkey Hanūmān, the aforesaid monkeys, full of impetuosity, darted along, thundering like (so many) clouds propelled by the wind. Aṅgada having arrived near, Sugrīva, the lord of monkeys, submitted (as follows) to Śrī Rāma with lotus-like eyes, who was tormented with grief:—"Take heart ! May good betide you ! The godlike lady (Sītā) has been discovered: there is no doubt about it. (25—27) It was not possible for them to return here (otherwise), the time-limit (fixed by me) having been exceeded by them (long before) I conclude this also from Aṅgada's ecstatic delight, O prince of charming looks ! (28) Had their design been frustrated, the mighty-armed Crown prince, Aṅgada, the foremost of monkeys, would not have sought my presence in any case. (29) Even though such a conduct may be possible (even) on the part of those who have not been able to accomplish their purpose,he would have worn a wretched aspect and felt bewildered and disturbed in mind (which he is not). (30) Without seeing Janaka's daughter none would dare to destroy my Madhuvana, which was bequeathed to my father (Ṛkṣarajā), by my grandfather (Brahmā) and has been protected on all sides by my forbears.(31) Kausalyā (your mother) is blessed with a happy son (in you). Be restored to confidence, O Rāma of noble vows ! The godlike lady (Sītā) has been discovered: there is no doubt about it. (Nay) she has been traced out by Hanūmān and by none else. (32) Surely none other than Hanūmān could be instrumental in accomplishing this task. Nay, the capacity to accomplish a deed as well as intelligence, as also strenuous effort and valour and learning too are firmly established in Hanūmān, O prince foremost in wisdom ! In an army where Jāmbavān as well as Aṅgada, the lord of monkeys, is the leader, and Hanūmān a counsellor, failure is out of the question. Do not feel worried any longer. O prince of immeasurable prowess, since the monkeys (lit., denizens of the forest) have come elated with pride. Such conduct would not be possible on the part of those who have not accomplished their task.(33—36) From the fact of their having destroyed Madhuvana and enjoyed the honey, I conclude that they are successful."

ततः किलकिलाशब्दं शुश्रावासन्नमम्बरे॥ ३७॥
हनूमत्कर्मदृप्तानां नदतां काननौकसाम्। किष्किन्धामुपयातानां सिद्धिं कथयतामिव॥ ३८॥
ततः श्रुत्वा निनादं तं कपीनां कपिसत्तमः। आयताञ्चितलाङ्गूलः सोऽभवद्धृष्टमानसः॥ ३९॥
आजग्मुस्तेऽपि हरयो रामदर्शनकाङ्क्षिणः। अङ्गदं पुरतः कृत्वा हनूमन्तं च वानरम्॥ ४०॥
तेऽङ्गदप्रमुखा वीराः प्रहृष्टाश्च मुदान्विताः। निपेतुर्हरिराजस्य समीपे राघवस्य च॥ ४१॥
हनूमांश्च महाबाहुः प्रणम्य शिरसा ततः। नियतामक्षतां देवीं राघवाय न्यवेदयत्॥ ४२॥
दृष्टा देवीति हनुमद्वदनादमृतोपमम्। आकर्ण्य वचनं रामो हर्षमाप सलक्ष्मणः॥ ४३॥

निश्चितार्थं ततस्तस्मिन् सुग्रीवं पवनात्मजे। लक्ष्मणः प्रीतिमान् प्रीतं बहुमानादवैक्षत॥ ४४॥
प्रीत्या च परयोपेतो राघवः परवीरहा। बहुमानेन महता हनूमन्तमवैक्षत॥ ४५॥
इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे चतुःषष्टितमः सर्गः॥ ६४॥

Presently Sugrīva heard close by in the sky a cry, expressing joy, of monkeys arrived in the vicinity of Kiṣkindhā roaring and (thereby) proclaiming their triumph, as it were, proud as they were of the achievements of Hanūmān. (37-38) Hearing the aforesaid clamour of the monkeys, the celebrated Sugrīva (the foremost of monkeys) now felt delighted at heart and stretched and curled his tail at the end (out of joy). (39) Placing Aṅgada as also the monkey Hanūmān at their head, (all) those monkeys too, who were eager to have a look at Śrī Rāma, arrived. (40) Filled with joy, nay, thrilled, those heroes headed by Aṅgada descended (from the air) close to Sugrīva (the ruler of monkeys) as well as to Śrī Rāma (a scion of Raghu). (41) Nay, making respectful obeisance with his head bent low, the mighty-armed Hanūmān then reported the godlike lady (Sītā) to be constant (in her devotion to Śrī Rāma) and sound in body. (42) Śrī Rāma with Lakṣmaṇa experienced delight on hearing the nectar-like news from the lips of Hanumān that the godlike lady had been discovered. (43) Full of love, Lakṣmaṇa thereupon regarded with great esteem the joyful Sugrīva, who felt sure about the aforesaid Hanumān (sprung from the loins of the wind-god) having accomplished the object (viz., the discovery of Sītā). (44) Full of supreme affection, Śrī Rāma (a scion of Raghu), the destroyer of hostile warriors, too looked on Hanūmān with great and high regard. (45)

Thus ends Canto Sixty-four in the Sundarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

* * *

पञ्चषष्टितमः सर्गः

Canto LXV

Asked by Śrī Rāma to tell him the news about Sītā, Hanumān apprises Śrī Rāma of her presence at the foot of a Śiṁśapā tree in the midst of ogresses and delivers her message after narrating the incidents related by her as a token

ततः प्रस्रवणं शैलं ते गत्वा चित्रकाननम्। प्रणम्य शिरसा रामं लक्ष्मणं च महाबलम्॥ १॥
युवराजं पुरस्कृत्य सुग्रीवमभिवाद्य च। प्रवृत्तिमथ सीतायाः प्रवक्तुमुपचक्रमुः॥ २॥
रावणान्तःपुरे रोधं राक्षसीभिश्च तर्जनम्। रामे समनुरागं च यथा च नियमः कृतः॥ ३॥
एतदाख्याय ते सर्वं हरयो रामसंनिधौ। वैदेहीमक्षतां श्रुत्वा रामस्तूत्तरमब्रवीत्॥ ४॥
क्व सीता वर्तते देवी कथं च मयि वर्तते। एतन्मे सर्वमाख्यात वैदेहीं प्रति वानराः॥ ५॥
रामस्य गदितं श्रुत्वा हरयो रामसंनिधौ। चोदयन्ति हनूमन्तं सीतावृत्तान्तकोविदम्॥ ६॥
श्रुत्वा तु वचनं तेषां हनूमान् मारुतात्मजः। प्रणम्य शिरसा देव्यै सीतायै तां दिशं प्रति॥ ७॥
उवाच वाक्यं वाक्यज्ञः सीताया दर्शनं यथा। तं मणिं काञ्चनं दिव्यं दीप्यमानं स्वतेजसा॥ ८॥
दत्त्वा रामाय हनुमांस्ततः प्राञ्जलिरब्रवीत्।

Then moving to Mount Prasravaṇa, clothed with lovely woods, making obeisance with their heads bent low to Śrī Rāma and Lakṣmaṇa, who was endowed with extraordinary might, (nay) greeting Sugrīva, and placing Aṅgada (the Crown prince) at their head, the monkeys forthwith proceeded to give information regarding Sītā (as follows):—(1-2) Having related in the presence of Śrī Rāma all this, viz., Sītā's detention in the gynaeceum of Rāvaṇa, her being threatened by ogresses, her unflinching devotion to Śrī Rāma and how a time-limit (of a couple of fortnights) had been fixed (for her survival by Rāvaṇa), the said monkeys kept mum. Hearing of Sītā (a princess of the Videha territory) being alive, Śrī Rāma for his part asked the following question:—(3-4) " Where does Sītā, the godlike lady, live and how is she disposed towards me ? (Pray) tell me all this concerning Sītā (a princess of the Videha territory) O monkeys !" (5) Hearing the command of Śrī Rāma, the monkeys began to urge, in the presence of Śrī Rāma, Hanūmān, who knew full well the facts about Sītā, to answer the question of Śrī Rāma. (6) Hearing their request and offering salutations with his head bent low to the southern quarter and (thereby) to the godlike lady, Sītā, Hanūmān, an offspring of the wind-god, who knew the art of expression, made the following statement describing how he was able to see Sītā. Having delivered to Śrī Rāma the wonderful golden jewel glowing in its own splendour, Hanumān then submitted with joined palms as follows:—

समुद्रं लङ्घयित्वाहं शतयोजनमायतम्॥ ९ ॥
अगच्छं जानकीं सीतां मार्गमाणो दिदृक्षया। तत्र लङ्केति नगरी रावणस्य दुरात्मनः॥ १० ॥
दक्षिणस्य समुद्रस्य तीरे वसति दक्षिणे। तत्र सीता मया दृष्टा रावणान्तःपुरे सती॥ ११ ॥
त्वयि संन्यस्य जीवन्ती रामा राम मनोरथम्। दृष्टा मे राक्षसीमध्ये तर्ज्यमाना मुहुर्मुहुः॥ १२ ॥
राक्षसीभिर्विरूपाभी रक्षिता प्रमदावने। दुःखमापद्यते देवी त्वया वीर सुखोचिता॥ १३ ॥
रावणान्तःपुरे रुद्धा राक्षसीभिः सुरक्षिता। एकवेणीधरा दीना त्वयि चिन्तापरायणा॥ १४ ॥
अधःशय्या विवर्णाङ्गी पद्मिनीव हिमागमे। रावणाद् विनिवृत्तार्था मर्तव्यकृतनिश्चया॥ १५ ॥

"Having leapt across the sea, a hundred Yojanas (or eight hundred miles) wide, I reached its southern shore looking about for Sītā, Janaka's daughter, with intent to see her. There on the southern shore of the southern sea is situated the city ruled over by the evil-minded Rāvaṇa and known by the name of Laṅkā. The virtuous and lovely Sītā was seen by me living in the pleasance of Rāvaṇa in that city, having centred her heart's desire on you, O Rāma ! (Nay) she was seen by me in the midst of ogresses, guarded in a pleasance by ugly ogresses and being threatened again and again. Detained in the pleasance of Rāvaṇa and closely guarded by ogresses, the godlike lady, who deserves to live happily with you, O valiant prince, has been reduced to straits. She wears a single pleat of hair (as a mark of desolation), is forlorn and remains absorbed in your thought (alone). (7—14) She stretches herself on the (bare) ground, is pale of limbs like a lotus plant at the approach of winter, has utterly refused to have anything to do with Rāvaṇa, and is determined to die (rather than submit to Rāvaṇa). (15)

देवी कथंचित् काकुत्स्थ त्वन्मना मार्गिता मया। इक्ष्वाकुवंशविख्यातिं शनैः कीर्तयतानघ॥ १६ ॥
सा मया नरशार्दूल शनैर्विश्वासिता तदा। ततः सम्भाषिता देवी सर्वमर्थं च दर्शिता॥ १७ ॥
रामसुग्रीवसख्यं च श्रुत्वा हर्षमुपागता। नियतः समुदाचारो भक्तिश्चास्याः सदा त्वयि॥ १८ ॥
एवं मया महाभाग दृष्टा जनकनन्दिनी। उग्रेण तपसा युक्ता त्वद्भक्त्या पुरुषर्षभ॥ १९ ॥
अभिज्ञानं च मे दत्तं यथावृत्तं तवान्तिके। चित्रकूटे महाप्राज्ञ. वायसं प्रति राघव॥ २० ॥
विज्ञाप्यः पुनरप्येष रामो वायुसुत त्वया। अखिलेन यथा दृष्टमिति मामाह जानकी॥ २१ ॥
अयं चास्मै प्रदातव्यो यत्नात् सुपरिरक्षितः। ब्रुवता वचनान्येवं सुग्रीवस्योपशृण्वतः ॥ २२ ॥
एष चूडामणिः श्रीमान् मया ते यत्नरक्षितः। मनःशिलायास्तिलकं तत् स्मरस्वेति चाब्रवीत्॥ २३ ॥
एष निर्यातितः श्रीमान् मया ते वारिसम्भवः। एनं दृष्ट्वा प्रमोदिष्ये व्यसने त्वामिवानघ॥ २४ ॥
जीवितं धारयिष्यामि मासं दशरथात्मज। ऊर्ध्वं मासान्न जीवेयं रक्षसां वशमागता॥ २५ ॥

"The godlike lady, whose mind is set on you, O scion of Kakutstha, was somehow traced out by me. She was then inspired by me, by degrees with confidence, O tiger among men, by gradually recounting the glory of Ikṣwāku's race. She was later on accosted by me and apprised of all the facts (including your alliance with Sugrīva). (16-17) Nay, she experienced delight on hearing of the alliance between you and King Sugrīva. Constant is her morality and abiding her devotion to you. (18) In this way, O highly blessed one, was the delight of Janaka found by me endowed with severe asceticism and devotion to you, O jewel among men ! (19) The way in which an incident connected with a crow took place in your presence at Citrakūṭa was also related by her by way of a token, O exceptionally sagacious scion of Raghu ! (20) The daughter of Janaka said to me, 'Śrī Rāma enshrined in my memory, O son of the wind-god, should further be told by you in every detail what has been witnessed (by you here). (21) Nay, this jewel, which has been carefully preserved with diligence, should be handed over to him (Śrī Rāma), after addressing the following words within the hearing of Sugrīva:—(22) Here is the brilliant jewel for the head associated with you and preserved by me with diligence.' She further said, 'Kindly recall that sacred mark (on my forehead) painted (by you) with realgar. (23) This brilliant jewel found in the waters is hereby (being) sent by me to you. Gazing on it in my adversity I used to feel highly rejoiced as on seeing you, O sinless prince ! (24) I am going to survive (but) for a month, O son of Daśaratha ! Fallen (that I am) into the clutches of ogres, I am not going to survive beyond a month.' (25)

इति मामब्रवीत् सीता कृशाङ्गी धर्मचारिणी। रावणान्तःपुरे रुद्धा मृगीवोत्फुल्ललोचना॥ २६॥
एतदेव मयाऽऽख्यातं सर्वं राघव यद् यथा। सर्वथा सागरजले संतारः प्रविधीयताम्॥ २७॥
तौ जाताश्वासौ राजपुत्रौ विदित्वा तच्चाभिज्ञानं राघवाय प्रदाय।
देव्या चाख्यातं सर्वमेवानुपूर्व्याद् वाचा सम्पूर्णं वायुपुत्रः शशंस॥ २८॥
इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे पञ्चषष्टितमः सर्गः॥ ६५॥

"Thus spoke to me Sītā of emaciated limbs, who looked with eyes wide open (through fear) like a doe, was given to the practice of virtue, and had been detained in the gynaeceum of Rāvaṇa. (26) This precisely is the news (about Sītā), which has been narrated by me exhaustively and correctly, O scion of Raghu ! A method may (now) be devised to cross the sea-water at all events." (27) Coming to know that the two princes, Śrī Rāma and Lakṣmaṇa, have been restored to confidence, and having delivered the aforesaid token to Śrī Rāma (a scion of Raghu), Hanumān (son of the wind-god) reproduced in its entirety in so many words seriatim all that was communicated by the godlike lady. (28)

Thus ends Canto Sixty-five in the Sundarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

* * *

षट्षष्टितमः सर्गः

Canto LXVI

Pressing to his bosom the jewel for the head dispatched by Sītā and piteously wailing in many ways, Śrī Rāma urges Hanumān to repeat the message of Sītā

एवमुक्तो हनुमता रामो दशरथात्मजः। तं मणिं हृदये कृत्वा रुरोद सहलक्ष्मणः॥ १॥
तं तु दृष्ट्वा मणिश्रेष्ठं राघवः शोककर्शितः। नेत्राभ्यामश्रुपूर्णाभ्यां सुग्रीवमिदमब्रवीत्॥ २॥
यथैव धेनुः स्रवति स्नेहाद् वत्सस्य वत्सला। तथा ममापि हृदयं मणिश्रेष्ठस्य दर्शनात्॥ ३॥
मणिरत्नमिदं दत्तं वैदेह्याः श्वशुरेण मे। वधूकाले यथा बद्धमधिकं मूर्ध्नि शोभते॥ ४॥
अयं हि जलसम्भूतो मणिः प्रवरपूजितः। यज्ञे परमतुष्टेन दत्तः शक्रेण धीमता॥ ५॥
इमं दृष्ट्वा मणिश्रेष्ठं तथा तातस्य दर्शनम्। अद्यास्म्यवगतः सौम्य वैदेहस्य तथा विभोः॥ ६॥

अयं हि शोभते तस्याः प्रियाया मूर्ध्नि मे मणिः। अद्यास्य दर्शनेनाहं प्राप्तां तामिव चिन्तये॥७॥
किमाह सीता वैदेही ब्रूहि सौम्य पुनः पुनः। परासुमिव तोयेन सिञ्चन्ती वाक्यवारिणा॥८॥

Pressing that jewel to his bosom when spoken to as aforesaid by Hanumān, Śrī Rāma, sprung from the loins of Daśaratha, wept with (his younger half-brother) Lakṣmaṇa. (1) Beholding that excellent jewel, Śrī Rāma (a scion of Raghu) for his part, who was emaciated through grief (born of separation from Sītā), spoke as follows to Sugrīva with eyes full of tears:—(2) "Even as a cow, who is (proverbially) fond of her calf, begins to distil milk (from her teats through (excess of) affection at the very sight of her calf, so does my heart too melt through the sight of the excellent jewel. (3) This excellent jewel was presented by my father-in-law (King Janaka) to Sītā (a princess of the Videha territory) when she had become a bride, and was fastened to her head in such a way as it looked surpassingly charming. (4) This jewel, which was found in the waters and has been adored by the foremost among gods, was actually bestowed (on King Janaka) by the wise Indra (the ruler of gods), who was highly pleased (with the former) in the course of a sacrificial performance (intended to propitiate him). (5) By seeing this excellent jewel I have (indirectly) obtained today the sight of my father (in whose hands the jewel was placed by Janaka) as well as that of the mighty Janaka (the ruler of the Videha territory) in the same way as I have obtained the sight of Sītā (herself), O gentle one ! (6) Indeed this jewel looked (extremely) charming on the head of my aforesaid darling. Through its sight today I conceive her to have been recovered. (7) Please repeat, O gentle one, again and again, what Sītā, a princess of the Videha territory, said (to you), sprinkling me, unconscious as I am, with water in the form of her speech as it were. (8)

इतस्तु किं दुःखतरं यदिमं वारिसम्भवम्। मणिं पश्यामि सौमित्रे वैदेहीमागतां विना॥ ९ ॥
चिरं जीवति वैदेही यदि मासं धरिष्यति। क्षणं वीर न जीवेयं विना तामसितेक्षणाम्॥१०॥
नय मामपि तं देशं यत्र दृष्टा मम प्रिया। न तिष्ठेयं क्षणमपि प्रवृत्तिमुपलभ्य च॥११॥
कथं सा मम सुश्रोणी भीरुभीरुः सती तदा। भयावहानां घोराणां मध्ये तिष्ठति रक्षसाम्॥१२॥
शारदस्तिमिरोन्मुक्तो नूनं चन्द्र इवाम्बुदैः। आवृतो वदनं तस्या न विराजति साम्प्रतम्॥१३॥
किमाह सीता हनुमंस्तत्त्वतः कथयस्व मे। एतेन खलु जीविष्ये भेषजेनातुरो यथा॥१४॥
मधुरा मधुरालापा किमाह मम भामिनी।
मद्विहीना वरारोहा हनुमन् कथयस्व मे। दुःखाद् दुःखतरं प्राप्य कथं जीवति जानकी॥१५॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे षट्षष्टितमः सर्गः॥ ६६ ॥

"(Turning to Lakṣmaṇa) indeed what could be more painful, O son of Sumitrā, than the fact that I behold this jewel found in the waters come without Sītā (a princess of the Videha territory) ? (9) (Addressing Hanumān again) Sītā (a princess of the Videha territory) will live long if she survives for a month. I (however) would not survive (even) for a moment without that dark-eyed lady, O gallant one ! (10) (Please) take me as well to that region where my darling was seen (by you). Nay, having received news (about her), I cannot tarry even for a moment. (11) How does my virtuous consort (Sītā) with charming limbs, who is extremely timid, stay all the time in the midst of violent and frightful ogres ? (12) Surely her countenance, resembling (as it does) the autumnal moon bereft of its spot, though screened by clouds, does not shine (so) brightly any more. (13) (Pray) tell me correctly, O Hanumān, what Sītā said (to you). I shall surely survive on the strength of her message (even) as an ailing man would with the help of a medicine.(14) (Please) tell me, O Hanumān, what my beloved consort, who has a comely exterior and is sweet of expression, who is endowed with excellent limbs and has been separated from me, said (to you). How does the daughter of Janaka survive (even) on meeting with a misfortune harder than before?" (15)

Thus ends Canto Sixty-six in the Sundarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

सप्तषष्टितमः सर्गः

Canto LXVII

Hanumān reproduces at length the incident connected with a crow that took place during the sojourn of Sītā with Śrī Rāma at Citrakūṭa, related by her by way of a token, and further describes her piteous lament and the way in which she was comforted by Hanumān

एवमुक्तस्तु हनुमान् राघवेण महात्मना। सीताया भाषितं सर्वं न्यवेदयत राघवे॥ १॥
इदमुक्तवती देवी जानकी पुरुषर्षभ। पूर्ववृत्तमभिज्ञानं चित्रकूटे यथातथम्॥ २॥
सुखसुप्ता त्वया सार्धं जानकी पूर्वमुत्थिता। वायसः सहसोत्पत्य विददार स्तनान्तरम्॥ ३॥
पर्यायेण च सुप्तस्त्वं देव्यङ्के भरताग्रज। पुनश्च किल पक्षी स देव्या जनयति व्यथा॥ ४॥
ततः पुनरुपागम्य विददार भृशं किल। ततस्त्वं बोधितस्तस्याः शोणितेन समुक्षितः॥ ५॥
वायसेन च तेनैवं सततं बाध्यमानया। बोधितः किल देव्या त्वं सुखसुप्तः परंतप॥ ६॥
तां तु दृष्ट्वा महाबाहो दारितां च स्तनान्तरे। आशीविष इव क्रुद्धस्ततो वाक्यं त्वमूचिवान्॥ ७॥
नखाग्रैः केन ते भीरु दारितं वै स्तनान्तरम्। कः क्रीडति सरोषेण पञ्चवक्त्रेण भोगिना॥ ८॥

Urged in the foregoing words by the high-souled Śrī Rāma (a scion of Raghu), Hanumān for his part repeated (as follows) to Śrī Rāma (a scion of Raghu) all that was said by Sītā. (1) "The godlike lady Sītā (daughter of Janaka) related as follows, even as it had accurred, O jewel among men, an incident that had taken place at Citrakūṭa in the past. (2) Having slept happily at your side (on one occasion), Sītā (daughter of Janaka) got up before (you), when, coming down suddenly, a crow tore the flesh of her breast (with its beak). (3) You then lay asleep in your turn on the lap of the godlike lady, O elder (half-) brother of Bharata ! And once more did that bird actually begin to torment the godlike lady. (4) Coming near once more indeed, it forthwith cruelly tore her breast. Bathed in blood (that began to flow from her breast), you were awakened then by her. (5) Though lying happily asleep, O tormentor of foes, you were actually awakened by the godlike lady, who was being ceaselessly tormented by that crow as aforesaid. (6) Nay, enraged like a venomous serpent on seeing her lacerated in the breast, O mighty-armed prince, you for your part thereupon put the following question (to her):—(7) 'By whom has the flesh of your breast been actually torn with the ends of his nails, O timid one? Who is playing with an angry five-hooded serpent?' (8)

निरीक्षमाणः सहसा वायसं समुदैक्षथाः। नखैः सरुधिरैस्तीक्ष्णैस्तामेवाभिमुखं स्थितम्॥ ९॥
सुतः किल स शक्रस्य वायसः पततां वरः। धरान्तरगतः शीघ्रं पवनस्य गतौ समः॥ १०॥
ततस्तस्मिन् महाबाहो कोपसंवर्तितेक्षणः। वायसे त्वं व्यधाः क्रूरां मतिं मतिमतां वर॥ ११॥
स दर्भसंस्तराद् गृह्य ब्रह्मास्त्रेण न्ययोजयः। स दीप्त इव कालाग्निर्जज्वालाभिमुखं खगम्॥ १२॥
स त्वं प्रदीप्तं चिक्षेप दर्भं तं वायसं प्रति। ततस्तु वायसं दीप्तः स दर्भोऽनुजगाम ह॥ १३॥
भीतैश्च सम्परित्यक्तः सुरैः सर्वैश्च वायसः। त्रींल्लोकान् सम्परिक्रम्य त्रातारं नाधिगच्छति॥ १४॥
पुनरप्यागतस्तत्र त्वत्सकाशमरिंदम। त्वं तं निपतितं भूमौ शरण्यः शरणागतम्॥ १५॥
वधार्हमपि काकुत्स्थ कृपया परिपालयः। मोघमस्त्रं न शक्यं तु कर्तुमित्येव राघव॥ १६॥

भवांस्तस्याक्षि काकस्य हिनस्ति स्म स दक्षिणम्। राम त्वां स नमस्कृत्य राज्ञो दशरथस्य च॥ १७॥
विसृष्टस्तु तदा काकः प्रतिपेदे स्वमालयम्।

"Casting your eyes round you suddenly observed a crow with its sharp talons stained with blood perched just in front of Sītā. (9) Indeed that crow was no other than Jayanta (son of Indra), and was the foremost of birds. Vying (as he did) with the wind in swift motion, he had his abode in the subterranean regions. (10) With your eyes rolling through anger, O mighty-armed prince, you then harboured a cruel intention against that crow, O jewel among the wise ! (11) Snatching a blade from your bed of the sacred Kuśa grass, you as such charged it with the potency of a mystic missile presided over by Brahmā (the creator). The blade blazed forth like the flaming fire of universal destruction with its end facing the bird. (12) You then hurled that blazing blade of the sacred Kuśa grass at the crow. Thereupon that flaming blade of Kuśa grass for its part actually followed the crow. (13) The crow, however, was forsaken by all the gods, who were seized with fear (of you), and did not find a protector (even) after ranging (all) the three worlds (heaven, earth and the intermediate region). (14) The crow (at long last) sought your presence once more at Citrakūṭa, O tamer of foes ! Fit as you are to afford protection to those seeking it, you for your part efforded shelter in your mercy to the crow, who sought your protection and had fallen flat on the ground, even though he merited death, O scion of Kakutstha ! You, as such, however, destroyed the right eye of that crow only because it was not possible to render the missile eneffectual, O scion of Raghu ! Having saluted you as well as King Daśaratha (in heaven, who had obviously sent him back to Śrī Rāma to seek his forgiveness), the crow for his part, when spared (by you), returned forthwith to his abode.

एवमस्त्रविदां श्रेष्ठः सत्त्ववाञ्छीलवानपि॥ १८॥
किमर्थमस्त्रं रक्षस्सु न योजयसि राघव। न दानवा न गन्धर्वा नासुरा न मरुद्गणाः॥ १९॥
तव राम रणे शक्तास्तथा प्रतिसमासितुम्। तव वीर्यवतः कश्चिन्मयि यद्यस्ति सम्भ्रमः॥ २०॥
क्षिप्रं सुनिशितैर्बाणैर्हन्यतां युधि रावणः। भ्रातुरादेशमाज्ञाय लक्ष्मणो वा परंतपः॥ २१॥
स किमर्थं नरवरो न मां रक्षति राघवः। शक्तौ तौ पुरुषव्याघ्रौ वाय्वग्निसमतेजसौ॥ २२॥
सुराणामपि दुर्धर्षौ किमर्थं मामुपेक्षतः। ममैव दुष्कृतं किंचिन्महदस्ति न संशयः॥ २३॥
समर्थौ सहितौ यन्मां न रक्षेते परंतपौ।

"(Says Sītā) 'You are in this way the foremost of those skilled in the use of mystic missiles, full of courage and endowed with an amiable disposition. Wherefore (then) do you not direct your missiles against the ogres, O scion of Raghu ? Neither giants nor Gandharvas (celestial musicians) nor demons nor the troops of wind-gods are able to withstand you in combat any more than that crow, O Rāma ! If there exists any regard for me in your mind, powerful as you are, let Rāvaṇa be killed on the field of battle with exceptionally sharp arrows without delay. Or, knowing (as he does) the hehest of his elder brother, why does Lakṣmaṇa, a scion of Raghu, the foremost among men and the scourge of his foes, not (come forward to) rescue me ? Wherefore do those two powerful tigers among men, who vie with the wind-god and the god of fire in energy and are difficult to overcome even for gods, disregard me ? No doubt there is some great sin committed by myself, due to which Śrī Rāma and Lakṣmaṇa (the two scourges of their foes), though powerful and living together, fail to protect me.

वैदेह्या वचनं श्रुत्वा करुणं साधुभाषितम्॥ २४॥
पुनरप्यहमार्यां तामिदं वचनमब्रुवम्। त्वच्छोकविमुखो रामो देवि सत्येन ते शपे॥ २५॥
रामे दुःखाभिभूते च लक्ष्मणः परितप्यते। कथंचिद् भवती दृष्टा न कालः परिशोचितुम्॥ २६॥
अस्मिन् मुहूर्ते दुःखानामन्तं द्रक्ष्यसि भामिनि। तावुभौ नरशार्दूलौ राजपुत्रौ परंतपौ॥ २७॥

त्वद्दर्शनकृतोत्साहौ लङ्कां भस्मीकरिष्यतः। हत्वा च समरे रौद्रं रावणं सहबान्धवम्॥ २८॥
राघवस्त्वां वरारोहे स्वपुरीं नयिता ध्रुवम्। यत् तु रामो विजानीयादभिज्ञानमनिन्दिते॥ २९॥
प्रीतिसंजननं तस्य प्रदातुं तत् त्वमर्हसि।

"Hearing the plaintive and gently-worded invocation of Sītā (a princess of the Videha territory), I once more addressed the following words to that noble lady:—'I swear to you by my truthfulness that Śrī Rāma has grown indifferent (to everything) because of grief born of separation from you, O godlike lady ! (15—25) Śrī Rāma being overwhelmed with agony, Lakṣmaṇa too is feeling efflicted, Somehow you have been discovered. (Hence) this is not the time (for you) to lament. (26) You will see the end of your woes during this (very) hour, O lovely lady ! Striving for your sight, both the aforesaid princes, who are tigers among men and the scourge of their foes, will reduce Laṅkā to ashes. Nay, having made short work on the field of battle of the violent Rāvaṇa with his kinsfolk, Śrī Rāma (a scion of Raghu) will surely take you back to his city (Ayodhyā), O lady of excellent limbs ! You for your part ought to make over (to me) a token which Śrī Rāma may (easily) recognize and which may fully bring delight to him, O irreproachable lady !'

साभिवीक्ष्य दिशः सर्वा वेण्युद्ग्रथनमुत्तमम्॥ ३०॥
मुक्त्वा वस्त्राद् ददौ मह्यं मणिमेतं महाबल। प्रतिगृह्य मणिं दोर्भ्यां तव हेतो रघुप्रिय॥ ३१॥
शिरसा सम्प्रणम्यैनामहमागमने त्वरे। गमने च कृतोत्साहमवेक्ष्य वरवर्णिनी॥ ३२॥
विवर्धमानं च हि मामुवाच जनकात्मजा। अश्रुपूर्णमुखी दीना बाष्पगद्गदभाषिणी॥ ३३॥
ममोत्पतनसम्भ्रान्ता शोकवेगसमाहता। मामुवाच ततः सीता सभाग्योऽसि महाकपे॥ ३४॥
यद् द्रक्ष्यसि महाबाहुं रामं कमललोचनम्। लक्ष्मणं च महाबाहुं देवरं मे यशस्विनम्॥ ३५॥
सीतयाप्येवमुक्तोऽहमब्रुवं मैथिलीं तथा। पृष्ठमारोह मे देवि क्षिप्रं जनकनन्दिनि॥ ३६॥
यावत्ते दर्शयाम्यद्य ससुग्रीवं सलक्ष्मणम्। राघवं च महाभागे भर्तारमसितेक्षणे॥ ३७॥
साब्रवीन्मां ततो देवी नैष धर्मो महाकपे। यत्ते पृष्ठं सिषेवेऽहं स्ववशा हरिपुंगव॥ ३८॥
पुरा च यदहं वीर स्पृष्टा गात्रेषु रक्षसा। तत्राहं किं करिष्यामि कालेनोपनिपीडिता॥ ३९॥
गच्छ त्वं कपिशार्दूल यत्र तौ नृपतेः सुतौ। इत्येवं सा समाभाष्य भूयः संदेष्टुमास्थिता॥ ४०॥
हनूमन् सिंहसंकाशौ तावुभौ रामलक्ष्मणौ। सुग्रीवं च सहामात्यं सर्वान् ब्रूया अनामयम्॥ ४१॥
यथा च स महाबाहुर्मां तारयति राघवः। अस्माद् दुःखाम्बुसंरोधात् तत् त्वमाख्यातुमर्हसि॥ ४२॥
इदं च तीव्रं मम शोकवेगं रक्षोभिरेभिः परिभर्त्सनं च।
ब्रूयास्तु रामस्य गतः समीपं शिवश्च तेऽध्वास्तु हरिप्रवीर॥ ४३॥
एतत् तवार्या नृप संयता सा सीता वचः प्राह विषादपूर्वम्।
एतच्च बुद्ध्वा गदितं यथा त्वं श्रद्धत्स्व सीतां कुशलां समग्राम्॥ ४४॥
इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे सप्तषष्टितमः सर्गः॥ ६७॥

"Surveying all the (four) quarters and untying from (the end of) her garment this excellent jewel fit for being strung together with her braid, she handed it over to me, O prince endowed with extraordinary might ! Taking the jewel in my hands for being delivered to you, O prince beloved of the Raghus, and saluting her most respectfully with my head bent low, I was seized with a hurry to return. Nay, perceiving me eager to depart and (therefore) expanding my body to immense proportions, poor Sītā (daughter of Janaka) of excellent complexion spoke to me in faltering accents her throat being choked with sobs and her face bathed in tears. (27—33) Getting unnerved at the thought of my springing up (to cross the ocean) and smitten with the vehemence of grief, Sītā then said to me, 'Fortunate you are, O great monkey, in that you will (be able to) see the mighty-armed Śrī Rāma with lotus-like eyes, as also the mighty-armed Lakṣmaṇa, my illustrious brother-in-law.' (34-35) Spoken to as aforesaid, I likewise said to Sītā (a princess of Mithilā), 'Get on my back quickly, O godlike lady, the delight of Janaka, (and continue there) till I show you this (very) day Śrī Rāma (a scion of Raghu), your spouse, accompanied by Sugrīva and Lakṣmaṇa, O highly blessed lady of dark eyes !' (36-37) Thereupon that godlike lady replied to me (as follows) :—'It will not be virtuous on my part, O great monkey, if I get on your back even when I have control over my own self, O bull among monkeys!(38) Even thought I was touched the other day by the ogre (Rāvaṇa) all over my limbs (while being borne away from Janasthāna), O gallant monkey, I could not help it, compelled as I was by (evil) destiny. (39) (Therefore) proceed you, O tiger among monkeys, to where those two princes (Śrī Rāma and Lakṣmaṇa) are.' Having confidently spoken thus, Sītā proceeded to give the following further message:—(40) 'Inquire, O Hanūmān, (on my behalf) after the welfare of both the aforesaid lion-like princes, Śrī Rāma and Lakṣmaṇa, as also of Sugrīva including his ministers and all (the rest). (41) You ought to deliver my message in such a way that the celebrated Śrī Rāma (a scion of Raghu) of mighty arms may deliver me from this ocean of misery. (42) Seeking the presence of Śrī Rāma, O foremost hero among monkeys, speak (to him) for your part of the poignant vehemence of my grief as also of my being threatened by these ogres. And may your journey be happy !' (43) This is the message which that noble and self-restrained lady, Sītā, gave to you with despondency, O protector of men ! Nay, pondering this statement (of mine) in its true perspective, believe Sītā, the foremost of all devoted wives, to be well." (44)

Thus ends Canto Sixty-seven in the Sundarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

अष्टषष्टितमः सर्गः

Canto LXVIII

Hanumān tells Śrī Rāma how Sītā expressed her doubt in the first instance about a monkey being able to leap across a vast sea and how her doubt was resolved by him

अथाहमुत्तरं देव्या पुनरुक्तः ससम्भ्रमम्। तव स्नेहान्नरव्याघ्र सौहार्दादनुमान्य च॥ १ ॥
एवं बहुविधं वाच्यो रामो दाशरथिस्त्वया। यथा मां प्राप्नुयाच्छीघ्रं हत्वा रावणमाहवे॥ २ ॥
यदि वा मन्यसे वीर वसैकाहमरिंदम। कस्मिंश्चित् संवृते देशे विश्रान्तः श्वो गमिष्यसि॥ ३ ॥
मम चाप्यल्पभाग्यायाः सांनिध्यात् तव वानर। अस्य शोकविपाकस्य मुहूर्तं स्याद् विमोक्षणम्॥ ४ ॥
गते हि त्वयि विक्रान्ते पुनरागमनाय वै। प्राणानामपि संदेहो मम स्यान्नात्र संशयः॥ ५ ॥
तवादर्शनजः शोको भूयो मां परितापयेत्। दुःखाद् दुःखपराभूतां दुर्गतां दुःखभागिनीम्॥ ६ ॥

"Having shown her regard for me out of (native) good-heartedness and affection for you, O tiger among men, I, who was in a hurry (to depart) was then spoken to once more (as follows) by the godlike lady about the future course of action:— 'Śrī Rāma, son of Daśaratha, should be appealed to by you in many ways so impressively that making short work of Rāvaṇa in combat, he may promptly win me (back). (2) Or, if you deem fit, O gallant monkey, tarry for a day in some covered place, O tamer of foes ! Having taken rest, you may leave on the morrow. (3) Through your presence, O monkeys, the termination of my grief, which is a fruit of my sinful deeds, may follow for a while, unfortunate that I am. (4) When you, O heroic monkey, have actually left to come back, there will be danger even to my life; there is no doubt about it. (5) The grief born of your disappearance from my view will further torment me, who stand discomfited by one woe after another, wretched and doomed to suffering that I am. (6)

अयं च वीर संदेहस्तिष्ठतीव ममाग्रतः। सुमहांस्त्वत्सहायेषु हर्यृक्षेषु हरीश्वर॥ ७ ॥
कथं नु खलु दुष्पारं तरिष्यन्ति महोदधिम्। तानि हर्यृक्षसैन्यानि तौ वा नरवरात्मजौ॥ ८ ॥
त्रयाणामेव भूतानां सागरस्यास्य लङ्घने। शक्तिः स्याद् वैनतेयस्य वायोर्वा तव चानघ॥ ९ ॥
तदस्मिन् कार्यनिर्योगे वीरैवं दुरतिक्रमे। किं पश्यसि समाधानं ब्रूहि कार्यविदां वर॥ १० ॥

Moreover, O valiant chief of monkeys, this very grave doubt precisely stands before me as to how on earth, in spite of the monkeys and bears having you for their helper, (all) those armies of monkeys and bears or (even) those two princes (Śrī Rāma and Lakṣmaṇa) will actually (be able to) leap across the ocean, which is (so) difficult to cross. (7-8) The capacity to cross this sea lies in (the following) three created beings alone, viz., in Garuḍa (son of Vinatā), the wind-god and you, O sinless one ! (9) Therefore, the accomplishment of this task being so difficult to accomplish, O gallant monkey, what expedient do you perceive ? Speak out, O jewel among those who know how to accomplish an act ! (10)

काममस्य त्वमेवैकः कार्यस्य परिसाधने। पर्याप्तः परवीरघ्न यशस्यस्ते बलोदयः॥ ११ ॥
बलैः समग्रैर्यदि मां हत्वा रावणमाहवे। विजयी स्वपुरीं रामो नयेत् तत् स्याद् यशस्करम्॥ १२ ॥
यथाहं तस्य वीरस्य वनादुपधिना हृता। रक्षसा तद्भयादेव तथा नार्हति राघवः॥ १३ ॥
बलैस्तु संकुलां कृत्वा लङ्कां परबलार्दनः। मां नयेद् यदि काकुत्स्थस्तत् तस्य सदृशं भवेत्॥ १४ ॥
तद् यथा तस्य विक्रान्तमनुरूपं महात्मनः। भवत्याहवशूरस्य तथा त्वमुपपादय॥ १५ ॥

'Although you are unquestionably equal to the accomplishment of this task single-handed, O destroyer of hostile warriors, such display of strength (on your part) will conduce to your renown. (11) If, making short work of Rāvaṇa in combat in co-operation with all his forces, Śrī Rāma takes me in triumph to his own city (Ayodhyā), that would redound to his glory. (12) Śrī Rāma (a scion of Raghu) ought not to take me back in the same (surreptitious) way as I was borne away from the forest (of Janasthāna) by recourse to an artifice by the ogre (Rāvaṇa) precisely for fear of Śrī Rāma in his absence. (13) If, having overrun Laṅkā with his forces, Śrī Rāma (a scion of Kakutstha), the destroyer of hostile warriors, for his part takes me (back to Ayodhyā) that would be worthy of him. (14) Therefore, manipulate things in such a way that valour worthy of that exalted soul, valiant in combat, may come into play.' (15)

तदर्थोपहितं वाक्यं प्रश्रितं हेतुसंहितुम्। निशम्याहं ततः शेषं वाक्यमुत्तरमब्रवम्॥ १६ ॥
देवि हर्यृक्षसैन्यानामीश्वरः प्लवतां वरः। सुग्रीवः सत्त्वसम्पन्नस्त्वदर्थे कृतनिश्चयः॥ १७ ॥
तस्य विक्रमसम्पन्नाः सत्त्ववन्तो महाबलाः। मनःसंकल्पसदृशा निदेशे हरयः स्थिताः॥ १८ ॥
येषां नोपरि नाधस्तान्न तिर्यक् सज्जते गतिः। न च कर्मसु सीदन्ति महत्स्वमिततेजसः॥ १९ ॥
असकृत् तैर्महाभागैर्वानरैर्बलसंयुतैः। प्रदक्षिणीकृता भूमिर्वायुमार्गानुसारिभिः॥ २० ॥
मद्विशिष्टाश्च तुल्याश्च सन्ति तत्र वनौकसः। मत्तः प्रत्यवरः कश्चिन्नास्ति सुग्रीवसंनिधौ॥ २१ ॥
अहं तावदिह प्राप्तः किं पुनस्ते महाबलाः। नहि प्रकृष्टाः प्रेष्यन्ते प्रेष्यन्ते हीतरे जनाः॥ २२ ॥

"Hearing the aforesaid appeal (of Sītā), which was full of meaning, polite and reasonable, I then made the following concluding reply:—(16) 'Sugrīva, the foremost of monkeys and the lord of hordes of monkeys and bears, who is richly endowed with strength, has resolved to rescue you, O godlike lady ! (17) At his beck and call stand monkeys rich in prowess, full of courage and endowed with extraordinary might, swift as thought and possessed of immense energy, whose movement is not hampered upward or downward, right or left, and who do not lose heart even when faced with great tasks. (18-19) The earth has been gone round clockwise more than once by those highly blessed and mighty monkeys following the path of the wind. (20) There are monkeys equal and even superior to me (in strength) in Kiṣkindhā. There is no monkey inferior to me near about Sugrīva. (21) When I have arrived here (leaping across the sea), how much more would those monkeys endowed with extraordinary might. Under no circumstances are the seniors sent out on errands; the juniors alone are so sent. (22)

तदलं परितापेन देवि मन्युरपैतु ते। एकोत्पातेन ते लङ्कामेष्यन्ति हरियूथपाः॥ २३॥
मम पृष्ठगतौ तौ च चन्द्रसूर्याविवोदितौ। त्वत्सकाशं महाभागे नृसिंहावागमिष्यतः॥ २४॥
अरिघ्नं सिंहसंकाशं क्षिप्रं द्रक्ष्यसि राघवम्। लक्ष्मणं च धनुष्मन्तं लङ्काद्वारमुपागतम्॥ २५॥
नखदंष्ट्रायुधान् वीरान् सिंहशार्दूलविक्रमान्। वानरान् वारणेन्द्राभान् क्षिप्रं द्रक्ष्यसि संगतान्॥ २६॥
शैलाम्बुदनिकाशानां लङ्कामलयसानुषु। नर्दतां कपिमुख्यानां नचिराच्छ्रोष्यसे स्वनम्॥ २७॥
निवृत्तवनवासं च त्वया सार्धमरिंदमम्। अभिषिक्तमयोध्यायां क्षिप्रं द्रक्ष्यसि राघवम्॥ २८॥
ततो मया वाग्भिरदीनभाषिणी शिवाभिरिष्टाभिरभिप्रसादिता।
उवाह शान्तिं मम मैथिलात्मजा तवातिशोकेन तथातिपीडिता॥ २९॥
इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डेऽष्टषष्टितमः सर्गः॥ ६८॥

"Therefore, have done with agony, O godlike lady ! Let your despondency depart (for good). In one bound will the aforesaid leaders of monkey hordes reach Laṅkā. (23) And perched upon my back will those two lions among men reach your presence, O highly blessed lady, like the moon and the sun risen in the sky. (24) You will soon see Śrī Rāma (a scion of Raghu), the destroyer of his foes, who, resembles a lion, as well as Lakṣmaṇa, armed with an excellent bow, arrived at the (very) gate of Laṅkā. (25) You will (also) see gathered (here) soon the gallant monkeys having nails and teeth for their weapons and endowed with the prowess of lions and tigers, nay, looking like lordly elephants. (26) You will before long hear the clamour of the foremost of monkeys resembling mountains and clouds and roaring on the peaks of the (Trikūṭa) mountain in Laṅkā. (27) You will also soon see Śrī Rāma (a scion of Raghu), the tamer of his foes, crowned at Ayodhyā with you, his (term of) exile in the forest having been completed." (28) Cheered by me with gladdening and agreeable words, Sītā (a princess of Mithilā), who, though sore afflicted with the thought of your excessive grief (on her account), never speaks pitiful words, derived solace in my presence." (29)

Thus ends Canto Sixty-eight in the Sundarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

END OF SUNDARAKĀṆḌA

श्रीसीतारामचन्द्राभ्यां नमः

श्रीमद्वाल्मीकीयरामायणम्

युद्धकाण्डम्

प्रथमः सर्गः

Śrīmad Vālmīki-Rāmāyaṇa

Book Six

(Yuddhakāṇḍa)

Canto I

Hearing the report of Hanumān, and highly rejoiced at his having done
something worthy of a noble servant, which could not be
accomplished by anyone else, Śrī Rāma applauds
him and clasps him to his bosom

श्रुत्वा हनूमतो वाक्यं यथावदभिभाषितम्। रामः प्रीतिसमायुक्तो वाक्यमुत्तरमब्रवीत्॥ १॥
कृतं हनूमता कार्यं सुमहद् भुवि दुर्लभम्। मनसापि यदन्येन न शक्यं धरणीतले॥ २॥
नहि तं परिपश्यामि यस्तरेत महोदधिम्। अन्यत्र गरुडाद् वायोरन्यत्र च हनूमतः॥ ३॥
देवदानवयक्षाणां गन्धर्वोरगरक्षसाम्। अप्रधृष्यां पुरीं लङ्कां रावणेन सुरक्षिताम्॥ ४॥
प्रविष्टः सत्त्वमाश्रित्य जीवन् को नाम निष्क्रमेत्। को विशेत् सुदुराधर्षां राक्षसैश्च सुरक्षिताम्॥ ५॥
यो वीर्यबलसम्पन्नो न समः स्याद्धनूमतः।
भृत्यकार्यं हनुमता सुग्रीवस्य कृतं महत्। एवं विधाय स्वबलं सदृशं विक्रमस्य च॥ ६॥

Filled with delight to hear the story of Hanūmān, faithfully narrated, Śrī Rāma made the following appropriate reply:— (1) "A very great work, rare on earth, has been done by Hanūmān, which could not be accomplished even in thought by another on the earth's surface. (2) Indeed I know of none other than Garuḍa (the king of birds and the carrier of Lord Viṣṇu) and the wind-god and of none other than Hanūmān, who could cross the expansive sea. (3) Having (once) penetrated by dint of his courage deeply into Laṅkā, which cannot be taken violently by storm (even) by gods, demons and Yakṣas nor by Gandharvas, Nāgas and ogres and is well-protected by Rāvaṇa, who could actually escape alive ? Who can (in fact) even enter the city, which is exceedingly difficult to assail and is strongly guarded by ogres, unless he is richly endowed with virility and strength like Hanūmān? Nay, a momentous service has been rendered by Hanumān to Sugrīva by manifesting his strength in proportion to his valour in this way. (4—6)

यो हि भृत्यो नियुक्तः सन् भर्त्रा कर्मणि दुष्करे। कुर्यात् तदनुरागेण तमाहुः पुरुषोत्तमम्॥ ७॥
यो नियुक्तः परं कार्यं न कुर्यान्नृपतेः प्रियम्। भृत्यो युक्तः समर्थश्च तमाहुर्मध्यमं नरम्॥ ८॥
नियुक्तो नृपतेः कार्यं न कुर्याद् यः समाहितः। भृत्यो युक्तः समर्थश्च तमाहुः पुरुषाधमम्॥ ९॥
तन्नियोगे नियुक्तेन कृतं कृत्यं हनूमता। न चात्मा लघुतां नीतः सुग्रीवश्चापि तोषितः॥ १०॥
अहं च रघुवंशश्च लक्ष्मणश्च महाबलः। वैदेह्या दर्शनेनाद्य धर्मतः परिरक्षिताः॥ ११॥
इदं तु मम दीनस्य मनो भूयः प्रकर्षति। यदिहास्य प्रियाख्यातुर्न कुर्मि सदृशं प्रियम्॥ १२॥
एष सर्वस्वभूतस्तु परिष्वङ्गो हनूमतः। मया कालमिमं प्राप्य दत्तस्तस्य महात्मनः॥ १३॥

They speak of that servant as the foremost among men, who, when entrusted by his master with a duty difficult to perform, does even more (of course) in consonance with that work. (7) The wise speak of that servant as a mediocre man, who, though qualified and capable, does not, when confided with some work, accomplish any other work liked by the king. (8) People dub that servant as the lowest of men, who, though qualified and capable, does not, when entrusted with a duty, carry out the behest of a king with a composed mind. (9) Extra work was (also) done by Hanūmān when entrusted with the duty of search for Sītā; yet no dishonour was brought to his own self and Sugrīva too was gratified (by him by his act of valour). (10) Through the discovery of Sītā (a princess of the Videha territory), the entire race of Raghu, as well as myself and Lakṣmaṇa too, who is endowed with extraordinary might, has been saved from destruction today in consonance with righteousness. (11) It undoubtedly wrings my soul further, wretched that I am, to think that I cannot do a kindly act worthy of Hanumān, who has communicated to me this delightful news. (12) This embrace, which is all that I can call my own at this moment, is unreservedly offered to this high-souled Hanūmān." (13)

इत्युक्त्वा प्रीतिहृष्टाङ्गो रामस्तं परिषस्वजे। हनूमन्तं कृतात्मानं कृतकार्यमुपागतम्॥ १४॥
ध्यात्वा पुनरुवाचेदं वचनं रघुसत्तमः। हरीणामीश्वरस्यापि सुग्रीवस्योपशृण्वतः॥ १५॥
सर्वथा सुकृतं तावत् सीतायाः परिमार्गणम्। सागरं तु समासाद्य पुनर्नष्टं मनो मम॥ १६॥
कथं नाम समुद्रस्य दुष्पारस्य महाम्भसः। हरयो दक्षिणं पारं गमिष्यन्ति समागताः॥ १७॥
यद्यप्येष तु वृत्तान्तो वैदेह्या गदितो मम। समुद्रपारगमने हरीणां किमिवोत्तरम्॥ १८॥
इत्युक्त्वा शोकसम्भ्रान्तो रामः शत्रुनिबर्हणः। हनूमन्तं महाबाहुस्ततो ध्यानमुपागमत्॥ १९॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे प्रथमः सर्गः॥ १॥

Saying so, Śrī Rāma, whose limbs were thrilled with delight, embraced the celebrated Hanūmān, who had disciplined his mind and who had (just) returned having carried out his behest. (14) Exercising his mind (awhile), Śrī Rāma (the foremost among the Raghus) once more spoke as follows, Sugrīva, the ruler of monkeys, too, listening:— (15) "The search for Sītā has of course been conducted thoroughly well. On duly reaching the ocean, however, my mind gets dejected once more. (16) How on earth will the monkeys, gather together (for the purpose of recovering Sītā from the enemy's hands), reach the southern shore of the sea, which is (so) difficult to cross and comprises a vast sheet of water? (17) Although this fact (of the impassability of the sea) has been mentioned even by Sītā (a princess of the Videha territory), what step should be taken for the passage of the monkeys across the sea?" (18) Having spoken as aforesaid to Hanūmān, the mighty-armed Śrī Rāma, the exterminator of his foes, who felt perplexed through grief, then became thoughtful. (19)

Thus ends Canto One in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

* * *

द्वितीयः सर्गः

Canto II

Sugrīva heartens Śrī Rāma, who is tormented with grief, by asking him to take courage

तं तु शोकपरिद्यूनं रामं दशरथात्मजम्। उवाच वचनं श्रीमान् सुग्रीवः शोकनाशनम्॥ १॥

किं त्वया तप्यते वीर यथान्यः प्राकृतस्तथा। मैवं भूस्त्यज संतापं कृतघ्न इव सौहृदम्॥ २ ॥
संतापस्य च ते स्थानं नहि पश्यामि राघव। प्रवृत्तावुपलब्धायां ज्ञाते च निलये रिपोः॥ ३ ॥
मतिमाञ्शास्त्रवित् प्राज्ञः पण्डितश्चासि राघव। त्यजेमां प्राकृतां बुद्धिं कृतात्मेवार्थदूषिणीम्॥ ४ ॥
समुद्रं लङ्घयित्वा तु महानक्रसमाकुलम्। लङ्कामारोहयिष्यामो हनिष्यामश्च ते रिपुम्॥ ५ ॥
निरुत्साहस्य दीनस्य शोकपर्याकुलात्मनः। सर्वार्था व्यवसीदन्ति व्यसनं चाधिगच्छति॥ ६ ॥
इमे शूराः समर्थाश्च सर्वतो हरियूथपाः।
त्वत्प्रियार्थं कृतोत्साहाः प्रवेष्टुमपि पावकम्। एषां हर्षेण जानामि तर्कश्चापि दृढो मम॥ ७ ॥
विक्रमेण समानेष्ये सीतां हत्वा यथा रिपुम्। रावणं पापकर्माणं तथा त्वं कर्तुमर्हसि॥ ८ ॥
सेतुरत्र यथा बद्ध्येद् यथा पश्येम तां पुरीम्। तस्य राक्षसराजस्य तथा त्वं कुरु राघव॥ ९ ॥
दृष्ट्वा तां हि पुरीं लङ्कां त्रिकूटशिखरे स्थिताम्। हतं च रावणं युद्धे दर्शनादवधारय॥ १० ॥
अबद्ध्वा सागरे सेतुं घोरे च वरुणालये। लङ्कां न मर्दितुं शक्या सेन्द्रैरपि सुरासुरैः॥ ११ ॥
सेतुबन्धः समुद्रे च यावल्लङ्कासमीपतः।
सर्वं तीर्णं च मे सैन्यं जितमित्युपधारय। इमे हि समरे वीरा हरयः कामरूपिणः॥ १२ ॥

To the said Śrī Rāma, sprung from the loins of Daśaratha, who was sore stricken with grief, the glorious Sugrīva for his part made the following reply, which was calculated to drive away his grief:— (1) "Why do you give way to sorrow, O hero, (even) as another common man would? Do not be sorrowful like this; shake of agony (even) as an ungrateful fellow would cast (all) goodwill to the winds. (2) Moreover, I do not actually find any occasion for your agony, O scion of Raghu, intelligence about Sītā having been received and the enemy's abode discovered. (3) You are endowed with prudence, well-versed in the sacred lore, exceedingly wise and learned, O scion of Raghu! (As such) like one who has disciplined one's mind, give up this commonplace mentality, which is calculated to mar your (very) purpose.(4) Crossing the sea, infested with mighty crocodiles, we shall climb up (the fortress of) Laṅkā and make short work of your enemy (Rāvaṇa). (5) All the affairs of a man who is lacking in spirit and miserable, and whose mind is puzzled through grief, come to nought and he meets with disaster. (6) These leaders of monkey troops are gallant and powerful in everyway; they are ready even to enter fire in order to oblige you. I conclude this from their joy (on the proposal of an expedition against Laṅkā being made to them) and my reason (in favour of this conclusion) is also strong. (7) You ought to manipulate things in such a way that I may after disposing of the enemy, Rāvaṇa, of sinful deeds (be able to) recover Sītā. (8) Take steps, O scion of Raghu, to see that a bridge is constructed across the (intervening) sea and we behold that city of the aforesaid king of ogres. (9) Know Rāvaṇa as killed as soon as he is seen in combat and (immediately) on our beholding that city of Laṅkā standing on a peak of the Trikūṭa mountain. (10) Nay, without throwing a bridge over the sea, the formidable abode of Varuṇa (the god of water), Laṅkā cannot be overcome even by gods and demons including Indra. (11) Nay, know that the whole of my army will be borne across the sea and come out victorious the moment a bridge is built up to the neighbourhood of Laṅkā; for the monkeys, who are capable of assuming any form at will, are all heroic in battle (to that extent). (12)

तदलं विक्लवां बुद्धिं राजन् सर्वार्थनाशिनीम्। पुरुषस्य हि लोकेऽस्मिञ्शोकः शौर्यापकर्षणः॥ १३ ॥
यत् तु कार्यं मनुष्येण शौटीर्यमवलम्ब्यताम्। तदलंकरणायैव कर्तुर्भवति सत्वरम्॥ १४ ॥
अस्मिन् काले महाप्राज्ञ सत्त्वमातिष्ठ तेजसा।
शूराणां हि मनुष्याणां त्वद्विधानां महात्मनाम्। विनष्टे वा प्रणष्टे वा शोकः सर्वार्थनाशनः॥ १५ ॥
तत् त्वं बुद्धिमतां श्रेष्ठः सर्वशास्त्रार्थकोविदः। मद्विधैः सचिवैः सार्धमरिं जेतुं समर्हसि॥ १६ ॥
नहि पश्याम्यहं कंचित् त्रिषु लोकेषु राघव। गृहीतधनुषो यस्ते तिष्ठेदभिमुखो रणे॥ १७ ॥
वानरेषु समासक्तं न ते कार्यं विपत्स्यते। अचिराद् द्रक्ष्यसे सीतां तीर्त्वा सागरमक्षयम्॥ १८ ॥

Therefore, have done with a timid mind, which defeats all purposes; for grief in this world takes away the valour of a man, O king! (13) Heroism alone, which is worth resorting to, ought to be taken recourse to by a man. It is capable of bringing success without doubt to an agent quickly. (14) Have recourse to courage, O highly sagacious prince, at this moment, endowed that you (already) are with valour. Grief for something lost or utterly destroyed defeats all the purposes even of heroic and high-souled personages like you. (15) Hence you are perfectly able to conquer your enemy in conjunction with your friends like me,. foremost that you are among those endowed with wisdom and well-versed in the teachings of all sacred books. (16) I do not actually see anyone in (all) the three worlds (the earth, heaven and the intermediate region), who can stand face to face with you on a field of battle when you have seized a bow, O scion of Raghu! (17) Duly entrusted to the monkeys, your business will not suffer. Crossing the sea, which knows no destruction, you shall behold Sītā before long. (18)

तदलं शोकमालम्ब्य क्रोधमालम्ब भूपते। निश्चेष्टाः क्षत्रिया मन्दाः सर्वे चण्डस्य बिभ्यति॥ १९॥
लङ्घनार्थं च घोरस्य समुद्रस्य नदीपतेः। सहास्माभिरिहोपेतः सूक्ष्मबुद्धिर्विचारय॥ २०॥
लङ्घिते तत्र तैः सैन्यैर्जितमित्येव निश्चिनु। सर्वं तीर्णं च मे सैन्यं जितमित्यवधार्यताम्॥ २१॥
इमे हि हरयः शूराः समरे कामरूपिणः। तानरीन् विधमिष्यन्ति शिलापादपवृष्टिभिः॥ २२॥
कथंचित् परिपश्यामि लङ्घितं वरुणालयम्। हतमित्येव तं मन्ये युद्धे शत्रुनिबर्हण॥ २३॥
किमुक्त्वा बहुधा चापि सर्वथा विजयी भवान्। निमित्तानि च पश्यामि मनो मे सम्प्रहृष्यति॥ २४॥
इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे द्वितीयः सर्गः॥ २॥

Therefore, give way no more to grief and have recourse to anger, O Lord of the earth! Spiritless Kṣatriyas (members of the warrior class) are inactive, while all fear the wrathful. (19) Nay, accompanied by us, consider here with us the means of crossing the dread sea, the lord of rivers, sharp-witted that you are. (20) Once the sea has been crossed by my forces, conclude victory to be certain. Nay, arrived beyond the sea, my entire army should be taken as victorious. (21) These monkeys, heroic that they are in combat and capable of assuming any form at will, will surely blow away the aforesaid enemies by their volleys of rocks and trees. (22) If I actually find the sea (the abode of Varuṇa) crossed by any means whatsoever, I count Rāvaṇa as definitely killed in battle, O exterminator of foes! (23) What will be gained by speaking at length (on this topic) ? Nay, you will turn out victorious in everyway. (For) I perceive good omens and my mind is excessively delighted." (24)

Thus ends Canto Two in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

तृतीयः सर्गः

Canto III

Interrogated about Laṅkā by Śrī Rāma on his hearing the appeal of Sugrīva, Hanumān gives a detailed description of Laṅkā as he saw it

सुग्रीवस्य वचः श्रुत्वा हेतुमत् परमार्थवत्। प्रतिजग्राह काकुत्स्थो हनूमन्तमथाब्रवीत्॥ १॥
तपसा सेतुबन्धेन सागरोच्छोषणेन च। सर्वथापि समर्थोऽस्मि सागरस्यास्य लङ्घने॥ २॥
कति दुर्गाणि दुर्गाया लङ्कायास्तद् ब्रवीष्व मे। ज्ञातुमिच्छामि तत् सर्वं दर्शनादिव वानर॥ ३॥
बलस्य परिमाणं च द्वारदुर्गक्रियामपि। गुप्तिकर्म च लङ्काया रक्षसां सदनानि च॥ ४॥

यथासुखं यथावच्च लङ्कायामसि दृष्टवान्। सर्वमाचक्ष्व तत्त्वेन सर्वथा कुशलो ह्यसि॥५॥

Hearing the appeal of Sugrīva, which was full of reason and expounded the real truth, Śrī Rāma (a scion of Kakutstha) accepted it and spoke to Hanūmān (as follows):— (1) "I am capable in everyway of crossing this sea, either (by strength of will acquired) by virtue of my asceticism, or by throwing a bridge across it or even by drying up the sea (by use of mystic missiles). (2) How many fortifications are there in Laṅkā, which is (so) difficult of access? Please point it out to me. I wish to know all that as through sight, O monkey! (3) You have seen according to your convenience the strength of the army as also the process by which the entrances have been rendered difficult of access, nay, the way in which Laṅkā is guarded, as well as the mansions of the ogres. (Please) relate everything in accordance with facts; for you are clever in everyway." (4-5)

श्रुत्वा रामस्य वचनं हनूमान् मारुतात्मजः। वाक्यं वाक्यविदां श्रेष्ठो रामं पुनरथाब्रवीत्॥६॥
श्रूयतां सर्वमाख्यास्ये दुर्गकर्म विधानतः। गुप्ता पुरी यथा लङ्का रक्षिता च यथा बलैः॥७॥
राक्षसाश्च यथा स्निग्धा रावणस्य च तेजसा। परां समृद्धिं लङ्कायाः सागरस्य च भीमताम्॥८॥
विभागं च बलौघस्य निर्देशं वाहनस्य च। एवमुक्त्वा कपिश्रेष्ठः कथयामास तत्त्वतः॥९॥

Hearing the command of Śrī Rāma, Hanūmān, sprung from the loins of the wind-god and the foremost among those adept in the art of expression, forthwith made the following submission to Śrī Rāma once more:— (6) "Hark! I shall relate (to you) everything—how the city of Laṅkā has been defended according to the technique of fortification and how it has been protected by troops and how the ogres are devoted (to their king), and shall (also) describe the extreme prosperity of Laṅkā occasioned by Rāvaṇa's glory, the dreadfulness of the sea, the division of the body of his forces (into regiments) and the strength of the animals carrying his forces other than the infantry." Saying so, Hanumān (the foremost of monkeys), who knew the truth (about Laṅkā), began (as follows):—(7—9)

हृष्टप्रमुदिता लङ्का मत्तद्विपसमाकुला। महती रथसम्पूर्णा रक्षोगणनिषेविता॥१०॥
दृढबद्धकपाटानि महापरिघवन्ति च। चत्वारि विपुलान्यस्या द्वाराणि सुमहान्ति च॥११॥
तत्रेषूपलयन्त्राणि बलवन्ति महान्ति च। आगतं प्रतिसैन्यं तैस्तत्र प्रतिनिवार्यते॥१२॥
द्वारेषु संस्कृता भीमाः कालायसमयाः शिताः। शतशो रचिता वीरैः शतघ्न्यो रक्षसां गणैः॥१३॥
सौवर्णस्तु महांस्तस्याः प्राकारो दुष्प्रधर्षणः। मणिविद्रुमवैदूर्यमुक्ताविरचितान्तरः ॥१४॥
सर्वतश्च महाभीमाः शीततोया महाशुभाः। अगाधा ग्राहवत्यश्च परिखा मीनसेविताः॥१५॥

"The extensive (city of) Laṅkā is gay and in raptures and remains crowded with elephants in rut; (nay) it is packed with chariots and is inhabited by hordes of ogres. (10) There are four extensive and huge gates in it, which have been provided with strong doors closed with massive bars. (11) Powerful and enormous catapults discharging darts and stones have been attached to them; by them a hostile army arrived there is repulsed at the (very) gates. (12) Formidable sharp-edged steel clubs (known by the name of Śataghnīs*, which are four cubits long and bristle with iron spikes and are so-called because they are supposed to kill hundreds at a time), forged by the heroic hordes of ogres, have been kept in readiness in hundreds at the gates. (13) A high protective wall of gold—which is difficult to assail with violence and is inlaid at intervals with gems, corals, cat's-eyes and pearls—encircles it. (14) Most formidable fathomless moats, filled with cold water and fraught with great evil (to the enemy), (nay) infested with alligators and inhabited by fishes, are in existence all round (the city). (15)

---

*शतघ्नी च चतुर्हस्ता लोहकण्टकिनी गदा—इति वैजयन्ती।

द्वारेषु तासां चत्वारः संक्रमाः परमायताः। यन्त्रैरुपेता बहुभिर्महद्भिर्गृहपङ्क्तिभिः॥ १६॥
त्रायन्ते संक्रमास्तत्र परसैन्यागते सति। यन्त्रैस्तैरवकीर्यन्ते परिखासु समन्ततः॥ १७॥
एकस्त्वकम्प्यो बलवान् संक्रमः सुमहादृढः। काञ्चनैर्बहुभिः स्तम्भैर्वेदिकाभिश्च शोभितः॥ १८॥
स्वयं प्रकृतिमापन्नो युयुत्सू राम रावणः। उत्थितश्चाप्रमत्तश्च बलानामनुदर्शने॥ १९॥
लङ्का पुनर्निरालम्बा देवदुर्गा भयावहा। नादेयं पार्वतं वान्यं कृत्रिमं च चतुर्विधम्॥ २०॥
स्थिता पारे समुद्रस्य दूरपारस्य राघव। नौपथश्चापि नास्त्यत्र निरुद्देशश्च सर्वतः॥ २१॥
शैलाग्रे रचिता दुर्गा सा पूर्देवपुरोपमा। वाजिवारणसम्पूर्णा लङ्का परमदुर्जया॥ २२॥
परिखाश्च शतघ्न्यश्च यन्त्राणि विविधानि च। शोभयन्ति पुरीं लङ्कां रावणस्य दुरात्मनः॥ २३॥

In front of the gateways there are four very extensive drawbridges across the moats, which are equipped with numerous engines and strengthened by many rows of stately buildings (built on the protective wall and meant for those entrusted with the duty of guarding the entrances). (16) On the arrival of hostile forces near them the drawbridges are defended by the aforesaid engines and the forces are flung into the moats on every side. (17) The principal (central) drawbridge (before the northern gate), which is unshakable strongly garrisoned and extremely strong, is embellished with numerous gold pillars and pedestals. (18) The bellicose Rāvaṇa, O Rāma, is himself self-possessed, and remains active and alert in reviewing his forces. (19) Laṅkā again, offers no base for invasion, is difficult of access (even) for gods and inspires terror (in the invader). It has a fourfold defence, consisting of (i) a river (which encircles it on all sides), (ii) a mountain (viz., the Trikūṭa mountain, on whose summit it stands), (iii) a belt of forests (surrounding it) and (iv) an artificial fortification (in the form of an enclosing wall and moats). (20) Standing as it does beyond a sea with a distant shore, it offers no passage for vessels either and the sea is undivided too on all sides, O scion of Raghu! (21) Built on a mountain peak, the aforesaid city of Laṅkā is difficult of access and vies with a celestial city, is packed with horses and elephants and is (therefore) most difficult to conquer. (22) Moats and Śataghnīs too as well as engines of various kinds adorn Laṅkā, the city of the evil-minded Rāvaṇa. (23)

अयुतं रक्षसामत्र पूर्वद्वारं समाश्रितम्। शूलहस्ता दुराधर्षाः सर्वे खड्गाग्रयोधिनः॥ २४॥
नियुतं रक्षसामत्र दक्षिणद्वारमाश्रितम्। चतुरङ्गेण सैन्येन योधास्तत्राप्यनुत्तमाः॥ २५॥
प्रयुतं रक्षसामत्र पश्चिमद्वारमाश्रितम्। चर्मखड्गधराः सर्वे तथा सर्वास्त्रकोविदाः॥ २६॥
न्यर्बुदं रक्षसामत्र उत्तरद्वारमाश्रितम्। रथिनश्चाश्ववाहाश्च कुलपुत्राः सुपूजिताः॥ २७॥
शतशोऽथ सहस्राणि मध्यमं स्कन्धमाश्रिताः। यातुधाना दुराधर्षाः साग्रकोटिश्च रक्षसाम्॥ २८॥

A myriad ogres, all carrying darts in their hands, and contending with swords in the van of battle, (nay) difficult to assail, are garrisoned at the eastern gate of this city. (24) A lakh of ogres, with a (complete) army of four limbs (viz., horses, foot soldiers, elephants and chariots), are garrisoned at the southern gate of this city. Warriors unsurpassed by others stand comprised even in that army. (25) A million of ogres, all carrying shields and swords and proficient in the use of all mystic missiles, are garrisoned at the western gate of this city. (26) A hundred millions of ogres, consisting of car-warriors and horse-soldiers, sons of noble families and greatly honoured (for their skill in warfare) are garrisoned at the northern gate. (27) Again, ogres, hundreds of thousands in number, difficult to assail, and totalling one and a quarter of a crore of ogres, are garrisoned at the central military station. (28)

ते मया संक्रमा भग्नाः परिखाश्चावपूरिताः।
दग्धा च नगरी लङ्का प्राकाराश्चावसादिताः। बलैकदेशः क्षपितो राक्षसानां महात्मनाम्॥ २९॥
येन केन तु मार्गेण तराम वरुणालयम्। हतेति नगरी लङ्का वानरैरुपधार्यताम्॥ ३०॥

अङ्गदो द्विविदो मैन्दो जाम्बवान् पनसो नलः।नीलः सेनापतिश्चैव बलशेषेण किं तव॥३१॥
प्लवमाना हि गत्वा तां रावणस्य महापुरीम्।
सपर्वतवनां भित्त्वा सखातां च सतोरणाम्।सप्राकारां सभवनामानयिष्यन्ति राघव॥३२॥
एवमाज्ञापय क्षिप्रं बलानां सर्वसंग्रहम्।मुहूर्तेन तु युक्तेन प्रस्थानमभिरोचय॥३३॥
इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे तृतीयः सर्गः॥ ३ ॥

The aforesaid drawbridges were broken by me and the moats filled up (with the wreckage). Nay, the city of Laṅkā was burnt, the defensive walls pulled down and a part of the army of the gigantic ogres destroyed. (29) let us by any means whatsoever positively cross the sea (the abode of Varuṇa, the god of water). The city of Laṅkā should (then) be taken as destroyed by the monkeys. (30) Aṅgada, Dvivida, Mainda, Jāmbavān, Panasa and Nala and Nīla, the Commander-in-Chief, (alone) will (be able to) storm Laṅkā and recover Sītā. What will be gained by the rest of your forces being taken across the sea? (31) Reaching the great city of Rāvaṇa leaping, and demolishing it with its mountains and woods, moats and archways, protective walls and buildings, they will bring back Sītā, O scion of Raghu! (32) Command the aforesaid generals accordingly without delay (if the latter course finds favour with you) or (if you would take the whole army across the sea) order them all to get accumulated, and be inclined to march at an opportune hour." (33)

Thus ends Canto Three in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

* * *

चतुर्थः सर्गः

Canto IV

Hearing the report of Hanumān, Śrī Rāma fixes a propitious hour for the departure of his forces for Laṅkā, and perceives good omens

श्रुत्वा हनूमतो वाक्यं यथावदनुपूर्वशः।ततोऽब्रवीन्महातेजा रामः सत्यपराक्रमः॥१॥
यन्निवेदयसे लङ्कां पुरीं भीमस्य रक्षसः।क्षिप्रमेनां वधिष्यामि सत्यमेतद् ब्रवीमि ते॥२॥
अस्मिन् मुहूर्ते सुग्रीव प्रयाणमभिरोचय।युक्तो मुहूर्ते विजये प्राप्तो मध्यं दिवाकरः॥३॥
सीतां हृत्वा तु तद् यातु क्वासौ यास्यति जीवितः।
सीता श्रुत्वाभियानं मे आशामेष्यति जीविते।जीवितान्तेऽमृतं स्पृष्ट्वा पीत्वामृतमिवातुरः॥४॥
उत्तराफाल्गुनी ह्यद्य श्वस्तु हस्तेन योक्ष्यते।अभिप्रयाम सुग्रीव सर्वानीकसमावृताः॥५॥
निमित्तानि च पश्यामि यानि प्रादुर्भवन्ति वै।निहत्य रावणं सीतामानयिष्यामि जानकीम्॥६॥
उपरिष्टाद्धि नयनं स्फुरमाणमिदं मम।विजयं समनुप्राप्तं शंसतीव मनोरथम्॥७॥

Having duly heard the account of Hanūmān seriatim, Śrī Rāma of unfailing prowess, who was endowed with extraordinary energy, then spoke as follows:— (1) " I shall destroy without delay Laṅkā, that city of the redoubtable ogre (Rāvaṇa), of which you have (just) spoken: I truly promise this to you. (2) Approve of our march at this (very) hour, O Sugrīva! The sun has reached the meridian and departure at this hour, known by the name of Abhijit (so-called because it brings victory to the departing person), is advisable. (3) Let that ogre for his part return (to his abode) after abducting Sītā; but he cannot escape alive. Hearing (from the mouth of Siddhas and others) of my march (to Laṅkā), Sītā (too) will regain her (lost) hope of survival, even as an ailing man would on touching an immortalizing herb or quaffing the drink of immortality at the close of his life. (4) The constellation Uttarāphālgunī is actually in the ascendant today, while tomorrow the moon will be in conjunction with the constellation Hasta. Let us (therefore) march (this very day), accompanied by all the troops, O Sugrīva! (5) From the omens which actually appear on my person and which I behold I conclude that, killing Rāvaṇa, I shall bring back Sītā, Janaka's daughter. (6) Twitching in the upper lid, this (right) eye of mine actually foretells as it were my coveted victory as arrived near." (7)

ततो वानरराजेन लक्ष्मणेन सुपूजितः । उवाच रामो धर्मात्मा पुनरप्यर्थकोविदः ॥ ८ ॥
अग्रे यातु बलस्यास्य नीलो मार्गमवेक्षितुम् । वृतः शतसहस्रेण वानराणां तरस्विनाम् ॥ ९ ॥
फलमूलवता नील शीतकाननवारिणा । पथा मधुमता चाशु सेनां सेनापते नय ॥ १० ॥
दूषयेयुर्दुरात्मानः पथि मूलफलोदकम् । राक्षसाः पथि रक्षेथास्तेभ्यस्त्वं नित्यमुद्यतः ॥ ११ ॥
निम्नेषु वनदुर्गेषु वनेषु च वनौकसः । अभिप्लुत्याभिपश्येयुः परेषां निहितं बलम् ॥ १२ ॥
यत्तु फल्गु बलं किंचित् तदत्रैवोपपद्यताम् । एतद्धि कृत्यं घोरं नो विक्रमेण प्रयुज्यताम् ॥ १३ ॥

Warmly applauded by Sugrīva (the ruler of monkeys) as well as by Lakṣmaṇa, Śrī Rāma, whose mind was set on piety and who was well-versed in politics, then spoke once more (as follows):—(8) "Let Nīla, accompanied by one lakh of agile monkeys, march at the head of this army to examine the passage. (9) (Addressing the Commander-in-Chief, Nīla, he said :—) O Nīla, my generalissimo, lead the army speedily by a route full of fruits and roots as well as of honey and abounding in woods with a cool shade and fresh water. (10) Evil-minded ogres might vitiate the roots, fruits and water along that route. Remaining ever vigilant on the way, protect you the aforesaid substances from them. (11) Leaping all round the monkeys should find out the enemy's troops lying in ambush in ravines and thickets, nay, in parts of the forest which are difficult of access. (12) Any weak element, which may be found, should, however, be left at this very place (Kiṣkindhā); for this task of ours is formidable. Those troops (alone) which are endowed with prowess should be utilized (in this expedition). (13)

सागरौघनिभं भीममग्रानीकं महाबलाः । कपिसिंहाः प्रकर्षन्तु शतशोऽथ सहस्रशः ॥ १४ ॥
गजश्च गिरिसंकाशो गवयश्च महाबलः । गवाक्षश्चाग्रतो यातु गवां दृप्त इवर्षभः ॥ १५ ॥
यातु वानरवाहिन्या वानरः प्लवतां पतिः । पालयन् दक्षिणं पार्श्वमृषभो वानरर्षभः ॥ १६ ॥
गन्धहस्तीव दुर्धर्षस्तरस्वी गन्धमादनः । यातु वानरवाहिन्याः सव्यं पार्श्वमधिष्ठितः ॥ १७ ॥
यास्यामि बलमध्येऽहं बलौघमभिहर्षयन् । अधिरुह्य हनूमन्तमैरावतमिवेश्वरः ॥ १८ ॥
अङ्गदेनैष संयातु लक्ष्मणश्चान्तकोपमः । सार्वभौमेन भूतेशो द्रविणाधिपतिर्यथा ॥ १९ ॥
जाम्बवांश्च सुषेणश्च वेगदर्शी च वानरः । ऋक्षराजो महाबाहुः कुक्षिं रक्षन्तु ते त्रयः ॥ २० ॥

"Let the lions among monkeys, who are endowed with extraordinary might, in their hundreds and thousands, lead the redoubtable vanguard, resembling the tide of a sea. (14) Let the monkeys Gaja, who closely resembles a mountain, and Gavaya, who is endowed with extraordinary might, as well as Gavākṣa march in the van (even) like a proud bull at the head of cows. (15) Let the monkey Ṛṣabha, a leader of monkeys, (nay) who is a (veritable) bull among monkeys, proceed defending the right flank of the army of monkeys. (16) Let the impetuous Gandhamādana, who is difficult to assail like an elephant in rut, move along leading the left flank of the army of monkeys. (17) Mounting (the shoulders of) Hanūmān (even) as Indra (the ruler of all the three worlds) would ride Airāvata (the king of elephants), and cheering the army, rushing like a flood, I shall march in the centre of the army. (18) Nay, let this Lakṣmaṇa, who vies with Death (himself), march on the back of Aṅgada even as Kubera (the lord or controller of riches), the ruler of spirits, would ride (his own elephant)

Sārvabhauma (one of the elephants guarding the quarters). (19) Nay, let the mighty-armed Jāmbavān, the ruler of bears, and Suṣeṇa as well as the monkey Vegadarśī, the aforesaid three defend the rear." (20)

राघवस्य वचः श्रुत्वा सुग्रीवो वाहिनीपतिः। व्यादिदेश महावीर्यो वानरान् वानरर्षभः॥ २१॥
ते वानरगणाः सर्वे समुत्पत्य महौजसः। गुहाभ्यः शिखरेभ्यश्च आशु पुप्लुविरे तदा॥ २२॥
ततो वानरराजेन लक्ष्मणेन च पूजितः। जगाम रामो धर्मात्मा ससैन्यो दक्षिणां दिशम्॥ २३॥
शतैः शतसहस्रैश्च कोटिभिश्चायुतैरपि। वारणाभैश्च हरिभिर्ययौ परिवृतस्तदा॥ २४॥
तं यान्तमनुयान्ती सा महती हरिवाहिनी। हृष्टाः प्रमुदिताः सर्वे सुग्रीवेणापि पालिताः॥ २५॥
आप्लवन्तः प्लवन्तश्च गर्जन्तश्च प्लवंगमाः। क्ष्वेलन्तो निनदन्तश्च जग्मुर्वै दक्षिणां दिशम्॥ २६॥
भक्षयन्तः सुगन्धीनि मधूनि च फलानि च। उद्वहन्तो महावृक्षान् मञ्जरीपुञ्जधारिणः॥ २७॥
अन्योन्यं सहसा दृप्ता निर्वहन्ति क्षिपन्ति च। पतन्तश्चोत्पतन्त्यन्ये पातयन्त्यपरे परान्॥ २८॥
रावणो नो निहन्तव्यः सर्वे च रजनीचराः। इति गर्जन्ति हरयो राघवस्य समीपतः॥ २९॥

Hearing the command of Śrī Rāma (a scion of Raghu), Sugrīva, the foremost of monkeys and the ruler of the army, who was endowed with extraordinary prowess, gave detailed orders to the monkeys (accordingly). (21) Emerging from the caves as well as from mountain-tops, all the aforesaid monkey hordes, who were endowed with extraordinary might, speedily leapt forward on that occasion. (22) Placed at the head by Sugrīva (the ruler of monkeys) as well as by Lakṣmaṇa, Śrī Rāma, whose mind was set on piety, thereupon sallied forth with his army in a southerly direction. (23) Surrounded by monkeys numbering hundreds and tens of thousands, nay, lakhs and crores and looking like elephants, he then moved along. (24) That huge army of monkeys followed Śrī Rāma, who was marching along (with them). Protected (as they were) by Sugrīva, all felt rejoiced and enraptured. (25) The monkeys proceeded precisely in a southerly direction, some leaping on all sides (in order to guard the army against any possible danger) and others springing (with a view to clearing the passage), thundering, nay, roaring (like lions) and bellowing (like bulls), feasting on the fragrant honey and fruits and carrying huge trees bearing bunches of blossom. (26-27) The proud monkeys would all of a sudden lift up and throw one another. Nay, moving along, some would spring up into the air, while others dashed down their companions (springing like them). (28) "Rāvaṇa as well as all the rangers of the night must be killed by us." Thus roared the monkeys in the presence of Śrī Rāma. (29)

पुरस्तादृषभो नीलो वीरः कुमुद एव च। पन्थानं शोधयन्ति स्म वानरैर्बहुभिः सह॥ ३०॥
मध्ये तु राजा सुग्रीवो रामो लक्ष्मण एव च। बलिभिर्बहुभिर्भीमैर्वृतः शत्रुनिबर्हणः॥ ३१॥
हरिः शतबलिर्वीरः कोटिभिर्दशभिर्वृतः। सर्वामेको ह्यवष्टभ्य ररक्ष हरिवाहिनीम्॥ ३२॥
कोटीशतपरीवारः केसरी पनसो गजः। अर्कश्च बहुभिः पार्श्वमेकं तस्याभिरक्षति॥ ३३॥
सुषेणो जाम्बवांश्चैव ऋक्षैर्बहुभिरावृतौ। सुग्रीवं पुरतः कृत्वा जघनं संररक्षतुः॥ ३४॥
तेषां सेनापतिर्वीरो नीलो वानरपुंगवः। सम्पतन् प्लवतां श्रेष्ठस्तद् बलं पर्यवारयत्॥ ३५॥
दरीमुखः प्रजङ्घश्च जम्भोऽथ रभसः कपिः। सर्वतश्च ययुर्वीरास्त्वरयन्तः प्लवंगमान्॥ ३६॥

Going ahead alongwith many (other) monkeys, Ṛṣabha, Nīla and the heroic Kumuda too cleared the way. (30) Surrounded by many mighty and redoubtable monkeys for his part, Sugrīva, the exterminator of foes, marched in the centre, as well as Śrī Rāma and Lakṣmaṇa. (31) Actually controlling the entire army, the valiant monkey Śatabali, who was accompanied by ten crores of monkeys, protected it single-handed. (32) Followed by a hundred crores of monkeys, Kesarī and Panasa protected a single (the right) flank of that army; while Gaja and Arka, who were followed by numerous monkeys, guarded the other (left) flank. (33) Surrounded by numerous bears and placing Sugrīva at their head, Suṣeṇa as well as Jāmbavān carefully guarded the rear. (34) Marching at the head of Śatabali and others (in order to clear the passage), the heroic Commander-in-Chief, Nīla, the foremost among monkeys, nay, a (veritable) bull among them, held that army in check (lest it should do any mischief to the cities etc., falling on the way). (35) The heroes Darīmukha and Prajaṅgha as well as Jambha and the monkey Rabhasa went about urging the monkeys forward on all sides. (36)

एवं ते हरिशार्दूला गच्छन्ति बलदर्पिताः। अपश्यन्त गिरिश्रेष्ठं सह्यं गिरिशतायुतम्॥ ३७॥
सरांसि च सुफुल्लानि तटाकानि वराणि च। रामस्य शासनं ज्ञात्वा भीमकोपस्य भीतवत्॥ ३८॥
वर्जयन् नागराभ्याशांस्तथा जनपदानपि। सागरौघनिभं भीमं तद् वानरबलं महत्॥ ३९॥
निस्ससर्प महाघोरं भीमघोषमिवार्णवम्। तस्य दाशरथेः पार्श्वे शूरास्ते कपिकुञ्जराः॥ ४०॥
तूर्णमापुप्लुवुः सर्वे सदश्वा इव चोदिताः। कपिभ्यामुह्यमानौ तौ शुशुभाते नरर्षभौ॥ ४१॥
महद्भ्यामिव संस्पृष्टौ ग्रहाभ्यां चन्द्रभास्करौ। ततो वानरराजेन लक्ष्मणेन सुपूजितः॥ ४२॥
जगाम रामो धर्मात्मा ससैन्यो दक्षिणां दिशम्। तमङ्गदगतो रामं लक्ष्मणः शुभया गिरा॥ ४३॥
उवाच परिपूर्णार्थं पूर्णार्थप्रतिभानवान्।

In this way the aforesaid tigers among monkeys, who were (all) proud of their might, pressed forward. (Meanwhile) they caught sight of the Sahya mountain, the foremost of mountains, surrounded by hundreds of (other smaller) mountains, as also lakes with full-blown lotuses and other flowers, as well as excellent ponds. Avoiding the precincts of cities as well as the rural parts like one seized with fear, knowing as it did the command of Śrī Rāma, whose wrath inspired fear, that redoubtable and huge monkey army, which resembled the tide of a sea, surged forward like an exceedingly dreadful ocean roaring terribly. Like swift steeds urged on with a spur, all those heroic elephants among monkeys bounded forward with agility to the side of the aforesaid Śrī Rāma (son of Daśaratha). Being borne by the two monkeys (Aṅgada and Hanumān), Lakṣmaṇa and Śrī Rāma (the aforesaid two jewels among men) shone brightly like the moon and the sun conjoined with two major planets (Jupiter and Venus) respectively. Highly honoured by Sugrīva (the king of monkeys) as well as by Lakṣmaṇa, and accompanied by the army, Śrī Rāma, whose mind was set on piety, thereupon proceeded towards the southern quarter. To the said Śrī Rāma, whose purpose (ever) stood fully accomplished, Lakṣmaṇa, who was mounted on (the shoulders of) Aṅgada and who had intuitive knowledge of the fruition of an undertaking, submitted (as follows) in happy accents:—

हृतामवाप्य वैदेहीं क्षिप्रं हत्वा च रावणम्॥ ४४॥
समृद्धार्थः समृद्धार्थामयोध्यां प्रतियास्यसि। महान्ति च निमित्तानि दिवि भूमौ च राघव॥ ४५॥
शुभानि तव पश्यामि सर्वाण्येवार्थसिद्धये। अनुवाति शिवो वायुः सेनां मृदुहितः सुखः॥ ४६॥
पूर्णवल्गुस्वराश्चेमे प्रवदन्ति मृगद्विजाः। प्रसन्नाश्च दिशः सर्वा विमलश्च दिवाकरः॥ ४७॥
उशना च प्रसन्नार्चिरनु त्वां भार्गवो गतः।
ब्रह्मराशिर्विशुद्धश्च शुद्धाश्च परमर्षयः। अर्चिष्मन्तः प्रकाशन्ते ध्रुवं सर्वे प्रदक्षिणम्॥ ४८॥
त्रिशङ्कुर्विमलो भाति राजर्षिः सपुरोहितः। पितामहः पुरोऽस्माकमिक्ष्वाकूणां महात्मनाम्॥ ४९॥
विमले च प्रकाशेते विशाखे निरुपद्रवे। नक्षत्रं परमस्माकमिक्ष्वाकूणां महात्मनाम्॥ ५०॥
नैर्ऋतं नैर्ऋतानां च नक्षत्रमतिपीड्यते। मूलो मूलवता स्पृष्टो धूप्यते धूमकेतुना॥ ५१॥
सर्वं चैतद् विनाशाय राक्षसानामुपस्थितम्। काले कालगृहीतानां नक्षत्रं ग्रहपीडितम्॥ ५२॥
प्रसन्नाः सुरसाश्चापो वनानि फलवन्ति च। प्रवान्ति नाधिका गन्धा यथर्तुकुसुमा द्रुमाः॥ ५३॥
व्यूढानि कपिसैन्यानि प्रकाशन्तेऽधिकं प्रभो।
देवानामिव सैन्यानि संग्रामे तारकामये। एवमार्य समीक्ष्यैतत् प्रीतो भवितुमर्हसि॥ ५४॥

"Killing Rāvaṇa in no time and recovering the abducted princess of the Videha territory, you will return (fully) accomplished of purpose to Ayodhyā, which will also have its purpose accomplished (by your safe and happy return). I perceive good omens of great moment which all prognosticate the accomplishment of your purpose, O scion of Raghu! A benign, gentle, favourable (cool) and agreeable (fragrant) breeze is blowing in the same direction as the army is proceeding. (37—46) Nay, these beasts and birds are emitting unbroken and agreeable sounds. Moreover the quarters are all serene and the sun is shining clearly. (47) With its bright light, the planet Venus too, sprung from the Sage Bhṛgu (a mind-born son of Brahmā, the creator) has risen at your back (in the north). The very bright pole-star (which is distinguishable by the contiguity of the stars presided over by the seven Brāhmaṇa Ṛṣis or the Great Bear) as well as the stars presided over by the seven foremost Ṛṣis (and bearing the name of the Great Bear) are all shining clearly and brightly (in the northern sky) while coursing clockwise round the pole-star. (48) (A star presided over by) the royal sage Triśaṅku, a forbear of the high-souled Ikṣwākus, is (also) shining brightly before us (in the southern sky), accompanied by (another star presided over by) his family priest (Sage Vasiṣṭha). (49) The two bright stars, the Viśākhās, the foremost constellation in the eyes of the Ikṣwākus (being their tutelary constellation), are also gleaming (over there) free from the evil influence of malevolent planets (Mars etc.,) (50) The constellation Mūla, presided over by the ogre Nirṛti (the deity presiding over the south-west) and (as such) ruling (the destinies of) the ogres, is badly aspected in that it is touched by a comet risen with a tail of light and tormented by it. (51) And all this has come about for the extermination of ogres; (for) the star ruling (the destiny of) those caught in the grip of Death is oppressed by a (malevolent) planet at the hour of death. (52) The water (of lakes etc.,) is pellucid and sweet and the woodlands are laden with fruit; fragrant breezes do not blow violently, while trees bear blossom according to season. (53) Disposed like the forces of gods arrayed in the battle which brought destruction to the demon Tāraka (at the hands of Kārtikeya, son of Lord Śiva, the Commander-in-Chief of the celestial army), the forces of the monkeys shine brightly, O lord! Observing this fully, you ought to be pleased, O noble prince!" (54)

इति भ्रातरमाश्वास्य हृष्टः सौमित्रिरब्रवीत्। अथावृत्य महीं कृत्स्नां जगाम हरिवाहिनी॥ ५५॥
ऋक्षवानरशार्दूलैर्नखदंष्ट्रायुधैरपि। कराग्रैश्चरणाग्रैश्च वानरैरुद्धतं रजः॥ ५६॥
भीममन्तर्दधे लोकं निवार्य सवितुः प्रभाम्। सपर्वतवनाकाशं दक्षिणां हरिवाहिनी॥ ५७॥
छादयन्ती ययौ भीमा द्यामिवाम्बुदसंततिः। उत्तरन्त्याश्च सेनायाः सततं बहुयोजनम्॥ ५८॥
नदीस्रोतांसि सर्वाणि सस्यन्दुर्विपरीतवत्। सरांसि विमलाम्भांसि द्रुमाकीर्णांश्च पर्वतान्॥ ५९॥
समान् भूमिप्रदेशांश्च वनानि फलवन्ति च। मध्येन च समन्ताच्च तिर्यक् चाधश्च साविशत्॥ ६०॥
समावृत्य महीं कृत्स्नां जगाम महती चमूः। ते हृष्टवदनाः सर्वे जग्मुर्मारुतरंहसः॥ ६१॥
हरयो राघवस्यार्थे समारोपितविक्रमाः। हर्षं वीर्यं बलोद्रेकान् दर्शयन्तः परस्परम्॥ ६२॥
यौवनोत्सेकजाद् दर्पाद् विविधांश्चक्रुरध्वनि।

Thus spoke Lakṣmaṇa (son of Sumitrā), feeling cheerful on having reassured his (eldest half-) brother (Śrī Rāma). Meanwhile the army of the monkeys moved along, covering the entire globe (as it were). (55) Intercepting the sunlight, the terrible dust raised by the monkeys— who consisted of some tiger-like bears and monkeys having nails and teeth for their weapons—with the fore parts of their hands and feet enveloped the earth. Like a continuous line of clouds enveloping the heavens, the formidable army of monkeys proceeded along encompassing the southern quarter alongwith the mountains, the woods and the sky. While the army crossed the rivers (on the way) all their currents flowed in the opposite direction for many leagues continuously. The aforesaid army entered lakes with pellucid waters through the centre, mountains clothed with trees obliquely, level plains through every side and woodlands laden with fruit from underneath. The huge army (thus) advanced, covering the entire globe all over (as it were). Their prowess in the cause of Śrī Rāma having redoubled, all the aforesaid monkeys wore a cheerful countenance and moved with the swiftness of the wind. Exhibiting joy, prowess and superior strength in relation to one another through haughtiness born of high spirits natural to youth, they made various gestures on the way (as follows).

तत्र केचिद् द्रुतं जग्मुरुत्पेतुश्च तथापरे॥ ६३॥
केचित् किलकिलां चक्रुर्वानरा वनगोचराः। प्रास्फोटयंश्च पुच्छानि संनिजघ्नुः पदान्यपि॥ ६४॥
भुजान् विक्षिप्य शैलांश्च द्रुमानन्ये बभञ्जिरे। आरोहन्तश्च शृङ्गाणि गिरीणां गिरिगोचराः॥ ६५॥
महानादान् प्रमुञ्चन्ति क्ष्वेडामन्ये प्रचक्रिरे। ऊरुवेगैश्च ममृदुर्लताजालान्यनेकशः॥ ६६॥
जृम्भमाणाश्च विक्रान्ता विचिक्रीडुः शिलाद्रुमैः। ततः शतसहस्रैश्च कोटिभिश्च सहस्रशः॥ ६७॥
वानराणां सुघोराणां श्रीमत्परिवृता मही। सा स्म याति दिवारात्रं महती हरिवाहिनी॥ ६८॥
प्रहृष्टमुदिताः सर्वे सुग्रीवेणाभिपालिताः।
वानरास्त्वरिता यान्ति सर्वे युद्धाभिनन्दिनः। प्रमोक्षयिषवः सीतां मुहूर्तं क्वापि नावसन्॥ ६९॥

Some of them walked quickly, while others sprang into the air. Still other monkeys, who ranged in the woods, emitted sounds expressive of joy, lashed their tail and also stamped their feet. (56—64) Stretching their arms, and climbing up the peaks of mountains, other monkeys (lit., rangers of mountains) broke off the rocks and trees. (65) Some thundered at the top of their voice, while others roared like lions. Still others destroyed many networks of creepers with a jerk of their thighs. (66) Even while stretching their limbs at the time of yawning, some powerful monkeys sported with rocks and trees. Presently the earth was splendidly covered by thousands, nay, lakhs and crores of most formidable monkeys. The huge army of monkeys (thus) moved on day and night. (67-68) The monkeys, who all felt highly rejoiced and cheerful, protected as they were on all sides by Sugrīva, and who all welcomed war, eager as they were to get Sītā liberated, walked with quick steps and did not linger anywhere even for an hour. (69)

ततः पादपसम्बाधं नानावनसमायुतम्। सह्यपर्वतमासाद्य वानरास्ते समारुहन्॥ ७०॥
काननानि विचित्राणि नदीप्रस्रवणानि च। पश्यन्नपि ययौ रामः सह्यस्य मलयस्य च॥ ७१॥
चम्पकांस्तिलकांश्चूतानशोकान् सिन्दुवारकान्। तिनिशान् करवीरांश्च भञ्जन्ति स्म प्लवंगमाः॥ ७२॥
अङ्कोलांश्च करञ्जांश्च प्लक्षन्यग्रोधपादपान्। जम्बूकामलकान् नीपान् भञ्जन्ति स्म प्लवंगमाः॥ ७३॥
प्रस्तरेषु च रम्येषु विविधाः काननद्रुमाः। वायुवेगप्रचलिताः पुष्पैरवकिरन्ति तान्॥ ७४॥
मारुतः सुखसंस्पर्शो वाति चन्दनशीतलः। षट्पदैरनुकूजद्भिर्वनेषु मधुगन्धिषु॥ ७५॥
अधिकं शैलराजस्तु धातुभिस्तु विभूषितः। धातुभ्यः प्रसृतो रेणुर्वायुवेगेन घट्टितः॥ ७६॥
सुमहद्वानरानीकं छादयामास सर्वतः। गिरिप्रस्थेषु रम्येषु सर्वतः सम्प्रपुष्पिताः॥ ७७॥
केतक्यः सिन्दुवाराश्च वासन्त्यश्च मनोरमाः। माधव्यो गन्धपूर्णाश्च कुन्दगुल्माश्च पुष्पिताः॥ ७८॥
चिरिबिल्वा मधूकाश्च वञ्जुला बकुलास्तथा। रञ्जकास्तिलकाश्चैव नागवृक्षाश्च पुष्पिताः॥ ७९॥
चूताः पाटलिकाश्चैव कोविदाराश्च पुष्पिताः। मुचुलिन्दार्जुनाश्चैव शिंशपाः कुटजास्तथा॥ ८०॥
हिन्तालास्तिनिशाश्चैव चूर्णका नीपकास्तथा। नीलाशोकाश्च सरला अङ्कोलाः पद्मकास्तथा॥ ८१॥
प्रीयमाणैः प्लवंगैस्तु सर्वे पर्याकुलीकृताः। वाप्यस्तस्मिन् गिरौ रम्याः पल्वलानि तथैव च॥ ८२॥
चक्रवाकानुचरिताः कारण्डवनिषेविताः। प्लवैः क्रौञ्चैश्च संकीर्णा वराहमृगसेविताः॥ ८३॥
ऋक्षैस्तरक्षुभिः सिंहैः शार्दूलैश्च भयावहैः। व्यालैश्च बहुभिर्भीमैः सेव्यमानाः समन्ततः॥ ८४॥
पद्मैः सौगन्धिकैः फुल्लैः कुमुदैश्चोत्पलैस्तथा। वारिजैर्विविधैः पुष्पै रम्यास्तत्र जलाशयाः॥ ८५॥
तस्य सानुषु कूजन्ति नानाद्विजगणास्तथा।

Then, reaching the Sahya mountain (identified with a part of the Western Ghats), thick with trees and rich in varied woodlands, the aforesaid monkeys climbed up to it. (70) Śrī Rāma marched on, seeing diverse forests as well as the streams and cascades on the Sahya and Malaya mountains.(71) The monkeys broke down Campaka, Tilaka, mango, Aśoka, Sinduvāra, Tiniśa and Karavīra trees (standing on the aforesaid mountains). (72) They also broke down Aṅkola, Karañja, Plakṣa and Nyagrodha, Jambū, myrobalan and Nīpa trees. (73) Violently shaken by the fury of the winds (generated by the swift march of the monkeys), the various forest trees standing on lovely rocks covered the monkeys with their blossom. (74) Accompanied by humming bees, a breeze delightful to the touch and cool through the contact of sandalwood trees was blowing through the woods emitting the odour of honey. (75) Richly adorned with minerals, the lord of mountaiṇs for its part shone all the brighter. The dust raised from the minerals and brought together by the wind covered the huge army of monkeys on all sides. Clothed with blossom on all sides on the lovely plateaux, the Ketakī and Sinduvāra trees and Vāsantī creepers ravished the soul. The Mādhavī creepers were charged with odour, while the Kunda (jasmine) shrubs were in blossom. (76—78) Nay, Ciribilva and Madhūka, Vañjula and Bakula, Rañjaka and Tilaka trees and Nāga trees too burst into blossom. (79) Mango as well as Pāṭala and Kovidāra, Muculinda as well as Arjuna, Śiṁśapā and Kuṭaja, Hintāla as well as Tiniśa, Cūrṇa and Nīpa, blue Aśoka, Sarala, Aṅkola and Padmaka trees too were in blossom. (80-81) All the (aforesaid) trees on their part were set in commotion by the (said) monkeys, who felt pleased (at the sight of their blossom). There were lovely wells with stairs as well as ponds on that mountain, which were frequented by Cakrawāka birds (the ruddy geese), iṇhabited by ducks, crowded with water-fowls and cranes and were haunted by boars and deer. (82-83) Nay, they were being visited on all sides by bears, hyenas, lions, tigers inspiring terror and many dreadful and vicious elephants. (84) The reservoirs of water (in the shape of lakes etc.) on that mountain looked charming with expanded blue lotuses, water-lilies, white water-lilies and (other) aquatic flowers of various kinds. (85) Nay, flocks of birds of various kinds sang on the peaks of that mountain.

स्नात्वा पीत्वोदकान्यत्र जले क्रीडन्ति वानराः ॥ ८६ ॥
अन्योन्यं प्लावयन्ति स्म शैलमारुह्य वानराः। फलान्यमृतगन्धीनि मूलानि कुसुमानि च ॥ ८७ ॥
बभञ्जुर्वानरास्तत्र पादपानां मदोत्कटाः। द्रोणमात्रप्रमाणानि लम्बमानानि वानराः ॥ ८८ ॥
ययुः पिबन्तः स्वस्थास्ते मधूनि मधुपिङ्गलाः। पादपानवभञ्जन्तो विकर्षन्तस्तथा लताः ॥ ८९ ॥
विधमन्तों गिरिवरान् प्रययुः प्लवगर्षभाः। वृक्षेभ्योऽन्ये तु कपयो नदन्तो मधु दर्पिताः ॥ ९० ॥
अन्ये वृक्षान् प्रपद्यन्ते प्रपिबन्त्यपि चापरे।
बभूव वसुधा तैस्तु सम्पूर्णा हरिपुङ्गवैः। यथा कमलकेदारैः पक्वैरिव वसुंधरा ॥ ९१ ॥

Having bathed and quaffed water, the monkeys sported and plunged one another in these lakes etc. Climbing the mountain, the monkeys broke down the fruits, fragrant as nectar, as well as the flowers of the trees as also the roots on that mountain. (Nay,) the aforesaid monkeys, who were drunk with pride (of strength) and were tawny like honey, quaffed honey from the hanging honeycombs, weighing about a maund each, and went their way contented and happy. The jewels among monkeys marched on, smashing the trees, pulling the climbers and throwing away the foremost of mountains. Removing honey from the trees, other proud monkeys for their part thundered. Others proceeded to the trees (to snatch away honey), while still others quaffed honey to their heart's content. Entirely covered with those bulls among monkeys, the earth for its part looked like (a piece of) land covered with ripe fields of paddy. (86—91)

महेन्द्रमथ सम्प्राप्य रामो राजीवलोचनः। आरुरोह महाबाहुः शिखरं द्रुमभूषितम् ॥ ९२ ॥
ततः शिखरमारुह्य रामो दशरथात्मजः। कूर्ममीनसमाकीर्णमपश्यत् सलिलाशयम् ॥ ९३ ॥
ते सह्यं समतिक्रम्य मलयं च महागिरिम्। आसेदुरानुपूर्व्येण समुद्रं भीमनिःस्वनम् ॥ ९४ ॥

अवरुह्य जगामाशु वेलावनमनुत्तमम् । रामो रमयतां श्रेष्ठः ससुग्रीवः सलक्ष्मणः ॥ ९५ ॥
अथ धौतोपलतलां तोयौघैः सहसोत्थितैः । वेलामासाद्य विपुलां रामो वचनमब्रवीत् ॥ ९६ ॥

Duly reaching the Mahendra mountain, the mighty-armed Śrī Rāma with lotus-like eyes forthwith ascended its peak adorned with trees. (92) Having climbed up its peak, Śrī Rāma, sprung from the loins of King Daśaratha, beheld from it the sea crowded with turtle and fish. (93) Having duly crossed (in the first place) the Sahya mountain as well as the great Malaya mountain, they reached in due course (after crossing the Mahendra mountain) the sea, which was making a terrible noise. (94) Climbing down (the Mahendra mountain), Śrī Rāma, the foremost of those who ravish the mind, accompanied by Sugrīva (the king of monkeys) and Lakṣmaṇa (his own half-brother), quickly sought the most excellent woodland adjoining the sea. (95) Having arrived at the vast sea-shore, the foot of whose rocks had been washed by volumes of water risen all of a sudden, Śrī Rāma spoke as follows:—(96)

एते वयमनुप्राप्ताः सुग्रीव वरुणालयम् । इहेदानीं विचिन्ता सा या नः पूर्वमुपस्थिता ॥ ९७ ॥
अतः परमतीरोऽयं सागरः सरितां पतिः । न चायमनुपायेन शक्यस्तरितुमर्णवः ॥ ९८ ॥
तदिहैव निवेशोऽस्तु मन्त्रः प्रस्तूयतामिह । यथेदं वानरबलं परं पारमवाप्नुयात् ॥ ९९ ॥
इतीव स महाबाहुः सीताहरणकर्शितः । रामः सागरमासाद्य वासमाज्ञापयत् तदा ॥ १०० ॥
सर्वाः सेना निवेश्यन्तां वेलायां हरिपुङ्गव । सम्प्राप्तो मन्त्रकालो नः सागरस्येह लङ्घने ॥ १०१ ॥
स्वां स्वां सेनां समुत्सृज्य मा च कश्चित् कुतो व्रजेत् । गच्छन्तु वानराः शूरा ज्ञेयं छन्नं भयं च नः ॥ १०२ ॥

"We have hereby reached the sea (the abode of Varuṇa, the god of water), O Sugrīva! The same problem faces me here at the present moment, which stared us in the face before. (97) Beyond this stretches the yonder shoreless sea, the lord of rivers, and this sea cannot be crossed without some device. (98) Therefore let an encampment be made at this very spot and let deliberation be set on foot here, so that this army of monkeys may reach the other shore." (99) In these words did the celebrated Śrī Rāma of mighty arms, who was emaciated through the abduction of Sītā, enjoin the quartering of his army on reaching the sea. (100) "Let all the forces be quartered on the strand, O bull among monkeys," he continued. "The time is ripe for us to discuss the means of crossing the sea at this point. (101) Let no one slip away on any account (whatsoever) leaving his unit of army. Let the gallant monkeys make a move (to guard the army against any possible danger); and it should be known that there may be covert danger for us." (102)

रामस्य वचनं श्रुत्वा सुग्रीवः सहलक्ष्मणः । सेनां निवेशयत् तीरे सागरस्य द्रुमायुते ॥ १०३ ॥
विरराज समीपस्थं सागरस्य च तद् बलम् । मधुपाण्डुजलः श्रीमान् द्वितीय इव सागरः ॥ १०४ ॥
वेलावनमुपागम्य ततस्ते हरिपुङ्गवाः । निविष्टाश्च परं पारं काङ्क्षमाणा महोदधेः ॥ १०५ ॥
तेषां निविशमानानां सैन्यसंनाहनिःस्वनः । अन्तर्धाय महानादमर्णवस्य प्रशुश्रुवे ॥ १०६ ॥
सा वानराणां ध्वजिनी सुग्रीवेणाभिपालिता । त्रिधा निविष्टा महती रामस्यार्थपराभवत् ॥ १०७ ॥
सा महार्णवमासाद्य हृष्टा वानरवाहिनी । वायुवेगसमाधूतं पश्यमाना महार्णवम् ॥ १०८ ॥

Hearing the command of Śrī Rāma, Sugrīva with Lakṣmaṇa caused the army to be quartered on the beach covered with trees. (103) Quartered in the vicinity of the sea, that army shone brightly like a second glorious sea with its water pale-white as honey. (104) Having reached the forest adjoining the beach, the aforesaid bulls among monkeys then encamped there, seeking to reach the other shore of the vast sea. (105) The noise of the movement of the army while they were encamping was distinctly heard drowning the roar of the sea. (106) Protected on all sides by Sugrīva and devoted to the cause of Śrī Rāma, that huge army of monkeys was encamped in three divisions (viz., i. bears, ii. Go-Lāṅgūlas or long-tailed monkeys and iii. monkeys). (107) Having reached the vast sea and beholding the ocean lashed by the force of the winds, the said army of monkeys felt rejoiced. (108)

दूरपारमसम्बाधं रक्षोगणनिषेवितम्। पश्यन्तो वरुणावासं निषेदुर्हरियूथपाः॥ १०९॥
चण्डनक्रग्राहघोरं क्षपादौ दिवसक्षये। हसन्तमिव फेनौघैर्नृत्यन्तमिव चोर्मिभिः॥ ११०॥
चन्द्रोदये समुद्भूतं प्रतिचन्द्रसमाकुलम्। चण्डानिलमहाग्राहैः कीर्णं तिमितिमिंगिलैः॥ १११॥
दीप्तभोगैरिवाकीर्णं भुजङ्गैर्वरुणालयम्। अवगाढं महासत्त्वैर्नानाशैलसमाकुलम्॥ ११२॥
सुदुर्गं दुर्गमार्गं तमगाधमसुरालयम्।
मकरैर्नागभोगैश्च विगाढा वातलोलिताः। उत्पेतुश्च निपेतुश्च प्रहृष्टा जलराशयः॥ ११३॥

The leaders of the monkey troops sat surveying the sea (lit., the abode of Varuṇa, the god of water), with shores far apart, (nay) stretching without any obstruction (for hundreds of miles together) and infested with hordes of ogres— the sea which looked terrible on account of its furious crocodiles and alligators; which was tossed high at the close of the day and the approach of night at moonrise and was full of images of the moon (reflected on its billows), which laughed as it were through volumes of foam (produced by its waves) and danced as it were through its billows; which was crowded with huge alligators swift as a furious gale as well as with Timis* (a species of gigantic fish believed to be a hundred Yojanas or eight hundred miles long) and Timingilas (fish capable of devouring even Timis); which was swarmed with serpents endowed with flaming hoods and (thus) looked like Pātāla (the abode of Varuṇa); which was crowded with enormous aquatic creatures and thickly set with mountains (under water), which had excellent fastnesses (like Laṅkā) on its shore, which could not be easily crossed, and which was fathomless and an abode of demons. Volumes of its water, whipped into motion by the winds and penetrated into by sharks and the bodies of serpents, rose and fell joyfully. (109—113)

अग्निचूर्णमिवाविद्धं भास्वराम्बुमहोरगम्। सुरारिनिलयं घोरं पातालविषयं सदा॥ ११४॥
सागरं चाम्बरप्रख्यमम्बरं सागरोपमम्। सागरं चाम्बरं चेति निर्विशेषमदृश्यत॥ ११५॥
सम्पृक्तं नभसाप्यम्भः सम्पृक्तं च नभोऽम्भसा। तादृग्रूपे स्म दृश्येते तारारत्नसमाकुले॥ ११६॥
समुत्पतितमेघस्य वीचिमालाकुलस्य च। विशेषो न द्वयोरासीत् सागरस्याम्बरस्य च॥ ११७॥
अन्योन्यैरहताः सक्ताः सस्वनुर्भीमनिःस्वनाः। ऊर्मयः सिन्धुराजस्य महाभेर्य इवाम्बरे॥ ११८॥
रत्नौघजलसंनादं विषक्तमिव वायुना। उत्पतन्तमिव क्रुद्धं यादोगणसमाकुलम्॥ ११९॥
ददृशुस्ते महात्मानो वाताहतजलाशयम्। अनिलोद्धूतमाकाशे प्रवलान्तमिवोर्मिभिः॥ १२०॥
ततो विस्मयमापन्ना हरयो ददृशुः स्थिताः। भ्रान्तोर्मिजालसंनादं प्रलोलमिव सागरम्॥ १२१॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे चतुर्थः सर्गः॥ ४॥

With its sparkling spray, the sea—which is always the dread refuge of demons (the enemies of gods) and is infested with huge serpents and reaches (in its depth) up to Pātāla (the nethermost subterranean region)— looked like a multitude of sparks thrown here and there and (also) presented the appearance of the firmament (whose sparkling frozen dew-drops appeared like so many sparks thrown here and there, nay, which is frequented by Nāgas, is the abode of demons and is deep as Pātāla); while the firmament (above) looked like another sea. Nay, the sea as well as the firmament looked just the same. (114-115) The water (of the sea) was linked with the firmament and the latter with the water (of the sea). Full of stars and pearls (respectively), the two appeared identical. (116) No distinction could be made between the two, viz., the sea and the firmament, in the latter of which clouds had sprung into existence, while the former was crowded with rows of waves. (117) Having come in close contact with and collided against one another, the waves of the kingly sea roared with a terrible noise like huge kettledrums sounding in the air. (118) The monkeys saw the sea concentrated as it were (at one place) by the wind, (nay) characterized by the noise of precious stones (scattered by it) as well as by the roaring of its waves, (also) infested with aquatic creatures and rising high as though infuriated. (119) Those high-souled monkeys surveyed the sea lashed by the winds and tossed by them in the air, nay, dancing as it were through its waves. (120) Standing wonderstruck at this, the monkeys saw the sea full of noise produced by the rolling waves and riotous as it were: (121)

---

* We read in the Purāṇas:—

अस्ति मत्स्यस्तिमिर्नाम शतयोजनमायतः।
तं यो गिलति मत्स्यः स तिमिंगिल इतीरितः॥
तिमिंगिलगिलोऽप्यस्ति तद्गिलोऽप्यस्ति सागरे॥

Thus ends Canto Four in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

* * *

पञ्चमः सर्गः

Canto V

While talking with Lakṣmaṇa, Śrī Rāma is reminded of Sītā and, smitten with pangs of love, gives way to grief and lamentation

सा तु नीलेन विधिवत्स्वारक्षा सुसमाहिता। सागरस्योत्तरे तीरे साधु सा विनिवेशिता॥ १॥
मैन्दश्च द्विविदश्चोभौ तत्र वानरपुङ्गवौ। विचेरतुश्च तां सेनां रक्षार्थं सर्वतोदिशम्॥ २॥
निविष्टायां तु सेनायां तीरे नदनदीपतेः। पार्श्वस्थं लक्ष्मणं दृष्ट्वा रामो वचनमब्रवीत्॥ ३॥

Properly guarded by itself and fully vigilant, the aforesaid army (of monkeys) for its part was comfortably quartered on the northern shore of the sea by Nīla (the Commander-in-Chief). (1) Nay, both Mainda and Dwivida, the two bulls among monkeys, patrolled in that area on all sides of the army for its protection. (2) The army having been quartered on the shore of the sea (the lord of all rivers and streams), Śrī Rāma for his part spoke as follows to Lakṣmaṇa on seeing him standing at his side:—(3)

शोकश्च किल कालेन गच्छता ह्यपगच्छति। मम चापश्यतः कान्तामहन्यहनि वर्धते॥ ४॥
न मे दुःखं प्रिया दूरे न मे दुःखं हृतेति च। एतदेवानुशोचामि वयोऽस्या ह्यतिवर्तते॥ ५॥
वाहि वात यतः कान्ता तां स्पृष्ट्वा मामपि स्पृश। त्वयि मे गात्रसंस्पर्शश्चन्द्रे दृष्टिसमागमः॥ ६॥
तन्मे दहति गात्राणि विषं पीतमिवाशये। हा नाथेति प्रिया सा मां ह्रियमाणा यदब्रवीत्॥ ७॥
तद्वियोगेन्धनवता तच्चिन्ताविमलार्चिषा। रात्रिंदिवं शरीरं मे दह्यते मदनाग्निना॥ ८॥
अवगाह्यार्णवं स्वप्स्ये सौमित्रे भवता विना। एवं च प्रज्वलन् कामो न मा सुप्तं जले दहेत्॥ ९॥
बह्वेतत् कामयानस्य शक्यमेतेन जीवितुम्। यदहं सा च वामोरूरेकां धरणिमाश्रितौ॥ १०॥
केदारस्येव केदारः सोदकस्य निरूदकः। उपस्नेहेन जीवामि जीवन्तीं यच्छृणोमि ताम्॥ ११॥

"As time passes, grief too, they say, undoubtedly disappears; in my case, however, even as I miss my darling (Sītā), it grows day by day. (4) My agony does not exist because my beloved is away (from me) nor is it due to the fact that she has been borne away. I grieve for this alone that the time allowed for her survival is actually passing away. (5) Speed, O Breeze, to the spot where my love is; having fanned her, touch me as well. The touch of my body with you (in that case) will react in the same way as the meeting of one's gaze with the moon. (6) The exclamation 'Ah, my lord!' which that darling addressed to me while being borne away (by the ogre) consumes my limbs like poison swallowed by me and continuing in my stomach. (7) My body is consumed night and day by the fire of love fed with the fuel of my separation from her and flaring up into the bright flame of my thought of her. (8) Diving into the sea without you (as my companion), O darling of Sumitrā, I shall repose there. Flaming love will not certainly consume me lying asleep in water as aforesaid. (9) That the said lady of charming limbs and myself repose on the selfsame earth is enough (consolation) for me, soliciting as I do her company (desolate that I am) and it will be possible for me to survive on this score (alone). (10) Even as the crop in a field without water remains alive through contact with a field under water, I (too) survive because I hear of her surviving. (11)

कदा नु खलु सुश्रोणीं शतपत्रायतेक्षणाम्। विजित्य शत्रून् द्रक्ष्यामि सीतां स्फीतामिव श्रियम्॥ १२॥
कदा सुचारुदन्तोष्ठं तस्याः पद्ममिवाननम्। ईषदुन्नाम्य पास्यामि रसायनमिवातुरः॥ १३॥
तौ तस्याः सहितौ पीनौ स्तनौ तालफलोपमौ। कदा नु खलु सोत्कम्पौ शिलष्यन्त्या मां भजिष्यतः॥ १४॥
सा नूनमसितापाङ्गी रक्षोमध्यगता सती। मन्नाथा नाथहीनेव त्रातारं नाधिगच्छति॥ १५॥
कथं जनकराजस्य दुहिता मम च प्रिया। राक्षसीमध्यगा शेते स्नुषा दशरथस्य च॥ १६॥
अविक्षोभ्याणि रक्षांसि सा विधूयोत्पतिष्यति। विधूय जलदान् नीलाञ्शशिलेखा शरत्स्विव॥ १७॥
स्वभावतनुका नूनं शोकेनानशनेन च। भूयस्तनुतरा सीता देशकालविपर्ययात्॥ १८॥
कदा नु राक्षसेन्द्रस्य निधायोरसि सायकान्। शोकं प्रत्याहरिष्यामि शोकमुत्सृज्य मानसम्॥ १९॥
कदा नु खलु मे साध्वी सीतामरसुतोपमा। सोत्कण्ठा कण्ठमालम्ब्य मोक्ष्यत्यानन्दजं जलम्॥ २०॥
कदा शोकमिमं घोरं मैथिलीविप्रयोगजम्। सहसा विप्रमोक्ष्यामि वासः शुक्लेतरं यथा॥ २१॥

When on earth, having thoroughly conquered my enemies, shall I actually behold Sītā of excellent limbs and eyes large as a lotus, and welcome as abundant fortune? (12) When, raising a bit her lotus-like face with its extremely charming teeth and lips, shall I kiss it (even) as an ailing man would drink an elixir of life? (13) O, when will her close, bulging and quivering breasts, resembling the palmyra fruit, actually press me even as she embraces me? (14) Surely that virtuous lady with dark-cornered eyes, who has myself (alone) for her protector and has fallen in the midst of ogres, does not find a redeemer any more than a woman without a protector. (15) How does the daughter of Janaka, nay, my darling and the daughter-in-law of Daśaratha repose in the midst of ogresses? (16) Will Sītā emerge into view destroying (through my agency) the unshakable ogres, in the same way as the crescent would shine forth during the autumn dispersing the dark clouds? (17) Sītā, who is slender by nature, must undoubtedly be leaner still from grief and abstinence from food due to adversity of time and place. (18) O, when, digging shafts into the breast of Rāvaṇa (the ruler of ogres), and casting off my mental woe, shall I dispel the grief of Sītā? (19) O when, clinging to my neck, full of longing, will my virtuous Sītā, who is like a daughter of the gods, shed tears of joy? (20) When shall I cast away thoroughly and for good all at once this terrible grief born of separation from Sītā (a princess of Mithilā), in the same way as one would discard a soiled garment?" (21)

एवं विलपतस्तस्य तत्र रामस्य धीमतः। दिनक्षयान्मन्दवपुर्भास्करोऽस्तमुपागमत् ॥२२॥
आश्वासितो लक्ष्मणेन रामः संध्यामुपासत। स्मरन् कमलपत्राक्षीं सीतां शोकाकुलीकृतः॥ २३॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे पञ्चमः सर्गः॥ ५॥

2 While the sagacious Śrī Rāma was wailing as aforesaid on that spot, the sun, whose brilliance had grown dim due to the decline of the day, disappeared below the western horizon. (22) Comforted by Lakṣmaṇa, Śrī Rāma, who was distracted with grief, performed his evening devotions, thinking (all the time) of Sītā, whose eyes resembled the petals of a lotus. (23)

Thus ends Canto Five in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

* * *

Ⓢ wise

चैत्य

षष्ठः सर्गः

Canto VI

At Laṅkā Rāvaṇa holds consultation with the ogres on the means of victory in the contingency of a conflict with the monkeys

लङ्कायां तु कृतं कर्म घोरं दृष्ट्वा भयावहम्।
राक्षसेन्द्रो हनुमता शक्रेणेव महात्मना। अब्रवीद् राक्षसान् सर्वान् ह्रिया किंचिदवाङ्मुखः॥ १॥
धर्षिता च प्रविष्टा च लङ्का दुष्प्रसहा पुरी। तेन वानरमात्रेण दृष्टा सीता च जानकी॥ २॥
प्रासादो धर्षितश्चैत्यः प्रवरा राक्षसा हताः। आविला च पुरी लङ्का सर्वा हनुमता कृता॥ ३॥
किं करिष्यामि भद्रं वः किं वो युक्तमनन्तरम्। उच्यतां नः समर्थं यत् कृतं च सुकृतं भवेत्॥ ४॥
मन्त्रमूलं च विजयं प्रवदन्ति मनस्विनः। तस्माद् वै रोचये मन्त्रं रामं प्रति महाबलाः॥ ५॥
त्रिविधाः पुरुषा लोके उत्तमाधममध्यमाः। तेषां तु समवेतानां गुणदोषौ वदाम्यहम्॥ ६॥

12 Perceiving the terrible and grisly feat accomplished in Laṅkā by the high-souled Hanumān, who vied with Indra (in might), Rāvaṇa (the lord of ogres) spoke (as follows) to all the ogres, his looks directed a bit downwards from bashfulness:—(1) "The city of Laṅkā, which was difficult to oppose, has been assailed and penetrated into and Sītā e1 found out by Hanumān, a mere monkey. (2) The edifice used as a sanctuary has been outraged, the topmost ogres have been killed and the entire city of Laṅkā turned upside down by Hanumān. (3) May good betide you, what shall I do (next)? What appeals to you as advisable to do next? (Please) suggest what is equal to us and what, if attempted, will be well executed. (4) The wise declare victory as dependent on good counsel. I, therefore, prefer to take your counsel with regard to Rāma, O ogres of extraordinary might! (5) There are three kinds of men in the world—the good, the bad and the mediocre. I for my part describe (as below) the good points as well as the defects of them all:—(6)

मन्त्रस्त्रिभिर्हि संयुक्तः समर्थैर्मन्त्रनिर्णये। मित्रैर्वापि समानार्थैर्बान्धवैरपि वाधिकैः॥ ७॥
सहितो मन्त्रयित्वा यः कर्मारम्भान् प्रवर्तयेत्। दैवे च कुरुते यत्नं तमाहुः पुरुषोत्तमम्॥ ८॥
एकोऽर्थं विमृशेदेको धर्मे प्रकुरुते मनः। एकः कार्याणि कुरुते तमाहुर्मध्यमं नरम्॥ ९॥
गुणदोषौ न निश्चित्य त्यक्त्वा दैवव्यपाश्रयम्। करिष्यामीति यः कार्यमुपेक्षेत् स नराधमः॥ १०॥

"The wise declare him to be the foremost of men, whose counsel is actually endowed with the following three characteristics, and who prosecutes his undertakings after deliberating with his friends who are capable of deciding a point at issue or with relations having common interests or even with his superiors and exerts himself depending on Providence. (7-8) They call him mediocre, who ponders his interests by himself, sets his mind on virtue all by himself and executes his designs single-handed. (9) Failing to ascertain the advantages and the disadvantages of a scheme, (nay) renouncing his dependence on Providence and (merely) saying 'I shall do it', he who neglects his duty is the vilest of men. (10)

यथेमे पुरुषा नित्यमुत्तमाधममध्यमाः। एवं मन्त्रोऽपि विज्ञेय उत्तमाधममध्यमः॥ ११॥
ऐकमत्यमुपागम्य शास्त्रदृष्टेन चक्षुषा। मन्त्रिणो यत्र निरतास्तमाहुर्मन्त्रमुत्तमम्॥ १२॥
बह्वीरपि मतीर्गत्वा मन्त्रिणामर्थनिर्णयः। पुनर्यत्रैकतां प्राप्तः स मन्त्रो मध्यमः स्मृतः॥ १३॥
अन्योन्यमतिमास्थाय यत्र सम्प्रतिभाष्यते। न चैकमत्ये श्रेयोऽस्ति मन्त्रः सोऽधम उच्यते॥ १४॥
तस्मात् सुमन्त्रितं साधु भवन्तो मतिसत्तमाः। कार्यं सम्प्रतिपद्यन्तमेतत् कृत्यं मतं मम॥ १५॥

वानराणां हि धीराणां सहस्रैः परिवारितः। रामोऽभ्येति पुरीं लङ्कामस्माकमुपरोधकः॥ १६॥
तरिष्यति च सुव्यक्तं राघवः सागरं सुखम्। तरसा युक्तरूपेण सानुजः सबलानुगः॥ १७॥
समुद्रमुच्छोषयति वीर्येणान्यत् करोति वा।
तस्मिन्नेवंविधे कार्ये विरुद्धे वानरैः सह। हितं पुरे च सैन्ये च सर्वं सम्मन्त्र्यतां मम॥ १८॥
इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे षष्ठः सर्गः॥ ६॥

(Even) as the aforementioned people are ever (either) good, bad or mediocre, so the conclusion arrived at (by them) is also good, bad or mediocre. (11) The wise declare that conclusion to be excellent, in which the counsellors feel specially interested after reaching an agreement based on a point of view supported by the scriptures. (12) That conclusion is declared to be mediocre, in arriving at which the judgment of the counsellors with regard to the point at issue reaches unanimity only after meeting with different angles of vision. (13) That conclusion (again) is declared to be third-rate, in arriving at which speeches and counter-speeches are made upholding different points of view and from which good fortune does not follow even in the event of unanimity being arrived at (anyhow). (14) Therefore, determine you, who are foremost in point of intelligence, a course of conduct which is well-deliberated and (therefore) right. This (alone) is reckoned by me as worth adopting. (15) Surrounded by thousands of heroic monkeys, Rāma is actually advancing towards the city of Laṅkā in order to besiege us. (16) Clearly enough, by virtue of his might, which is worthy of him, Rāma (a scion of Raghu) will cross the sea with ease alongwith his younger brother as well as with his forces and *entourage*. (17) He will (either) dry up the sea by dint of his prowess or do something else (to bridge the sea). The aforesaid work of invading Laṅkā having commenced in this way and antagonism with the monkeys having been set on foot, advice may be tendered to me on whatever is good for the city and the army."(18)

Thus ends Canto Six in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

सप्तमः सर्गः

Canto VII

Indulging in praise of their own might on hearing the command of Rāvaṇa, all the ogres present inspire him with confidence asking him not to give way to despondency

इत्युक्ता राक्षसेन्द्रेण राक्षसास्ते महाबलाः। ऊचुः प्राञ्जलयः सर्वे रावणं राक्षसेश्वरम्॥ १॥
द्विषत्पक्षमविज्ञाय नीतिबाह्यास्त्वबुद्धयः। राजन् परिघशक्त्यृष्टिशूलपट्टिशकुन्तलम्॥ २॥
सुमहन्नो बलं कस्माद् विषादं भजते भवान्। त्वया भोगवतीं गत्वा निर्जिताः पन्नगा युधि॥ ३॥
कैलासशिखरावासी यक्षैर्बहुभिरावृतः। सुमहत्कदनं कृत्वा वश्यस्ते धनदः कृतः॥ ४॥
स महेश्वरसख्येन श्लाघमानस्त्वया विभो। निर्जितः समरे रोषाल्लोकपालो महाबलः॥ ५॥
विनिपात्य च यक्षौघान् विक्षोभ्य विनिगृह्य च। त्वया कैलासशिखराद् विमानमिदमाहृतम्॥ ६॥
मयेन दानवेन्द्रेण त्वद्भयात् सख्यमिच्छता। दुहिता तव भार्यार्थे दत्ता राक्षसपुङ्गव॥ ७॥
दानवेन्द्रो महाबाहो वीर्योत्सिक्तो दुरासदः। विगृह्य वशमानीतः कुम्भीनस्याः सुखावहः॥ ८॥

Not knowing in full about (the strength of) the enemy's army, all the aforesaid ogres, who, though endowed with extraordinary might, were foreign to political wisdom and lacked intelligence, submitted, when commanded thus by the ruler of ogres, to Rāvaṇa, the lord of ogres, with joined palms as follows:— "There exists with us, O king, a huge army equipped with iron bars, javelins, double-edged swords, darts, sharp-edged spears and lances. Why (then) do you give way to despondency. After proceeding to Bhogavatī (the city of the Nāgas in Pātāla), the Nāgas were completely subdued by you in combat. (1—3) (Nay) after waging a terrible conflict, (even) Kubera (the bestower of riches), who dwells on a peak of Mount Kailāsa and remains surrounded by numerous Yakṣas (a class of demigods), was reduced to submission by you. (4) Priding (as he did) on his friendship with Lord Śiva (the Supreme Lord). the aforesaid Kubera (a guardian of the world), who is endowed with extraordinary might, was utterly subdued by you on the field of battle in indignation, O powerful king! (5) After causing a stir among the Yakṣa hordes, nay, taking them as prisoners and overthrowing them—this aerial car (Puṣpaka) was taken away by you from the peak of Mount Kailāsa. (6) By Maya, a ruler of the Dānavas (the son of Danu), who sought an alliance with you out of fear for you, O bull among ogres, his daughter (Mandodarī) was given (to you) for your wife. (7) Madhu (another ruler of the Dānavas), the husband (lit., the joy) of Kumbhīnasī (your beloved sister), who was proud of his virility and was difficult to approach, was subjugated by you by offering battle to him, O mighty-armed one! (8)

निर्जितास्ते महाबाहो नागा गत्वा रसातलम्। वासुकिस्तक्षकः शङ्खो जटी च वशमाहृताः॥ ९ ॥
अक्षया बलवन्तश्च शूरा लब्धवराः पुनः। त्वया संवत्सरं युद्ध्वा समरे दानवा विभो॥ १० ॥
स्वबलं समुपाश्रित्य नीता वशमरिंदम। मायाश्चाधिगतास्तत्र बह्व्यो वै राक्षसाधिप॥ ११ ॥
शूराश्च बलवन्तश्च वरुणस्य सुता रणे। निर्जितास्ते महाभाग चतुर्विधबलानुगाः॥ १२ ॥
मृत्युदण्डमहाग्राहं शाल्मलीद्रुममण्डितम्। कालपाशमहावीचिं यमकिंकरपन्नगम्॥ १३ ॥
महाज्वरेण दुर्धर्षं यमलोकमहार्णवम्। अवगाह्य त्वया राजन् यमस्य बलसागरम्॥ १४ ॥
जयश्च विपुलः प्राप्तो मृत्युश्च प्रतिषेधितः। सुयुद्धेन च ते सर्वे लोकास्तत्र सुतोषिताः॥ १५ ॥

After descending into Rasātala (the penultimate subterranean region) the serpent-demons Vāsuki, Takṣaka, Śaṅkha and Jaṭī were completely subdued and reduced to submission by you, O mighty-armed one! (9) After carrying on a struggle for a (whole) year on the field of battle, O powerful suzerain lord of ogres, Dānavas (sons of Kālakā) who were beyond destruction, mighty and valiant and had obtained boons (of immortality), were reduced to submission by you by resorting to your own strength, O tamer of foes, and many conjuring tricks were learnt from them. (10-11) Those heroic and mighty sons of Varuṇa, who were followed by an army consisting of four limbs (viz., elephants, chariots, cavalry and infantry), were completely subdued by you, O highly blessed one! (12) After plunging into the ocean in the shape of Yama's realm with an enormous alligator in the form of Death's rod of punishment, (nay) adorned with Śālmalī (silk cotton) trees (bristling with thorns to tear the bodies of damned sinners with), turbulent with a huge billow in the shape of the noose of Kāla (the Time-Spirit) infested with serpents in the form of Yama's servants and difficult to overcome on account of the mighty Jwara (the spirit presiding over fevers), and churning the sea in the shape of Yama's forces, a momentous victory was scored and Death repulsed by you; (nay) all those people there were highly gratified through your excellent fighting. (13—15)

क्षत्रियैर्बहुभिर्वीरैः शक्रतुल्यपराक्रमैः। आसीद् वसुमती पूर्णा महद्भिरिव पादपैः॥ १६ ॥
तेषां वीर्यगुणोत्साहैर्न समो राघवो रणे। प्रसह्य ते त्वया राजन् हताः समरदुर्जयाः॥ १७ ॥
तिष्ठ वा किं महाराज श्रमेण तव वानरान्। अयमेको महाबाहुरिन्द्रजित् क्षपयिष्यति॥ १८ ॥
अनेन च महाराज माहेश्वरमनुत्तमम्। इष्ट्वा यज्ञं वरो लब्धो लोके परमदुर्लभः॥ १९ ॥
शक्तितोमरमीनं च विनिकीर्णान्त्रशैवलम्। गजकच्छपसम्बाधमश्वमण्डूकसंकुलम् ॥ २० ॥
रुद्रादित्यमहाग्राहं मरुद्वसुमहोरगम्। रथाश्वगजतोयौघं पदातिपुलिनं महत्॥ २१ ॥

अनेन हि समासाद्य देवानां बलसागरम्। गृहीतो दैवतपतिर्लङ्कां चापि प्रवेशितः॥ २२॥
पितामहनियोगाच्च मुक्तः शम्बरवृत्रहा। गतंस्त्रिविष्टपं राजन् सर्वदेवनमस्कृतः॥ २३॥
तमेव त्वं महाराज विसृजेन्द्रजितं सुतम्। यावद् वानरसेनां तां सरामां नयति क्षयम्॥ २४॥
राजन्नापदयुक्तेयमागता प्राकृताज्जनात्। हृदि नैव त्वया कार्या त्वं वधिष्यसि राघवम्॥ २५॥
इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे सप्तमः सर्गः॥ ७॥

The earth was (formerly) filled with numerous Kṣatriya heroes, equal in prowess to Indra (the ruler of gods), as with gigantic trees. (16) Rāma (a scion of Raghu) is not equal to them on the battlefield in point of prowess, martial qualities and bellicose spirit. (Even) though difficult to conquer in an encounter, they were violently made short work of by you at once. (17) Or remain where you are, O king! What is the use of your exerting yourself? This mighty-armed Indrajit (your eldest son) will extirpate (all) the monkeys single-handed. (18) Nay, after performing a sacrifice intended to propitiate Lord Śiva (the Supreme Lord), which is unsurpassed (in its efficacy), a boon which was supremely difficult to win in the world was secured by him (from Lord Śiva), O mighty sovereign! (19) After assailing the sea in the form of the celestial army with javelins and spears for its fish and entrails thrown asunder for duck-weeds, (nay) full of turtles in the form of elephants, teeming with frogs in the form of horses, infested with alligators in the form of the (eleven) Rudras (gods of destruction) and (twelve) Ādityas (sons of Aditi), and with huge serpents in the form of the (forty-nine) Maruts (wind-gods) and the (eight) Vasus, and having chariots, horses and elephants for its volume of water and foot-soldiers for its sandy beach, Indra (the ruler of gods) was actually captured by him and thrust into Laṅkā (as a detenu). (20—22) Nay, liberated by the command of Brahmā (the grandfather of all created beings, the whole creation having been brought into existence by his ten mind-born sons, the Prajāpatis), Indra (the destroyer of the demons Śambara and Vṛtra), who is adored by all the gods, returned to heaven, O king! (23) (Therefore) dispatch, O mighty ruler, your aforesaid son, Indrajit, alone, so that he may bring to an end the said army of the monkeys including Rāma (even before it dares to cross the sea). (24) This calamity, which has come from ordinary beings (like human beings and monkeys), O king, does not deserve your concern. It should not at all be given any corner in your heart; (for) you shall kill Rāma (without doubt)." (25)

Thus ends Canto Seven in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

* * *

अष्टमः सर्गः

Canto VIII

Prahasta and others reassure Rāvaṇa by vauntingly vowing the death of Śrī Rāma and others

ततो नीलाम्बुदप्रख्यः प्रहस्तो नाम राक्षसः। अब्रवीत् प्राञ्जलिर्वाक्यं शूरः सेनापतिस्तदा॥ १॥
देवदानवगन्धर्वाः पिशाचपतगोरगाः। सर्वे धर्षयितुं शक्याः किं पुनर्मानवौ रणे॥ २॥
सर्वे प्रमत्ता विश्वस्ता वञ्चिताः स्म हनूमता। नहि मे जीवतो गच्छेज्जीवन् स वनगोचरः॥ ३॥
सर्वां सागरपर्यन्तां सशैलवनकाननाम्। करोम्यवानरां भूमिमाज्ञापयतु मां भवान्॥ ४॥
रक्षां चैव विधास्यामि वानराद् रजनीचर। नागमिष्यति ते दुःखं किंचिदात्मापराधजम्॥ ५॥

The valiant ogre, Prahasta by name, the Commander-in-Chief, who resembled a dark cloud, then submitted as follows with joined palms on that occasion:—(1) "The gods, Dānavas (sons of Danu) and Gandharvas, fiends, birds and serpents, all are capable of being (easily) overpowered (by us) in an encounter, much less a couple of mortals. (2) We were all hoodwinked by Hanūmān because we were unwary and unsuspecting. That monkey (a denizen of the forest) could not (otherwise) escape alive so long as I am living. (3) I can sweep the entire globe, bounded by the oceans, with its mountains, forests and woodlands, clean of monkeys. Command you me (if you will). (4) Nay, I shall certainly protect you against the monkey race, O ranger of the night! No calamity of any kind born of your (own) crime (in the shape of Sītā's abduction) will come to you." (5)

अब्रवीत् तु सुसंक्रुद्धो दुर्मुखो नाम राक्षसः। इदं न क्षमणीयं हि सर्वेषां नः प्रधर्षणम्॥ ६॥
अयं परिभवो भूयः पुरस्यान्तःपुरस्य च। श्रीमतो राक्षसेन्द्रस्य वानरेण प्रधर्षणम्॥ ७॥
अस्मिन् मुहूर्ते गत्वैको निवर्तिष्यामि वानरान्। प्रविष्टान् सागरं भीममम्बरं वा रसातलम्॥ ८॥
ततोऽब्रवीत् सुसंक्रुद्धो वज्रदंष्ट्रो महाबलः। प्रगृह्य परिघं घोरं मांसशोणितरूषितम्॥ ९॥
किं नो हनूमता कार्यं कृपणेन तपस्विना। रामे तिष्ठति दुर्धर्षे सुग्रीवेऽपि सलक्ष्मणे॥ १०॥
अद्य रामं ससुग्रीवं परिघेण सलक्ष्मणम्। आगमिष्यामि हत्वैको विक्षोभ्य हरिवाहिनीम्॥ ११॥
इदं ममापरं वाक्यं शृणु राजन् यदिच्छसि। उपायकुशलो ह्येव जयेच्छत्रूनतन्द्रितः॥ १२॥

Feeling extremely enraged, another ogre, Durmukha by name, for his part submitted:— "This outrage committed against us all is not worth pocketing indeed. (6) Furthermore, this assault by a monkey is an affront to the city (of Laṅkā), to the (royal) gynaeceum as well as to the glorious ruler of ogres. (7) Marching alone at this (very) hour, I shall repulse the monkeys, even if they have taken refuge in the dread deep, in the heavens or in Rasātala (the pennultimate subterranean region)." (8) Then spoke (as follows) Vajradaṁṣṭra, who was endowed with extraordinary might, extremely enraged and clasping his terrible iron bludgeon stained with flesh and blood:—(9) "What have we got to do with the miserable and poor Hanūmān, so long as there is Rāma, who is difficult to assail, as well as Sugrīva, accompanied by Lakṣmaṇa? (10) Having disposed of single-handed with my iron bludgeon Rāma, accompanied by Sugrīva and Lakṣmaṇa, and caused panic in the army of monkeys, I shall return today. (11) (Pray) listen, if you will, O king, to this further submision of mine; for he (alone) who is resourceful is able to conquer his enemies if he is vigilant. (12)

कामरूपधराः शूराः सुभीमा भीमदर्शनाः। राक्षसा वा सहस्राणि राक्षसाधिप निश्चिताः॥ १३॥
काकुत्स्थमुपसंगम्य बिभ्रतो मानुषं वपुः। सर्वे ह्यसम्भ्रमा भूत्वा ब्रुवन्तु रघुसत्तमम्॥ १४॥
प्रेषिता भरतेनैव भ्रात्रा तव यवीयसा। स हि सेनां समुत्थाप्य क्षिप्रमेवोपयास्यति॥ १५॥
ततो वयमितस्तूर्णं शूलशक्तिगदाधराः। चापबाणासिहस्ताश्च त्वरितास्तत्र यामहे॥ १६॥
आकाशे गणशः स्थित्वा हत्वा तां हरिवाहिनीम्। अश्मशस्त्रमहावृष्ट्या प्रापयाम यमक्षयम्॥ १७॥
एवं चेदुपसर्पेतामनयं रामलक्ष्मणौ। अवश्यमपनीतेन जहतामेव जीवितम्॥ १८॥

Assuming a human semblance, (nay approaching Rāma (a scion of Kakutstha) and feeling altogether free from embarrassment, O suzerain lord of ogres, heroic and most formidable ogres, terrible to look at, (nay) capable of assuming any form at will and determined (of purpose), should speak (as follows) to Rāma (the foremost of Raghus):— 'We have been dispatched by your younger brother, Bharata, himself, and, ordering his army to march, Rāma (too) will surely sally forth apace.' (13—15) Carrying pikes, javelins and maces and with arrows and swords in hand, we should then speedily reach there with quick steps from this side. (16) Taking our stand in the air in battalions and battering the army of monkeys with a mighty hail of stones and missiles, we should send them to the abode of Death. (17) If Rāma and Lakṣmaṇa fall into our trap, they needs must succumb to our wicked policy. " (18)

कौम्भकर्णिस्ततो वीरो निकुम्भो नाम वीर्यवान्। अब्रवीत् परमक्रुद्धो रावणं लोकरावणम्॥ १९॥
सर्वे भवन्तस्तिष्ठन्तु महाराजेन संगताः। अहमेको हनिष्यामि राघवं सहलक्ष्मणम्॥ २०॥
सुग्रीवं सहनूमन्तं सर्वांश्चैवात्र वानरान्। ततो वज्रहनुर्नाम राक्षसः पर्वतोपमः॥ २१॥
क्रुद्धः परिलिहन् सृक्कां जिह्वया वाक्यमब्रवीत्। स्वैरं कुर्वन्तु कार्याणि भवन्तो विगतज्वराः॥ २२॥
एकोऽहं भक्षयिष्यामि तां सर्वां हरिवाहिनीम्। स्वस्थाः क्रीडन्तु निश्चिन्ताः पिबन्तु मधुवारुणीम्॥ २३॥
अहमेको वधिष्यामि सुग्रीवं सहलक्ष्मणम्। साङ्गदं च हनूमन्तं सर्वांश्चैवात्र वानरान्॥ २४॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डेऽष्टमः सर्गः॥ ८॥

Extremely enraged, the heroic and powerful son of Kumbhakarṇa, Nikumbha by name, thereupon submitted (as follows) to Rāvaṇa, who made people cry (by his oppression):—(19) "Let you all tarry (here) in the company of our mighty ruler. I shall presently kill single-handed Rāma (a scion of Raghu) as well as Lakṣmaṇa, Sugrīva alongwith Hanūmān and all the (other) monkeys too." Then an ogre, Vajrahanu by name, who looked like a mountain, submitted as follows, licking his lips with his tongue in rage:— "Completely rid of (all) anxiety, discharge you your duties without constraint. I shall devour single-handed the whole of that army of monkeys. Divert yourself confidently and drink wine getting free from anxiety. Alone I shall kill Sugrīva with Lakṣmaṇa, and Hanūmān with Aṅgada as well as all the monkeys this very moment." (20—24)

Thus ends Canto Eight in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic

* * *

नवमः सर्गः

Canto IX

Restraining the ogres, who were boasting each of his own strength, Vibhīṣaṇa begins to talk wisdom, on which Rāvaṇa retires into his own palace

ततो निकुम्भो रभसः सूर्यशत्रुर्महाबलः। सुप्तघ्नो यज्ञकोपश्च महापार्श्वमहोदरौ॥ १॥
अग्निकेतुश्च दुर्धर्षो रश्मिकेतुश्च राक्षसः। इन्द्रजिच्च महातेजा बलवान् रावणात्मजः॥ २॥
प्रहस्तोऽथ विरूपाक्षो वज्रदंष्ट्रो महाबलः। धूम्राक्षश्चातिकायश्च दुर्मुखश्चैव राक्षसः॥ ३॥
परिघान् पट्टिशाञ्शूलान् प्रासाञ्शक्तिपरश्वधान्। चापानि च सुबाणानि खड्गांश्च विपुलाम्बुभान्॥ ४॥
प्रगृह्य परमक्रुद्धाः समुत्पत्य च राक्षसाः। अब्रुवन् रावणं सर्वे प्रदीप्ता इव तेजसा॥ ५॥
अद्य रामं वधिष्यामः सुग्रीवं च सलक्ष्मणम्। कृपणं च हनूमन्तं लङ्का येन प्रधर्षिता॥ ६॥
तान् गृहीतायुधान् सर्वान् वारयित्वा विभीषणः। अब्रवीत् प्राञ्जलिर्वाक्यं पुनः प्रत्युपवेश्य तान्॥ ७॥

Firmly grasping iron clubs, sharp-edged spears, pikes, darts, javelins and axes as also bows with excellent arrows as well as swords shining like a vast expanse of water, and jumping up, the ogres Nikumbha, Rabhasa, Sūryaśatru, who was endowed with extraordinary strength, Suptaghna and Yajñakopa, Mahāpārśwa and Mahodara, nay, Agniketu, who was difficult to overpower, and the ogre Raśmiketu, as also Indrajit, the lusty (eldest) son of Rāvaṇa, who was endowed with extraordinary energy, Prahasta and Virūpākṣa, Vajradaṁṣṭra, who was endowed with extraordinary might, and Dhūmrākṣa as also Atikāya as well as the ogre Durmukha, who were all extremely enraged, and were flaming as it were with glory, thereupon submitted to Rāvaṇa (as follows):—(1—5) "Today we shall dispose of Rāma and Sugrīva with Lakṣmaṇa, as well as the wretched Hanūmān, by whom Laṅkā was outraged." (6) Restraining them all, who stood seizing hold of their weapons, and then pressing them to resume their seats, Vibhīṣaṇa (Rāvaṇa's youngest half-brother) submitted as follows with joined palms:—(7)

अप्युपायैस्त्रिभिस्तात योऽर्थः प्रासुं न शक्यते। तस्य विक्रमकालांस्तान् युक्तानाहुर्मनीषिणः॥ ८ ॥
प्रमत्तेष्वभियुक्तेषु दैवेन प्रहतेषु च। विक्रमास्तात सिद्ध्यन्ति परीक्ष्य विधिना कृताः॥ ९ ॥
अप्रमत्तं कथं तं तु विजिगीषुं बले स्थितम्। जितरोषं दुराधर्षं तं धर्षयितुमिच्छथ॥ १० ॥
समुद्रं लङ्घयित्वा तु घोरं नदनदीपतिम्। गतिं हनूमतो लोके को विद्यात् तर्कयेत वा॥ ११ ॥
बलान्यपरिमेयानि वीर्याणि च निशाचराः। परेषां सहसावज्ञा न कर्तव्या कथंचन॥ १२ ॥
किं च राक्षसराजस्य रामेणापकृतं पुरा। आजहार जनस्थानाद् यस्य भार्यां यशस्विनः॥ १३ ॥
खरो यद्यतिवृत्तस्तु स रामेण हतो रणे। अवश्यं प्राणिनां प्राणा रक्षितव्या यथाबलम्॥ १४ ॥
एतन्निमित्तं वैदेही भयं नः सुमहद् भवेत्। आहृता सा परित्याज्या कलहार्थे कृते नु किम्॥ १५ ॥
न तु क्षमं वीर्यवता तेन धर्मानुवर्तिना। वैरं निरर्थकं कर्तुं दीयतामस्य मैथिली॥ १६ ॥
यावन्न सगजां साश्वां बहुरत्नसमाकुलाम्। पुरीं दारयते बाणैर्दीयतामस्य मैथिली॥ १७ ॥
यावत् सुघोरा महती दुर्धर्षा हरिवाहिनी। नावस्कन्दति नो लङ्कां तावत् सीता प्रदीयताम्॥ १८ ॥
विनश्येद्धि पुरी लङ्का शूराः सर्वे च राक्षसाः। रामस्य दयिता पत्नी न स्वयं यदि दीयते॥ १९ ॥
प्रसादये त्वां बन्धुत्वात् कुरुष्व वचनं मम। हितं तथ्यं त्वहं ब्रूमि दीयतामस्य मैथिली॥ २० ॥

पुरा शरत्सूर्यमरीचिसंनिभान् नवाग्रपुङ्खान् सुदृढान् नृपात्मजः।
सृजत्यमोघान् विशिखान् वधाय ते प्रदीयतां दाशरथाय मैथिली॥ २१ ॥
त्यजाशु कोपं सुखधर्मनाशनं भजस्व धर्मं रतिकीर्तिवर्धनम्।
प्रसीद जीवेम सपुत्रबान्धवाः प्रदीयतां दाशरथाय मैथिली॥ २२ ॥

"The wise declare the well-known occasions for exhibiting prowess appropriate to that end (only) which cannot be attained with all the (other) three expedients (viz., conciliation, gift and sowing seeds of dissension), O dear brother! (8) Deeds of valour which are performed according to the prescribed method, after being (duly) tested, O dear brother, succeed (only) against those who are wanton, who have (already) been attacked (by another enemy) or who stand doomed by (an adverse) fate. (9) How do you seek to overcome the celebrated Rāma, who is on the contrary watchful, is keen to conquer, is supported by divine power, has subdued anger and is difficult to overpower? (10) Who in the world can know or even conceive the speed of Hanūmān, who for his part came over to Laṅkā, leaping across the sea, the formidable lord of rivers and streams? (11) Inestimable are the troops at the disposal of Rāma and so is his power, O ranger of the night! Underestimation should not be precipitately made in any case in respect of enemies. (12) Moreover, what offence was given to the ruler of ogres by the illustrious Rāma, whose consort the former bore away from Janasthāna? (13) (If it is urged in reply that Rāvaṇa abducted Rāma's wife because Rāma had killed Khara, our half-brother, my rejoinder is that) Khara was made short work of by Rāma in an encounter because the former had for his part gone beyond his limits (in that he had attacked Rāma in the latter's own hermitage). Life needs must be protected by living beings according to their might. (14) If Sītā (a princess of the Videha territory) was borne away because of this (grudge), she deserves to be yielded up inasmuch as she may prove to be a peril to us. What on earth will be gained if anything is done which has strife for its object? (15) It is not at all desirable to make enmity without any purpose with that powerful prince, who follows the moral code. Sītā (a princess of Mithilā) may (therefore) be restored to him. (16) Let Sītā (a princess of Mithilā) be made over to him before he tears asunder with his arrows Laṅkā, full of many precious stones, with its elephants and horses. (17) Let Sītā be given back (to Rāma) before the huge army of monkeys, which is most formidable and difficult to overpower, besieges Laṅkā. (18) If the beloved consort of Rāma is not restored of your own accord, the city of Laṅkā as well as all the heroic ogres will surely perish. (19) I seek to propitiate you because of your being my relation; (pray) follow my counsel. I suggest only that which is true and conducive to your good: let Sītā (a princess of Mithilā) be surrendered (to Rāma). (20) Let Sītā (a princess of Mithilā) be restored to Rāma (son of Daśaratha) before the prince looses for your destruction most stiff and unfailing arrows shining brightly like the rays of the autumnal sun and provided with new heads and shafts. (21) (Pray) renounce at once anger, which destroys happiness and virtues. Pursue righteousness, which enhances joy and fame. Be pacified, so that we may survive with our sons and relations; (and) let Sītā (a princess of Mithilā) be restored to Rāma (son of Daśaratha)." (22)

विभीषणवचः श्रुत्वा रावणो राक्षसेश्वरः। विसर्जयित्वा तान् सर्वान् प्रविवेश स्वकं गृहम्॥ २३॥
इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे नवमः सर्गः॥ ९॥

Dismissing them all on hearing the submission of Vibhīṣaṇa, Rāvaṇa, the lord of ogres, retired into his own palace. (23)

Thus ends Canto Nine in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

* * *

दशमः सर्गः

Canto X

Making his way into the palace of his eldest (half-) brother early next morning and drawing his attention to the evil portents, Vibhīṣaṇa appeals to his good sense by making a timely speech

ततः प्रत्युषसि प्राप्ते प्राप्तधर्मार्थनिश्चयः। राक्षसाधिपतेर्वेश्म भीमकर्मा विभीषणः॥ १॥
शैलाग्रचयसंकाशं शैलशृङ्गमिवोन्नतम्। सुविभक्तमहाकक्षं महाजनपरिग्रहम्॥ २॥
मतिमद्भिर्महामात्रैरनुरक्तैरधिष्ठितम्। राक्षसैराप्तपर्याप्तैः सर्वतः परिरक्षितम्॥ ३॥
मत्तमातङ्गनिःश्वासैर्व्याकुलीकृतमारुतम्। शङ्खघोषमहाघोषं तूर्यसम्बाधनादितम्॥ ४॥
प्रमदाजनसम्बाधं प्रजल्पितमहापथम्। तप्तकाञ्चननिर्यूहं भूषणोत्तमभूषितम्॥ ५॥
गन्धर्वाणामिवावासमालयं मरुतामिव। रत्नसंचयसम्बाधं भवनं भोगिनामिव॥ ६॥
तं महाभ्रमिवादित्यस्तेजोविस्तृतरश्मिवान्। अग्रजस्यालयं वीरः प्रविवेश महाद्युतिः॥ ७॥

After that when the morning came, (even) as the sun with its rays diffused through their brilliance would penetrate into a huge cloud, the heroic Vibhīṣaṇa of terrible deeds, who was clothed with extraordinary splendour and who had ascertained the truth about righteousness and material gain, penetrated deep into the well-known palace of his eldest (half-) brother, the suzerain ruler of ogres, which looked like a mass of crags, was lofty like a mountain top and symmetrically divided into spacious apartments; which was inhabited by a gathering of learned men, superintended by wise and devoted ministers and guarded on all sides by trusted and competent ogres; whose air was rendered tempestuous by the breath of elephants in rut, which resounded with a loud noise (made by the ogres) resembling the blast of conches and was rendered noisy by the blare of trumpets; which remained crowded with young women; whose broad passages were noisy (with the talk of passers-by) and which was provided with gates of refined gold; which was decked with the foremost of jewels and looked like an abode of Gandharvas (celestial musicians) or a mansion of gods; and which, abounding (as it did) in collections of precious stones, resembled a house of Nāgas. (1—7)

पुण्यान् पुण्याहघोषांश्च वेदविद्भिरुदाहृतान्। शुश्राव सुमहातेजा भ्रातुर्विजयसंश्रितान्॥ ८॥
पूजितान् दधिपात्रैश्च सर्पिर्भिः सुमनोऽक्षतैः। मन्त्रवेदविदो विप्रान् ददर्श स महाबलः॥ ९॥
स पूज्यमानो रक्षोभिर्दीप्यमानं स्वतेजसा। आसनस्थं महाबाहुर्ववन्दे धनदानुजम्॥ १०॥
स राजदृष्टिसम्पन्नमासनं हेमभूषितम्। जगाम समुदाचारं प्रयुज्याचारकोविदः॥ ११॥
स रावणं महात्मानं विजने मन्त्रिसंनिधौ। उवाच हितमत्यर्थं वचनं हेतुनिश्चितम्॥ १२॥
प्रसाद्य भ्रातरं ज्येष्ठं सान्त्वेनोपस्थितक्रमः। देशकालार्थसंवादि दृष्टलोकपरावरः॥ १३॥

(There) Vibhīṣaṇa (who was clothed with exceptional splendour) heard the holy sounds of prayers wishing a propitious day (to the king) and invoking the victory of his (eldest half-) brother, uttered by the knowers of Veda. (8) Vibhīṣaṇa, who was endowed with extraordinary might, beheld Brāhmaṇas versed in Mantras (sacred texts) as well as in the Brāhmaṇas (the portion of the Vedas containing rules for the employment of the Mantras at various sacrifices) and worshipped with ghee, flowers and unbroken grains of rice as well as with vessels full of curds. (9) While being glorified by ogres, the mighty-armed Vibhīṣaṇa saluted Rāvaṇa (a younger half-brother of Kubera, the bestower of riches), seated on a throne, (and) shining with native splendour. (10) Going through the customary formalities, Vibhīṣaṇa, who was well-versed in the code of conduct, made for a seat decked with gold and blessed by a glance from the king. (11) Having sought the favour of his eldest (half-) brother by means of soothing words, Vibhīṣaṇa, who knew what is good and bad in the world and had observed the customary rites (in the form of salutations etc.), tendered to the eminent Rāvaṇa in the presence of the latter's ministers in seclusion the following advice, which was exceedingly wholesome and based on logical grounds and was in consonance with place, time and purpose:—(12-13)

यदाप्रभृति वैदेही सम्प्राप्तेह परंतप। तदाप्रभृति दृश्यन्ते निमित्तान्यशुभानि नः॥ १४॥
सस्फुलिङ्गः सधूमार्चिः सधूमकलुषोदयः। मन्त्रसंधुक्षितोऽप्यग्निर्न सम्यगभिवर्धते॥ १५॥
अग्निष्टेष्वग्निशालासु तथा ब्रह्मस्थलीषु च। सरीसृपाणि दृश्यन्ते हव्येषु च पिपीलिकाः॥ १६॥
गवां पयांसि स्कन्नानि विमदा वरकुञ्जराः। दीनमश्वाः प्रहेषन्ते नवग्रासाभिनन्दिनः॥ १७॥
खरोष्ट्राश्वतरा राजन् भिन्नरोमाः स्रवन्ति च। न स्वभावेऽवतिष्ठन्ते विधानैरपि चिन्तिताः॥ १८॥
वायसाः संघशः क्रूरा व्याहरन्ति समन्ततः। समवेताश्च दृश्यन्ते विमानाग्रेषु संघशः॥ १९॥
गृध्राश्च परिलीयन्ते पुरीमुपरि पिण्डिताः। उपपन्नाश्च संध्ये द्वे व्याहरन्त्यशिवं शिवाः॥ २०॥
क्रव्यादानां मृगाणां च पुरीद्वारेषु संघशः। श्रूयन्ते विपुला घोषाः सविस्फूर्जितनिःस्वनाः॥ २१॥

हे7

"(Ever) since Sītā (a princess of the Videha territory) arrived here, evil portents are being observed by us. (14) The sacrificial fire emits sparks, its flames are enveloped in smoke, its manifestation (as a result of rubbing two pieces of wood against each other) is (also) obscure, accompanied as it is by smoke, and it does not flare up properly even when fed with oblations while uttering sacred formulas. (15) Reptiles are observed in kitchens and fire-sanctuaries and likewise in the places where the Vedas are taught, and ants are discovered in the substances to be offered as oblations into the sacrificial fire. (16) The milk of cows has dried up, ichor no longer flows from the temples of the best of elephants; while horses, though feeling satisfied with their fresh (supply of) fodder, neigh dolefully. (17) Nay, donkeys, camels and mules, O king, shed tears, their hair standing on end. Even though treated with care according to medical directions, they do not return to normalcy. (18) Crows in flock utter harsh cries on all sides and are seen gathered in swarms on the tops of seven-storeyed buildings. (19) Nay, vultures collected in swarms hover over the city; while, arrived near the city, she-jackals howl ominously both morning and evening. (20) At the gates of the city are heard the loud cries of carnivorous animals (such as wolves and hyenas) gathered in herds alongwith peals of thunder. (21)

तदेवं प्रस्तुते कार्ये प्रायश्चित्तमिदं क्षमम्। रोचये वीर वैदेही राघवाय प्रदीयताम्॥ २२॥
इदं च यदि वा मोहाल्लोभाद् वा व्याहृतं मया। तत्रापि च महाराज न दोषं कर्तुमर्हसि॥ २३॥
अयं हि दोषः सर्वस्य जनस्यास्योपलक्ष्यते। रक्षसां राक्षसीनां च पुरस्यान्तःपुरस्य च॥ २४॥
प्रापणे चास्य मन्त्रस्य निवृत्ताः सर्वमन्त्रिणः।
अवश्यं च मया वाच्यं यद् दृष्टमथवा श्रुतम्। सम्प्रधार्य यथान्यायं तद् भवान् कर्तुमर्हति॥ २५॥

"Therefore, when the action of evil forces has started in this way, O gallant brother, this atonement is desirable that Sītā (a princess of the Videha territory) be restored to Rāma (a scion of Raghu) and I like it. (22) Even if this submission has been made through infatuation or greed, you ought not to find fault with me, O eminent monarch! (23) This offence (in the shape of Sītā's abduction) is recognized by all the people here, the ogres and the ogresses, the (whole) city and the gynaeceum. (24) True, all your counsellors have refrained from tendering this advice (to you for fear of incurring your displeasure); yet that which has been perceived or heard by me needs must be submitted. Determining the propriety or otherwise of my counsel according to the principles of equity, you ought to act accordingly."(25)

इति स्वमन्त्रिणां मध्ये भ्राता भ्रातरमूचिवान्। रावणं रक्षसां श्रेष्ठं पथ्यमेतद् विभीषणः॥ २६॥
हितं महार्थं मृदु हेतुसंहितं व्यतीतकालायतिसम्प्रतिक्षमम्।
निशम्य तद् वाक्यमुपस्थितज्वरः प्रसङ्गवानुत्तरमेतदब्रवीत्॥ २७॥
भयं न पश्यामि कुतश्चिदप्यहं न राघवः प्राप्स्यति जातु मैथिलीम्।
सुरैः सहेन्द्रैरपि संगरे कथं ममाग्रतः स्थास्यति लक्ष्मणाग्रजः॥ २८॥
इत्येवमुक्त्वा सुरसैन्यनाशनो महाबलः संयति चण्डविक्रमः।
दशाननो भ्रातरमाप्तवादिनं विसर्जयामास तदा विभीषणम्॥ २९॥
इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे दशमः सर्गः॥ १०॥

Thus in the midst of his (half-brother's) counsellors, Vibhīṣaṇa, (half-) brother (of Rāvaṇa), tendered the aforesaid salutary advice to his (eldest half-) brother, Rāvaṇa, the foremost of ogres. (26) Hearing the foregoing submission (of Vibhīṣaṇa), which was wholesome, full of great significance, gentle, logical and capable of doing good in the past, present and future, Rāvaṇa (who was seized with fever in the form of anger and) who was full of passion (for Sītā), made the following reply:—(27) "I see no cause for fear from any quarter whatsoever. Rāma (a scion of Raghu) shall in no case get back Sītā (a princess of Mithilā). How can Rāma (the eldest half-brother of Lakṣmaṇa) stand before me in an encounter even though aided by gods including Indra (their ruler)?"(28) Having spoken as aforesaid, Rāvaṇa (the ten-headed monster), the destroyer of the celestial forces, who was endowed with extraordinary strength and exhibited terrible prowess in combat, forthwith dismissed his (younger half-) brother, Vibhīṣaṇa, who had spoken the truth. (29)

Thus ends Canto Ten in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

* * *

एकादशः सर्गः

Canto XI

When Rāvaṇa, who had grown emaciated through separation from Sītā and because of his underestimation by Vibhīṣaṇa, entered the assembly hall to hold consultations with his counsellors, other leading ogres as well as Vibhīṣaṇa follow suit

स बभूव कृशो राजा मैथिलीकाममोहितः। असन्मानाच्च सुहृदां पापः पापेन कर्मणा॥ १॥
अतीव कामसम्पन्नो वैदेहीमनुचिन्तयन्।
अतीतसमये काले तस्मिन् वै युधि रावणः। अमात्यैश्च सुहृद्भिश्च प्राप्तकालममन्यत॥ २॥
स हेमजालविततं मणिविद्रुमभूषितम्। उपगम्य विनीताश्वमारुरोह महारथम्॥ ३॥
तमास्थाय रथश्रेष्ठं महामेघसमस्वनम्। प्रययौ रक्षसां श्रेष्ठो दशग्रीवः सभां प्रति॥ ४॥
असिचर्मधरा योधाः सर्वायुधधरास्ततः। राक्षसा राक्षसेन्द्रस्य पुरस्तात् सम्प्रतस्थिरे॥ ५॥
नानाविकृतवेषाश्च नानाभूषणभूषिताः। पार्श्वतः पृष्ठतश्चैनं परिवार्य ययुस्तदा॥ ६॥
रथैश्चातिरथाः शीघ्रं मत्तैश्च वरवारणैः। अनूत्पेतुर्दशग्रीवमाक्रीडद्भिश्च वाजिभिः॥ ७॥
गदापरिघहस्ताश्च शक्तितोमरपाणयः।
परश्वधधराश्चान्ये तथान्ये शूलपाणयः। ततस्तूर्यसहस्राणां संजज्ञे निःस्वनो महान्॥ ८॥
तुमुलः शङ्खशब्दश्च सभां गच्छति रावणे। स नेमिघोषेण महान् सहसाभिनिनादयन्॥ ९॥
राजमार्गं श्रिया जुष्टं प्रतिपेदे महारथः।

King Rāvaṇa—who was infatuated with passion for Sītā (a princess of Mithilā) and had begun to be looked upon as sinful because of his sinful deed (in the shape of Sītā's abduction) grew emaciated through disrespect shown to him by his near and dear ones (and his consuming passion for Sītā). (1) The time for holding consultation having elapsed, war being actually imminent, Rāvaṇa, who was exceedingly full of longing (for Sītā) and was constantly thinking of Sītā (a princess of the Videha territory), thought consultation with his ministers and well-wishers to be opportune. (2) Approaching a huge chariot overlaid with a lattice-work of gold, decked with gems and corals and drawn by trained horses, he ascended it. (3) Taking his seat in that excellent chariot, which produced a rattling sound resembling the rumbling of a large cloud, Rāvaṇa (the ten-headed monster), the foremost of ogres, drove towards the assembly hall. (4) At that time ogre troops carrying swords and bucklers and all kinds of weapons marched in order at the head of the ruler of ogres. (5) Nay, ogres attired in various strange robes and adorned with every kind of jewels, marched enclosing him at his sides as well as at his back at that time. (6) Car-warriors of a superior order[*] also rushed apace in the wake of Rāvaṇa (the ten-headed monster) in chariots as well as on excellent elephants in rut as also on (the back of) horses sportively following in different gaits.(7) Some had maces and iron bars in their hands, while others followed with javelins and iron clubs. Nay, still others carried axes, while some had darts in their hands. Then broke forth a loud blare of thousands of trumpets. (8) As Rāvaṇa drove to the assembly hall, a tumultuous blast of conches also followed. That eminent and great car-warrior (presently) reached the splendid highway, causing it to echo with the rattling of the felloes of his chariot.

विमलं चातपत्रं च प्रगृहीतमशोभत॥ १०॥
पाण्डुरं राक्षसेन्द्रस्य पूर्णस्ताराधिपो यथा। हेममञ्जरिगर्भे च शुद्धस्फटिकविग्रहे॥ ११॥
चामरव्यजने तस्य रेजतुः सव्यदक्षिणे। ते कृताञ्जलयः सर्वे रथस्थं पृथिवीस्थिताः॥ १२॥

---

[*] An Atiratha has been defined thus:—
अमितान् योधयेद् यस्तु सम्प्रोक्तोऽतिरथस्तु सः।
"He who fights numberless adversaries is spoken of as an Atiratha."

राक्षसा राक्षसश्रेष्ठं शिरोभिस्तं ववन्दिरे। राक्षसैः स्तूयमानः सञ्जयाशीर्भिररिंदमः॥ १३॥
आससाद महातेजाः सभां विरचितां तदा। सुवर्णरजतास्तीर्णां विशुद्धस्फटिकान्तराम्॥ १४॥
विराजमानो वपुषा रुक्मपट्टोत्तरच्छदाम्। तां पिशाचशतैः षड्भिरभिगुप्तां सदाप्रभाम्॥ १५॥
प्रविवेश महातेजाः सुकृतां विश्वकर्मणा। तस्यां तु वैदूर्यमयं प्रियकाजिनसंवृतम्॥ १६॥
महत्सोपाश्रयं भेजे रावणः परमासनम्। ततः शशासेश्वरवद्दूताँल्लघुपराक्रमान्॥ १७॥
समानयत मे क्षिप्रमिहैतान् राक्षसानिति। कृत्यमस्ति महज्जाने कर्तव्यमिति शत्रुभिः॥ १८॥
राक्षसास्तद्वचः श्रुत्वा लङ्कायां परिचक्रमुः।
अनुगेहमवस्थाय विहारशयनेषु च। उद्यानेषु च रक्षांसि चोदयन्तो ह्यभीतवत्॥ १९॥
ते रथान्तचरा एके दृप्तानेके दृढान् हयान्। नागानेकेऽधिरुरुहुर्जग्मुश्चैके पदातयः॥ २०॥
सा पुरी परमाकीर्णा रथकुञ्जरवाजिभिः। सम्पतद्भिर्विरुरुचे गरुत्मद्भिरिवाम्बरम्॥ २१॥

Nay, held over the head of Rāvaṇa (the ruler of ogres), a spotless white canopy shone like the fullmoon (lit., the suzerain lord of stars). On his left and right shone a pair of whisks with handles of pure crystal and having bunches of golden threads in the middle. Standing on the ground (on the way) with joined palms, all the aforesaid ogres saluted Rāvaṇa, the foremost of ogres, with their heads bent low. Being hailed by ogres by means of shouts of victory and benedictions, Rāvaṇa (the scourge of his foes), who was endowed with extraordinary energy, presently reached the assembly hall constructed by Viśwakarmā (the architect of gods). With his body shining brightly, Rāvaṇa (who was endowed with extraordinary splendour) made his solemn entry into that assembly hall, which was paved with gold and silver, whose interior was wrought in pure crystal, whose floor was carpeted with silk interwoven with threads of gold, and which was guarded on all sides by six hundred fiends, was full of perennial splendour and had been beautifully constructed by Viśwakarmā. Rāvaṇa for his part occupied in that hall a big and excellent throne made of cat's-eye (nay) covered with the skin of Priyakas (a species of deer) and provided with cushions, and forthwith authoritatively commanded fleet-footed messengers as follows:—(9—17) "Duly bring hither with all speed the well-known ogres to my presence. I know that momentous action has to be taken with regard to the enemies." (18) Hearing his command, the ogres coursed through Laṅkā, making their way into every (single) house, nay, penetrating into places of recreation and bedrooms as well as into gardens, and actually calling upon the ogres in an undaunted way to proceed to the assembly hall. (19) Some (of the) invited ogres sallied forth in the foremost of chariots, others rode on proud elephants, (still) others on sturdy horses, while (yet) others proceeded on foot. (20) Fully crowded with chariots, elephants and horses running in a line, that city looked very charming like the sky crowded with birds flying in a row. (21)

ते वाहनान्यवस्थाय यानानि विविधानि च। सभां पद्भिः प्रविविशुः सिंहा गिरिगुहामिव॥ २२॥
राज्ञः पादौ गृहीत्वा तु राज्ञा ते प्रतिपूजिताः। पीठेष्वन्ये बृसीष्वन्ये भूमौ केचिदुपाविशन्॥ २३॥
ते समेत्य सभायां वै राक्षसा राजशासनात्। यथार्हमुपतस्थुस्ते रावणं राक्षसाधिपम्॥ २४॥
मन्त्रिणश्च यथामुख्या निश्चितार्थेषु पण्डिताः। अमात्याश्च गुणोपेताः सर्वज्ञा बुद्धिदर्शनाः॥ २५॥
समीयुस्तत्र शतशः शूराश्च बहवस्तथा। सभायां हेमवर्णायां सर्वार्थस्य सुखाय वै॥ २६॥

Leaving their mounts as well as conveyances of every description (outside), they made their way into the assembly hall on foot as lions would enter a rocky cave. (22) Touching the king's feet (as an act of submission) and greeted in their turn by the king, they for their part took their seat, some on seats (of gold), others on mats (of Kuśa grass) and (still) others on the (carpeted) ground. (23) Gathering in the assembly hall at the king's command, the aforesaid ogres actually took their position round Rāvaṇa, their suzerain lord, each according to his rank. (24) Counsellors foremost in their own sphere and clever in deciding affairs and qualified ministers, well-versed in all subjects and capable of viewing things with their understanding and likewise numerous warriors too actually gathered in hundreds in that assembly hall sparkling with gold for discussing all matters for a happy conclusion. (25-26)

ततो महात्मा विपुलं सुयुग्यं रथं वरं हेमविचित्रिताङ्गम्।
शुभं समास्थाय ययौ यशस्वी विभीषणः संसदमग्रजस्य॥ २७॥
स पूर्वजायावरजः शशंस नामाथ पश्चाच्चरणौ ववन्दे।
शुकः प्रहस्तश्च तथैव तेभ्यो ददौ यथार्हं पृथगासनानि॥ २८॥
सुवर्णनानामणिभूषणानां सुवाससां संसदि राक्षसानाम्।
तेषां परार्ध्यागुरुचन्दनानां स्रजां च गन्धाः प्रववुः समन्तात्॥ २९॥
न चुक्रुशुर्नानृतमाह कश्चित् सभासदो नापि जजल्पुरुच्चैः।
संसिद्धार्थाः सर्व एवोग्रवीर्या भर्तुः सर्वे ददृशुश्चाननं ते॥ ३०॥
स रावणः शस्त्रभृतां मनस्विनां महाबलानां समितौ मनस्वी।
तस्यां सभायां प्रभया चकाशे मध्ये वसूनामिव वज्रहस्तः॥ ३१॥
इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे एकादशः सर्गः॥ ११॥

Then arrived the high-souled and illustrious Vibhīṣaṇa in the assembly presided over by his eldest (half-) brother (Rāvaṇa), mounting a huge, bright and excellent chariot drawn by noble horses, its (various) parts decked with gold. (27) Younger as he was, he mentioned his name (by way of courtesy) to his eldest (half-) brother and then bowed at the latter's feet. Śuka and Prahasta too did just the same. Rāvaṇa (for his part) offered them separate seats according to their (respective) rank. (28) The fragrance of most excellent aloe and sandal-paste painted on the persons, and garlands worn round the necks, of those ogres adorned with ornaments of gold as well as of various gems and attired in excellent robes spread all round. (29) Those present in the assembly did not make noise nor did they talk loudly nor (again) did any (of them) tell a lie. They were all fully accomplished of purpose and endowed with terrible prowess and all gazed on the face of their ruler. (30) In the gathering of armed heroes, who were endowed with extraordinary might, in that assembly hall, the aforesaid heroic Rāvaṇa shone with his lustre like Indra (who holds the thunderbolt in his hand) in the midst of the Vasus (a class of gods). (31)

Thus ends Canto Eleven in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

* * *

द्वादशः सर्गः

Canto XII

Rāvaṇa orders his Commander-in-Chief, Prahasta, to make adequate arrangements for the defence of the city and to apprise Kumbhakarṇa of the whole situation now that he had awoke from his long slumber

स तां परिषदं कृत्स्नां समीक्ष्य समितिंजयः। प्रचोदयामास तदा प्रहस्तं वाहिनीपतिम्॥ १॥
सेनापते यथा ते स्युः कृतविद्याश्चतुर्विधाः। योधा नगररक्षायां तथा व्यादेष्टुमर्हसि॥ २॥
स प्रहस्तः प्रणीतात्मा चिकीर्षन् राजशासनम्। विनिक्षिपद् बलं सर्वं बहिरन्तश्च मन्दिरे॥ ३॥
ततो विनिक्षिप्य बलं सर्वं नगरगुप्तये। प्रहस्तः प्रमुखे राज्ञो निषसाद जगाद च॥ ४॥
विहितं बहिरन्तश्च बलं बलवतस्तव। कुरुष्वाविमनाः क्षिप्रं यदभिप्रेतमस्ति ते॥ ५॥
प्रहस्तस्य वचः श्रुत्वा राजा राज्यहितैषिणः। सुखेप्सुः सुहृदां मध्ये व्याजहार स रावणः॥ ६॥

Surveying the entire assembly mentioned above, Rāvaṇa, who came out victorious in battle, presently ordered (as follows) Prahasta, the Commander-in-Chief of his forces:—(1) "You ought to issue special order, O generalissimo, to see that troops belonging to the four divisions of the army (viz., cavalry, infantry, chariots and elephants), who are trained warriors, are entrusted with the defence of the city." (2) Keen to carry out the royal command, the celebrated Prahasta, who had disciplined his mind, posted the entire army outside as well as inside the city. (3) Having told off the entire army for the defence of the city, Prahasta presently resumed his seat in front of the king and submitted (as follows):— (4) "Your army, powerful as you are, has been stationed outside as well as inside (the city). (Therefore) accomplish at once with an undistracted mind what is intended by you." (5) Hearing the submission of Prahasta, a well-wisher of the State, the celebrated Rāvaṇa, who aspired for happiness, spoke (as follows) in the midst of his near and dear ones:—(6)

प्रियाप्रिये सुखे दुःखे लाभालाभे हिताहिते । धर्मकामार्थकृच्छ्रेषु यूयमर्हथ वेदितुम्॥ ७॥
सर्वकृत्यानि युष्माभिः समारब्धानि सर्वदा । मन्त्रकर्मनियुक्तानि न जातु विफलानि मे॥ ८॥
ससोमग्रहनक्षत्रैर्मरुद्भिरिव वासवः । भवद्भिरहमत्यर्थं वृतः श्रियमवाप्नुयाम्॥ ९॥
अहं तु खलु सर्वान् वः समर्थयितुमुद्यतः । कुम्भकर्णस्य तु स्वप्नान्नेममर्थमचोदयम्॥ १०॥
अयं हि सुप्तः षण्मासान् कुम्भकर्णो महाबलः । सर्वशस्त्रभृतां मुख्यः स इदानीं समुत्थितः॥ ११॥
इयं च दण्डकारण्याद् रामस्य महिषी प्रिया । रक्षोभिश्चरितोद्देशादानीता जनकात्मजा॥ १२॥
सा मे न शय्यामारोढुमिच्छत्यलसगामिनी । त्रिषु लोकेषु चान्या मे न सीतासदृशी तथा॥ १३॥
तनुमध्या पृथुश्रोणी शरदिन्दुनिभानना । हेमबिम्बनिभा सौम्या मायेव मयनिर्मिता॥ १४॥
सुलोहिततलौ श्लक्ष्णौ चरणौ सुप्रतिष्ठितौ । दृष्ट्वा ताम्रनखौ तस्या दीप्यते मे शरीरजः॥ १५॥
हुताग्नेरर्चिसंकाशामेनां सौरीमिव प्रभाम् । उन्नसं विमलं वल्गु वदनं चारुलोचनम्॥ १६॥
पश्यंस्तदवशस्तस्याः कामस्य वशमेयिवान् । क्रोधहर्षसमानेन दुर्वर्णकरणेन च॥ १७॥
शोकसंतापनित्येन कामेन कलुषीकृतः।

"You ought to know your duty in the face of that which is agreeable and that which is not, as also in the midst of happiness and misery, gain and loss, what is wholesome and otherwise and when virtue, pleasure and self-interest are at stake. (7) My undertakings of all kinds, duly set afoot by you, have never proved futile, planned as they have always been according to deliberations. (8) Accompanied by you (even) as Indra is by deities presiding over the planets and lunar mansions including the moon-god as well as the (forty-nine) wind-gods, I wish to enjoy (royal) fortune excessively. (9) I was on my part actually ready to apprise you all of what I have done; but, due to Kumbhakarṇa's slumber I did not broach the matter. (10) The said Kumbhakarṇa, the foremost of all those who bear arms, who is endowed with extraordinary might, remained actually asleep for six (long) months. He is now fully awake. (11) Moreover, Sītā (Janaka's daughter), the beloved consort of Rāma, has been borne away (by me) from the Daṇḍaka forest, a region frequented by ogres. (12) That lady of languid pace does not (however) feel inclined to lay her foot on my bed; and no other woman in the three worlds is charming in my eyes like Sītā. (13) Slender-waisted with well developed hips and a countenance resembling the autumnal (full) moon, the gentle lady looks like an image of gold. It appears as though she were an enchantment conjured by the demon Maya (a past master in conjuring tricks). (14) On seeing her feet, soft and well set, with deep red soles and coppery nails, love is kindled in my heart. (15) Beholding her, who closely resembles the flame of a (sacred) fire fed with oblations and rivals the splendour of the sun, and gazing on her well-known fair and lovely countenance with a prominent nose and charming eyes, I am no longer master of myself and have become a slave of passion. (Nay) I have been unnerved by love, which is uniform in anger and joy, makes one pale and is ever present (even) in grief and agony.

सा तु संवत्सरं कालं मामयाचत भामिनी ॥ १८ ॥
प्रतीक्षमाणा भर्तारं राममायतलोचना । तन्मया चारुनेत्रायाः प्रतिज्ञातं वचः शुभम् ॥ १९ ॥
श्रान्तोऽहं सततं कामाद् यातो हय इवाध्वनि । कथं सागरमक्षोभ्यं तरिष्यन्ति वनौकसः ॥ २० ॥
बहुसत्त्वझषाकीर्णं तौ वा दशरथात्मजौ । अथवा कपिनैकेन कृतं नः कदनं महत् ॥ २१ ॥
दुर्ज्ञेयाः कार्यगतयो ब्रूत यस्य यथामति । मानुषान्नो भयं नास्ति तथापि तु विमृश्यताम् ॥ २२ ॥
तदा देवासुरे युद्धे युष्माभिः सहितोऽजयम् । ते मे भवन्तश्च तथा सुग्रीवप्रमुखान् हरीन् ॥ २३ ॥
परे पारे समुद्रस्य पुरस्कृत्य नृपात्मजौ । सीतायाः पदवीं प्राप्य सम्प्राप्तौ वरुणालयम् ॥ २४ ॥
अदेया च यथा सीता वध्यौ दशरथात्मजौ । भवद्भिर्मन्त्र्यतां मन्त्रः सुनीतं चाभिधीयताम् ॥ २५ ॥
नहि शक्तिं प्रपश्यामि जगत्यन्यस्य कस्यचित् । सागरं वानरैस्तीर्त्वा निश्चयेन जयो मम ॥ २६ ॥

Expecting (as she does to meet in the meantime) Rāma, her husband, that large-eyed lovely woman, however, asked of me a time-limit[*] of one year. That pleasing request of that lovely-eyed lady has been solemnly granted by me. (16—19) Like a horse that has travelled over a (long) distance, I (however) constantly feel worn-out through love. (Although Rāma is reported to be on his way to Laṅkā with an army of monkeys and bears), how will the monkeys (lit., denizens of the forest) or (even) Rāma and Lakṣmaṇa, the two sons of Daśaratha, (be able to) cross the sea, which is unassailable and infested with numerous aquatic creatures including large fish? The other side of the picture is that a great havoc was wrought on our side by a single monkey (Hanumān). The ways of accomplishing one's purpose are (thus) difficult to ascertain. (Therefore) speak what is there in whose mind according to the belief of each. There is no cause for apprehension to us from a human being; nevertheless let us ponder the question in any case. (20—22) The other day, assisted by you, I came out victorious in a conflict between the gods and the demons. You, who are the same, stand likewise by my side (even today). Having discovered the whereabouts of Sītā after crossing the sea (through Hanumān) and placing at their head the monkeys led by Sugrīva (their chief), the two princes have duly arrived on the other side of the sea. (23-24) Consultation should (therefore) be held by you and a judicious line of conduct suggested, so that Sītā may not have to be given back and Rāma and Lakṣmaṇa (the two sons of Daśaratha) may be killed. (25) Surely I do not see the capacity of anyone in the world other than Rāma to cross the sea alongwith the monkeys. (But even if he succeeds in doing so) victory is surely mine." (26)

तस्य कामपरीतस्य निशम्य परिदेवितम् । कुम्भकर्णः प्रचुक्रोध वचनं चेदमब्रवीत् ॥ २७ ॥
यदा तु रामस्य सलक्ष्मणस्य प्रसह्य सीता खलु सा इहाहृता ।
सकृत् समीक्ष्यैव सुनिश्चितं तदा भजेत चित्तं यमुनेव यामुनम् ॥ २८ ॥
सर्वमेतन्महाराज कृतमप्रतिमं तव । विधीयेत सहास्माभिरादावेवास्य कर्मणः ॥ २९ ॥
न्यायेन राजकार्याणि यः करोति दशानन । न स संतप्यते पश्चान्निश्चितार्थमतिर्नृपः ॥ ३० ॥
अनुपायेन कर्माणि विपरीतानि यानि च । क्रियमाणानि दुष्यन्ति हवींष्यप्रयतेष्विव ॥ ३१ ॥
यः पश्चात् पूर्वकार्याणि कर्माण्यभिचिकीर्षति । पूर्वं चापरकार्याणि स न वेद नयानयौ ॥ ३२ ॥
चपलस्य तु कृत्येषु प्रसमीक्ष्याधिकं बलम् । छिद्रमन्ये प्रपद्यन्ते क्रौञ्चस्य खमिव द्विजाः ॥ ३३ ॥
त्वयेदं महदारब्धं कार्यमप्रतिचिन्तितम् । दिष्ट्या त्वां नावधीद् रामो विषमिश्रमिवामिषम् ॥ ३४ ॥
तस्मात् त्वया समारब्धं कर्म ह्यप्रतिमं परैः । अहं समीकरिष्यामि हत्वा शत्रूंस्तवानघ ॥ ३५ ॥

---

[*] Rāvaṇa utters an impudent lie in order to vaunt his sham generosity. Sītā never asked him for a time-limit of one year assuring him that she would yield to his advances if her husband did not turn up within the stipulated period. She for her part consistently spurned his sinful proposal. The time-limit was fixed by Rāvaṇa of his own accord (vide Araṇyakāṇḍa LVI. 24-25 of Vālmīki-Rāmāyaṇa)

अहमुत्सादयिष्यामि शत्रूंस्तव निशाचर।
यदि शक्रविवस्वन्तौ यदि पावकमारुतौ। तावहं योधयिष्यामि कुबेरवरुणावपि॥ ३६ ॥
गिरिमात्रशरीरस्य महापरिघयोधिनः। नर्दतस्तीक्ष्णदंष्ट्रस्य बिभीयाद् वै पुरंदरः॥ ३७ ॥
पुनर्मां स द्वितीयेन शरेण निहनिष्यति। ततोऽहं तस्य पास्यामि रुधिरं काममाश्वस॥ ३८ ॥
वधेन वै दाशरथेः सुखावहं जयं तवाहर्तुमहं यतिष्ये।
हत्वा च रामं सह लक्ष्मणेन खादामि सर्वान् हरियूथमुख्यान्॥ ३९ ॥
रमस्व कामं पिब चाग्र्यवारुणीं कुरुष्व कार्याणि हितानि विज्वरः।
मया तु रामे गमिते यमक्षयं चिराय सीता वशगा भविष्यति॥ ४० ॥
इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे द्वादशः सर्गः॥ १२ ॥

Hearing the wail of Rāvaṇa, who was overwhelmed with passion, Kumbhakarṇa flew into a rage and spoke the following words:— (27) "Even as the river Yamunā fills the depression near its source the moment it descends on earth, your mind ought to have sought careful deliberation (with us) that very moment when the aforesaid Sītā was actually borne away here by force after a single impulsive thought from the hermitage of Rāma, who was accompanied by Lakṣmaṇa. (28) All this doing (of yours), O great king, is unworthy of you. Deliberation ought to have been held with us at the very beginning of this act. (29) A monarch who discharges his kingly duties with justice, his mind having determined his purpose (in consultation with his counsellors), does not (have to) repent O Rāvaṇa! (30) Actions which are undertaken without recourse to fair means and run counter to the principles of righteousness beget sin even as oblations used in impure sacrifices (undertaken for malevolent purposes). (31) He who seeks to perform at a later date duties requiring to be performed earlier and those which ought to be performed later at an early date does not know right and wrong. (32) Observing the superior strength of an enemy who is hasty in actions, others for their part look for his weak point even as swans seek the fissure* in the Krauñca mountain (in order to cross it). (33) This great undertaking, which was not duly considered, has been set on foot by you. By good luck Rāma did not kill you even as food mixed with poison would kill the consumer. (34) Therefore, making short work of your enemies, O brother who are free from sorrow, I shall actually neutralize the unworthy action that has been started by you in relation to your enemies. (35) I shall exterminate (all) your foes, O ranger of the night! I shall encounter the two brothers in combat even if they happen to be Indra and the sun-god or the god of fire and the wind-god or Kubera (the god of riches and the deity presiding over the northern quarter) and Varuṇa (the god of water and the deity presiding over the western quarter). (36) Even Indra (the destroyer of strongholds) would be afraid of me as I with my body having the size of a mountain and sharp teeth roar while fighting with a huge iron bludgeon. (37) Before Rāma strikes me violently once more with a second arrow I shall drink his blood. Therefore be fully restored to confidence. (38) By making short work of Rāma (son of Daśaratha) I shall try my best to bring victory which will conduce to your happiness. Nay, having killed Rāma alongwith Lakṣmaṇa, I shall devour all the leaders of monkey hordes. (39) Enjoy life fully, drink the most excellent wine and, rid of anxiety, perform actions (which are) conducive to your welfare. When Rāma for his part has been dispatched to the abode of Death by me, Sītā will submit to your will for long." (40)

Thus ends Canto Twelve in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

* * *

---

* We read in the Mahābhārata (Śalya-Parva, XLVI. 84) how God Kārtikeya (son of Lord Śiva) made a fissure in the Krauñca mountain with His javelin.

त्रयोदशः सर्गः

Canto XIII

Advised by Mahāpārśwa to use violence against Sītā, Rāvaṇa pleads inability to do so because of a curse pronounced against him in the past by Brahmā, and boasts of his own valour

रावणं क्रुद्धमाज्ञाय महापार्श्वो महाबलः। मुहूर्तमनुसंचिन्त्य प्राञ्जलिर्वाक्यमब्रवीत्॥ १॥
यः खल्वपि वनं प्राप्य मृगव्यालनिषेवितम्। न पिबेन्मधु सम्प्राप्य स नरो बालिशो भवेत्॥ २॥
ईश्वरस्येश्वरः कोऽस्ति तव शत्रुनिबर्हण। रमस्व सह वैदेह्या शत्रूनाक्रम्य मूर्धसु॥ ३॥
बलात् कुक्कुटवृत्तेन प्रवर्तस्व महाबल। आक्रम्याक्रम्य सीतां वै तां भुङ्क्ष्व च रमस्व च॥ ४॥
लब्धकामस्य ते पश्चादागमिष्यति किं भयम्। प्राप्तमप्राप्तकालं वा सर्वं प्रतिविधास्यसे॥ ५॥
कुम्भकर्णः सहास्माभिरिन्द्रजिच्च महाबलः। प्रतिषेधयितुं शक्तौ सवज्रमपि वज्रिणम्॥ ६॥
उपप्रदानं सान्त्वं वा भेदं वा कुशलैः कृतम्। समतिक्रम्य दण्डेन सिद्धिमर्थेषु रोचये॥ ७॥
इह प्राप्तान् वयं सर्वाञ्छत्रूंस्तव महाबल। वशे शस्त्रप्रतापेन करिष्यामो न संशयः॥ ८॥

Reflecting awhile on finding Rāvaṇa enraged, Mahāpārśwa, who was endowed with extraordinary might, submitted with joined palms as follows:— (1) "That man is a fool, who, even after reaching a forest infested by wild beasts of prey and reptiles and having duly found honey does not drink it. (2) Who can lord it over you, a sovereign, O destroyer of foes? Setting your foot on the heads of your enemies, revel with Sītā (a princess of the Videha territory). (3) Act in the manner of a cock, using force (against her), O ruler endowed with extraordinary might! Assaulting Sītā again and again, enjoy her and revel (with her). (4) Once you have attained your desired end, what peril will come upon you afterwards? And you will (surely be able to) meet every risk, no matter whether it is (already) present or is yet to come. (5) In conjunction with us Kumbhakarṇa and Indrajit, who is endowed with extraordinary might, are capable of keeping back even Indra (lit., the wielder of the thunderbolt) armed with his thunderbolt. (6) Leaving aside gift, conciliation or even (the policy of) sowing dissension (in the enemy's ranks), resorted to by the wise, I prefer to achieve success in our concerns by use of force. (7) We shall reduce to submission by the strength of our arms all your enemies arrived here, O ruler endowed with extraordinary might! There is no doubt about it." (8)

एवमुक्तस्तदा राजा महापार्श्वेन रावणः। तस्य सम्पूजयन् वाक्यमिदं वचनमब्रवीत्॥ ९॥

Acclaiming his counsel when exhorted in the foregoing words by Mahāpārśwa on that occasion, King Rāvaṇa made the following reply:—(9)

महापार्श्व निबोध त्वं रहस्यं किंचिदात्मनः। चिरवृत्तं तदाख्यास्ये यदवाप्तं पुरा मया॥ १०॥
पितामहस्य भवनं गच्छन्तीं पुञ्जिकस्थलाम्। चञ्चूर्यमाणामद्राक्षमाकाशेऽग्निशिखामिव ॥ ११॥
सा प्रसह्य मया भुक्ता कृता विवसना ततः। स्वयम्भूभवनं प्राप्ता लोलिता नलिनी यथा॥ १२॥
तच्च तस्य तथा मन्ये ज्ञातमासीन्महात्मनः। अथ संकुपितो वेधा मामिदं वाक्यमब्रवीत्॥ १३॥
अद्यप्रभृति यामन्यां बलान्नारीं गमिष्यसि। तदा ते शतधा मूर्धा फलिष्यति न संशयः॥ १४॥
इत्यहं तस्य शापस्य भीतः प्रसभमेव ताम्। नारोहये बलात् सीतां वैदेहीं शयने शुभे॥ १५॥

"Hear you, O Mahāpārśwa, of a certain secret of mine, of an incident which took place long ago, of a fruit which was gathered by me in the past. I shall (presently) confide it (to you). (10) (Once) I beheld (a celestial nymph) Puñjikasthalā (by name), flashing like a flame and sneaking away (for fear of me) through the heavens to the abode of Brahmā (the grandfather of the entire creation, which was evolved by his mind-born sons, Marīci and others). (11) She was stripped of her garment and ravished by me. She then reached the abode [illegible] राक्षसराजमुख्यम्

of Brahmā (the self-born creator) like a lotus plant violently shaken (by an elephant). (12) The aforesaid incident I presume came to be known (precisely) as it had occurred to that exalted soul. Highly enraged, the creator forthwith addressed the following words to me:— (13) 'If you (happen to) violate any other woman hence forward, your head will be forthwith split into a hundred pieces; there is no doubt about it'. (14) Hence, afraid (as I am) of his curse, I do not violently put Sītā, a princess of the Videha territory, on my charming bed by force. (15)

सागरस्येव मे वेगो मारुतस्येव मे गतिः। नैतद् दाशरथिर्वेद ह्यासादयति तेन माम्॥ १६॥
को हि सिंहमिवासीनं सुप्तं गिरिगुहाशये। क्रुद्धं मृत्युमिवासीनं प्रबोधयितुमिच्छति॥ १७॥
न मत्तो निर्गतान् बाणान् द्विजिह्वान् पन्नगानिव। रामः पश्यति संग्रामे तेन मामभिगच्छति॥ १८॥
क्षिप्रं वज्रसमैर्बाणैः शतधा कार्मुकच्युतैः। राममादीपयिष्यामि उल्काभिरिव कुञ्जरम्॥ १९॥
तच्चास्य बलमादास्ये बलेन महता वृतः। उदितः सविता काले नक्षत्राणां प्रभामिव॥ २०॥
न वासवेनापि सहस्रचक्षुषा युधास्मि शक्यो वरुणेन वा पुनः।
मया त्वियं बाहुबलेन निर्जिता पुरा पुरी वैश्रवणेन पालिता॥ २१॥
इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे त्रयोदशः सर्गः॥ १३॥

"My fury resembles that of the sea, (and) my speed resembles the speed of the wind. Surely Rāma (son of Daśaratha) does not know of it, hence he is attacking me. (16) (Otherwise) who will actually seek to arouse me (to martial activity) as one would awaken a lion asleep in a sitting posture in its abode in the shape of a mountain cavern or arouse into activity Death sitting in rage? (17) Rāma has not seen arrows like serpents with forked tongues loosed in a combat from my bow. Hence he is marching against me. (18) I shall consume Rāma in no time with my arrows loosed in hundreds like the thunderbolt from my bow even as one would torment an elephant with firebrands. (19) Nay, surrounded by a huge army, I shall split up his army (even) as, risen in the morning, the sun disperses the light of the stars. (20) I am not capable of being conquered in an encounter even by the thousand-eyed Indra (the ruler of gods) nor again by Varuṇa (the god of water). Again, this city (of Laṅkā), which was formerly ruled by Kubera (son of Sage Viśravā), was won by me with the strength of my arms." (21)

Thus ends Canto Thirteen in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic

* * *

चतुर्दशः सर्गः

Canto XIV

Vibhīṣaṇa exhorts Rāvaṇa to restore Sītā to Śrī Rāma before the latter's arrows pierced the heads of the ogres.

निशाचरेन्द्रस्य निशम्य वाक्यं स कुम्भकर्णस्य च गर्जितानि।
विभीषणो राक्षसराजमुख्यमुवाच वाक्यं हितमर्थयुक्तम्॥ १॥
वृतो हि बाह्वन्तरभोगराशिश्चिन्ताविषः सुस्मिततीक्ष्णदंष्ट्रः।
पञ्चाङ्गुलीपञ्चशिरोऽतिकायः सीतामहाहिस्तव केन राजन्॥ २॥
यावन्न लङ्कां समभिद्रवन्ति बलीमुखाः पर्वतकूटमात्राः।
दंष्ट्रायुधाश्चैव नखायुधाश्च प्रदीयतां दाशरथाय मैथिली॥ ३॥

यावन्न गृह्णन्ति शिरांसि बाणा रामेरिता राक्षसपुंगवानाम्।
वज्रोपमा वायुसमानवेगाः प्रदीयतां दाशरथाय मैथिली॥४॥
न कुम्भकर्णेन्द्रजितौ च राजंस्तथा महापार्श्वमहोदरौ वा।
निकुम्भकुम्भौ च तथातिकायः स्थातुं समर्था युधि राघवस्य॥५॥
जीवंस्तु रामस्य न मोक्ष्यसे त्वं गुप्तः सवित्राप्यथवा मरुद्भिः।
न वासवस्याङ्कगतो न मृत्योर्नभो न पातालमनुप्रविष्टः॥६॥

Having listened to the braggadocio of Rāvaṇa (the ruler of ogres) and the thundering of Kumbhakarṇa, Vibhīṣaṇa made the following salutary and significant submission to Rāvaṇa (the foremost of the rulers of ogres): —(1) "By whom, O king, has the huge serpent of gigantic proportions in the form of Sītā—her bosom for its coils, her remaining plunged in thought for its poison, her sweet smiles for its sharp fangs, her five fingers for its five hoods—been tied to your neck? (2) Let Sītā (a princess of Mithilā) be given back to Rāma (son of Daśaratha) while the monkeys, who are tall as mountain-tops and have teeth and claws for their weapons, have not yet invaded Laṅkā. (3) Let Sītā (a princess of Mithilā) be restored to Rāma (son of Daśaratha) till the arrows propelled by Rāma, which resemble the thunderbolt (in their fury) and are swift as the wind, do not catch the heads of the foremost among the ogres. (4) Nay, neither Kumbhakarṇa and Indrajīt nor even Mahāpārśwa and Mahodara nor Nikumbha and Kumbha nor even Atikāya are capable of with standing Rāma (a scion of Raghu) in combat, O king! (5) You shall not be spared by the arrows of Śrī Rāma even though protected by the sun-god or the wind-gods nor if seated in the lap of Indra or Death nor if you have penetrated into the heavens or Pātāla (the nethermost subterranean region)." (6)

निशम्य वाक्यं तु विभीषणस्य ततः प्रहस्तो वचनं बभाषे।
न नो भयं विद्म न दैवतेभ्यो न दानवेभ्योऽप्यथवा कदाचित्॥७॥
न यक्षगन्धर्वमहोरगेभ्यो भयं न संख्ये पतगोरगेभ्यः।
कथं नु रामाद् भविता भयं नो नरेन्द्रपुत्रात् समरे कदाचित्॥८॥

Hearing the submission of Vibhīṣaṇa, Prahasta for his part forthwith observed as follows:—"We do not know if there is ever any cause for fear to us from gods or even from demons. (7) Nor is there (any) fear (to us) on the field of battle from Yakṣas (a class of demigods), Gandharvas (celestial musicians) and eminent Nāgas (serpent-demons) nor (even) from birds and reptiles. How, then, can there be any fear to us at any time on the battlefield from Rāma, the son of a ruler of mortals?" (8)

प्रहस्तवाक्यं त्वहितं निशम्य विभीषणो राजहितानुकाङ्क्षी।
ततो महार्थं वचनं बभाषे धर्मार्थकामेषु निविष्टबुद्धिः॥९॥

Hearing the noxious braggadocio of Prahasta, Vibhīṣaṇa for his part, who was a well-wisher of the king and whose mind penetrated into the domains of righteousness, material prosperity and sensuous enjoyment, immediately made the following speech, which was full of great significance:—(9)

प्रहस्त राजा च महोदरश्च त्वं कुम्भकर्णश्च यथार्थजातम्।
ब्रवीत रामं प्रति तन्न शक्यं यथा गतिः स्वर्गमधर्मबुद्धेः॥१०॥
वधस्तु रामस्य मया त्वया च प्रहस्त सर्वैरपि राक्षसैर्वा।
कथं भवेदर्थविशारदस्य महार्णवं तर्तुमिवाप्लवस्य॥११॥
धर्मप्रधानस्य महारथस्य इक्ष्वाकुवंशप्रभवस्य राज्ञः।
पुरोऽस्य देवाश्च तथाविधस्य कृत्येषु शक्तस्य भवन्ति मूढाः॥१२॥

तीक्ष्णा न तावत् तव कङ्कपत्रा दुरासदा राघवविप्रमुक्ताः।
भित्त्वा शरीरं प्रविशन्ति बाणाः प्रहस्त तेनैव विकत्थसे त्वम्॥ १३॥
भित्त्वा न तावत् प्रविशन्ति कायं प्राणान्तिकास्तेऽशनितुल्यवेगाः।
शिताः शरा राघवविप्रमुक्ताः प्रहस्त तेनैव विकत्थसे त्वम्॥ १४॥
न रावणो नातिबलस्त्रिशीर्षो न कुम्भकर्णस्य सुतो निकुम्भः।
न चेन्द्रजिद् दाशरथिं प्रवोढुं त्वं वा रणे शक्रसमं समर्थः॥ १५॥

"The actions which the king as well as Mahodara as also yourself and Kumbhakarṇa propose to take against Rāma are not capable of being accomplished by you any more than the entry into heaven of one whose mind is set on unrighteousness, O Prahasta. (10) How can the destruction of Rāma, who is adept in achieving his object, be compassed, O Prahasta, by yourself, myself or even by all the ogres (taken together) any more than it is possible for anyone to cross the ocean without a bark? (11) Even gods would feel nonplussed when placed in front of the aforesaid king (Rāma), who gives the foremost place to piety, is a great car-warrior, has taken his descent in the race of Ikṣwāku, is a replica of the latter (in valour and other virtues) and is capable of accomplishing his objects. (12) The sharp arrows furiously discharged with violence by Rāma (a scion of Raghu), which are furnished with the feathers of a buzzard and are dangerous to approach, have not yet penetrated deep in your body after piercing it. That is why you indulge in boastful talk, O Prahasta! (13) The deadly and sharp arrows furiously loosed with violence by Rāma (a scion of Raghu), which are equal in velocity to the thunderbolt, have not yet made their way deep into your body. That is why you play the braggart, O Prahasta! (14) Neither Rāvaṇa nor Triśirā of exceeding might nor Nikumbha, son of Kumbhakarṇa, nor Indrajit nor even yourself shall be able to bear the onrush of Rāma (son of Daśaratha), who is equal to Indra in combat. (15)

देवान्तको वापि नरान्तको वा तथातिकायोऽतिरथो महात्मा।
अकम्पनश्चाद्रिसमानसारः स्थातुं न शक्ता युधि राघवस्य॥ १६॥
अयं च राजा व्यसनाभिभूतो मित्रैरमित्रप्रतिमैर्भवद्भिः।
अन्वास्यते राक्षसनाशनार्थे तीक्ष्णः प्रकृत्या ह्यसमीक्ष्यकारी॥ १७॥
अनन्तभोगेन सहस्त्रमूर्ध्ना नागेन भीमेन महाबलेन।
बलात् परिक्षिप्तमिमं भवन्तो राजानमुत्क्षिप्य विमोचयन्तु॥ १८॥
यावद्धि केशग्रहणात् सुहृद्भिः समेत्य सर्वैः परिपूर्णकामैः।
निगृह्य राजा परिरक्षितव्यो भूतैर्यथा भीमबलैर्गृहीतः॥ १९॥
सुवारिणा राघवसागरेण प्रच्छाद्यमानस्तरसा भवद्भिः।
युक्तस्त्वयं तारयितुं समेत्य काकुत्स्थपातालमुखे पतन् सः॥ २०॥
इदं पुरस्यास्य सराक्षसस्य राज्ञश्च पथ्यं ससुहृज्जनस्य।
सम्यग्धि वाक्यं स्वमतं ब्रवीमि नरेन्द्रपुत्राय ददातु मैथिलीम्॥ २१॥
परस्य वीर्यं स्वबलं च बुद्ध्वा स्थानं क्षयं चैव तथैव वृद्धिम्।
तथा स्वपक्षेऽप्यनुमृश्य बुद्ध्या वदेत् क्षमं स्वामिहितं स मन्त्री॥ २२॥
इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे चतुर्दशः सर्गः॥ १४॥

"Neither Devāntaka nor even Narāntaka nor Atikāya nor Attratha of gigantic proportions nor Akampana, who is mighty as a mountain, is able to stand before Rāma (a scion of Raghu) on the field of battle. (16) Nay, this king (Rāvaṇa), who is overpowered by evil addictions*;

---

* The following are the seven evil habits to which kings are generally found addicted:—
वाग्दण्डयोस्तु पारुष्यमर्थदूषणमेव च। पानं स्त्री मृगया द्यूतं व्यसनं सप्तधा प्रभो ॥
"Harshness of speech and severity of punishment, extravagance, drinking, love of women, hunting and gambling constitute the sevenfold evil addiction, O Lord!"

is violent by nature and acts inconsiderately—is waited upon by friends in you, who are no better than foes, to the destruction of ogres. (17) Extricating this king entwined with violence by a formidable cobra of infinite strength and extraordinary energy and endowed with a thousand hoods, make you him completely free. (18) The king should be collectively protected all round by all his well-wishers, whose desires have been fully gratified by him, even by using force against him and catching him by the hair (if necessary), even as one possessed by spirits of terrible might is protected by one's near and dear ones. (19) Rāvaṇa, for his part, who is going to be engulfed by the sea in the shape of Rāma (a scion of Raghu)—which/is full of excellent water (in the shape of high moral character), and who is about to fall into the mouth of Pātāla (the nethermost subterranean region) in the shape of Rāma (a scion of Kakutstha), is worthy of being unitedly rescued by you. (20) Indeed I tender this advice, embodying my own opinion, which is highly conducive to the good of this city including the ogres, as well as of the king with his near and dear ones; let him give Sītā (a princess of Mithilā) back to Rāma (son of a ruler of men). (21) A counsellor is he who after ascertaining the (relative) strength of the enemy as well as his own (master) and even so duly considering with his acumen the status quo, set-back or rise of military power in the enemy's ranks as well as on his own side tenders an advice which is proper as well as conducive to the interests of his master." (22)

Thus ends Canto Fourteen in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic

* * *

पञ्चदशः सर्गः

Canto XV

Reproaching in a language which, though harsh, was (yet) conformable to truth, Indrajit, who was indulging in a boastful speech on hearing the advice of Vibhīṣaṇa, the latter repeats that the appeasement of Rāma was the only opportune and salutary course

बृहस्पतेस्तुल्यमतेर्वचस्तन्निशम्य यत्नेन विभीषणस्य।
ततो महात्मा वचनं बभाषे तत्रेन्द्रजिन्नैर्ऋतयूथमुख्यः॥ १॥
किं नाम ते तात कनिष्ठ वाक्यमनर्थकं वै बहुभीतवच्च।
अस्मिन् कुले योऽपि भवेन्न जातः सोऽपीदृशं नैव वदेन्न कुर्यात्॥ २॥
सत्त्वेन वीर्येण पराक्रमेण धैर्येण शौर्येण च तेजसा च।
एकः कुलेऽस्मिन् पुरुषो विमुक्तो विभीषणस्तात कनिष्ठ एषः॥ ३॥
किं नाम तौ मानुषराजपुत्रावस्माकमेकेन हि राक्षसेन।
सुप्राकृतेनापि निहन्तुमेतौ शक्यौ कुतो भीषयसे स्म भीरो॥ ४॥
त्रिलोकनाथो ननु देवराजः शक्रो मया भूमितले निविष्टः।
भयार्पिताश्चापि दिशः प्रपन्नाः सर्वे तदा देवगणाः समग्राः॥ ५॥
ऐरावतो निःस्वनमुन्नदन् स निपातितो भूमितले मया तु।
विकृष्य दन्तौ तु मया प्रसह्य वित्रासिता देवगणाः समग्राः॥ ६॥
सोऽहं सुराणामपि दर्पहन्ता दैत्योत्तमानामपि शोककर्ता।
कथं नरेन्द्रात्मजयोर्न शक्तो मनुष्ययोः प्राकृतयोः सुवीर्यः॥ ७॥

Listening with restraint the foregoing speech of Vibhīṣaṇa, who was equal in wisdom to Sage Bṛhaspati (the preceptor of gods), the high-spirited Indrajit, the leader of ogre hordes, forthwith spoke as follows on that occasion:—1) "Why on earth should you actually utter meaningless words like one who is greatly alarmed, O youngest uncle? Even he who is not born in this race (of Pulastya) would not utter such words or do such a thing (as is suggested by you).(2) This Vibhīṣaṇa, the youngest of my uncles including father, is the only individual in this race who is utterly devoid of courage, virility, prowess, fortitude, heroism and spirit. (3) What are, in fact, those two sons of a king of men? They are actually capable of being killed even by a single ogre, the most insignificant amongst us. Why (then) should you frighten us, O coward? (4) Even the powerful Indra, the ruler of gods and the protector of (all) the three worlds, was cast by me to the ground. Nay, struck with terror, all the divine hordes too fled in all directions on that occasion. (5) After forcibly extracting his tusks with a crash the celebrated Airāvata (the elephant of Indra) for his part, who was trumpeting (all the time), was actually dashed to the ground by me and all the celestial hordes were thrown into a panic by me. (6) How am I, who have crushed the pride even of gods and brought grief even to the foremost of Daityas, and am rich in manliness, not capable of subduing the two princes, insignificant mortals (that they are)?"(7)

अथेन्द्रकल्पस्य दुरासदस्य महौजसस्तद् वचनं निशम्य।
ततो महार्थं वचनं बभाषे विभीषणः शस्त्रभृतां वरिष्ठः॥ ८॥

Hearing the aforesaid braggadocio of Indrajit (a rival of Indra), who was dangerous to approach (in combat) and was endowed with extraordinary energy, Vibhīṣaṇa, the foremost of armed soldiers, forthwith made the following reply, which was full of great significance:—(8)

न तात मन्त्रे तव निश्चयोऽस्ति बालस्त्वमद्याप्यविपक्वबुद्धिः।
तस्मात् त्वयाप्यात्मविनाशनाय वचोऽर्थहीनं बहु विप्रलप्तम्॥ ९॥
पुत्रप्रवादेन तु रावणस्य त्वमिन्द्रजिन्मित्रमुखोऽसि शत्रुः।
यस्येदृशं राघवतो विनाशं निशम्य मोहादनुमन्यसे त्वम्॥ १०॥
त्वमेव वध्यश्च सुदुर्मतिश्च स चापि वध्यो य इहानयत् त्वाम्।
बालं दृढं साहसिकं च योऽद्य प्रावेशयन्मन्त्रकृतां समीपम्॥ ११॥
मूढोऽप्रगल्भोऽविनयोपपन्नस्तीक्ष्णस्वभावोऽल्पमतिर्दुरात्मा।
मूर्खस्त्वमत्यन्तसुदुर्मतिश्च त्वमिन्द्रजिद् बालतया ब्रवीषि॥ १२॥
को ब्रह्मदण्डप्रतिमप्रकाशानर्चिष्मतः कालनिकाशरूपान्।
सहेत बाणान् यमदण्डकल्पान् समक्षमुक्तान् युधि राघवेण॥ १३॥
धनानि रत्नानि सुभूषणानि वासांसि दिव्यानि मणींश्च चित्रान्।
सीतां च रामाय निवेद्य देवीं वसेम राजन्निह वीतशोकाः॥ १४॥
इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे पञ्चदशः सर्गः॥ १५॥

"Being a (mere) boy whose intellect is not yet ripe, my child, you are not able to decide what should be done and what should not be done. Therefore much incoherent talk has been poured forth by you to your own destruction. (9) Though passing by the name of a son, O Indrajit, you are an enemy to Rāvaṇa under the cloak of a friend, in that even on hearing (from me) of his (impending) destruction at the hands of Rāma (a scion of Raghu) you are saying ditto to him through infatuation. (10) You are certainly deserving of death and grossly evil-minded too. Nay, he too is deserving of death, who brought you here, who ushered you, an utterly reckless boy, into the presence of counsellors today. (11) You are indiscriminate, dull-witted, uncultured, violent by nature, of poor intelligence, wicked, ignorant and extremely evil-minded, and talk like a child, O Indrajit! (12) Who can withstand the flaming arrows, loosed by Rāma (a scion of Raghu) in combat right in front of the enemy, which resemble the rod of Brahmā (the creator) in glory, which present a look similar to that of Death and are equal to the rod of Yama (the god of retribution)? (13) Offering riches, precious stones, excellent jewels, celestial garments and various gems, as well as the godlike Sītā to Rāma, let us live here free from grief, O king!"(14)

Thus ends Canto Fifteen in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

* * *

षोडशः सर्गः

Canto XVI

Annoyed to hear this advice of his youngest half-brother, Vibhīṣaṇa, which, though unpleasant to hear, was most wholesome, Rāvaṇa, on whom it made no impression, castigates him with harsh words

सुनिविष्टं हितं वाक्यमुक्तवन्तं विभीषणम् । अब्रवीत् परुषं वाक्यं रावणः कालचोदितः ॥ १ ॥

Rāvaṇa, who was under the influence of Death, addressed the following harsh words to Vibhīṣaṇa, who had rendered an advice which was wholesome and impregnated with meaning:—(1)

वसेत् सह सपत्नेन क्रुद्धेनाशीविषेण च । न तु मित्रप्रवादेन संवसेच्छत्रुसेविना ॥ २ ॥
जानामि शीलं ज्ञातीनां सर्वलोकेषु राक्षस । हृष्यन्ति व्यसनेष्वेते ज्ञातीनां ज्ञातयः सदा ॥ ३ ॥
प्रधानं साधकं वैद्यं धर्मशीलं च राक्षस । ज्ञातयोऽप्यवमन्यन्ते शूरं परिभवन्ति च ॥ ४ ॥
नित्यमन्योन्यसंहृष्टा व्यसनेष्वाततायिनः । प्रच्छन्नहृदया घोरा ज्ञातयस्तु भयावहाः ॥ ५ ॥
श्रूयन्ते हस्तिभिर्गीताः श्लोकाः पद्मवने पुरा । पाशहस्तान् नरान् दृष्ट्वा शृणुष्व गदतो मम ॥ ६ ॥
नाग्निर्नान्यानि शस्त्राणि न नः पाशा भयावहाः । घोराः स्वार्थप्रयुक्तास्तु ज्ञातयो नो भयावहाः ॥ ७ ॥
उपायमेते वक्ष्यन्ति ग्रहणे नात्र संशयः । कृत्स्नाद् भयाज्ज्ञातिभयं कुकष्टं विहितं च नः ॥ ८ ॥

"One had rather live with an (avowed) enemy and (even) with an enraged venomous serpent than with an individual who, though professing himself to be a friend, is devoted to the enemy. (2) I know, O ranger of the night, the disposition of one's relatives in all the worlds. These latter always rejoice in the misfortunes of their relatives. (3) Kinsfolk (as a rule) despise their chief—even though he carries on his duties (as a ruler), is learned and given to piety, O ogre—and (try to) humiliate him, if he is a hero.(4) Feeling highly rejoiced in the misfortunes of one another, having secret designs and turning desperadoes (any moment), kinsfolk are (generally) cruel and formidable. (5) Couplets uttered in the past by elephants in a bed of lotuses on seeing men with snares in their hands (to catch them) have been heard (by me). Listen to them from me (even) as I repeat them:—(6) 'Neither fire (common) nor other arms nor (again) snares strike terror into us; but those of our own kind, who are cruel and actuated by self-interest, are dangerous. (7) These (latter) will point out the device of catching us; there is no doubt about it. Nay, the peril from those of our kind is known to us as the most formidable of all perils.' (8)

विद्यते गोषु सम्पन्नं विद्यते ज्ञातितो भयम् । विद्यते स्त्रीषु चापल्यं विद्यते ब्राह्मणे तपः ॥ ९ ॥
ततो नेष्टमिदं सौम्य यदहं लोकसत्कृतः । ऐश्वर्यमभिजातश्च रिपूणां मूर्ध्नि च स्थितः ॥ १० ॥
यथा पुष्करपत्रेषु पतितास्तोयबिन्दवः । न श्लेषमभिगच्छन्ति तथानार्येषु सौहृदम् ॥ ११ ॥

यथा शरदि मेघानां सिञ्चतामपि गर्जताम् । न भवत्यम्बुसंक्लेदस्तथानार्येषु सौहृदम् ॥ १२ ॥
यथा मधुकरस्तर्षाद् रसं विन्दन्न तिष्ठति । तथा त्वमपि तत्रैव तथानार्येषु सौहृदम् ॥ १३ ॥
यथा मधुकरस्तर्षात् काशपुष्पं पिबन्नपि । रसमत्र न विन्देत तथानार्येषु सौहृदम् ॥ १४ ॥
यथा पूर्वं गजः स्नात्वा गृह्य हस्तेन वै रजः । दूषयत्यात्मनो देहं तथानार्येषु सौहृदम् ॥ १५ ॥
योऽन्यस्त्वेवंविधं ब्रूयाद् वाक्यमेतन्निशाचर । अस्मिन् मुहूर्ते न भवेत् त्वां तु धिक् कुलपांसन ॥ १६ ॥

There exists wealth in the cow; there exists peril from one's own kinsfolk; there exists capriciousness in women; and there exists asceticism in the Brāhmaṇa. (9) Therefore it is not to your liking, my good brother, that I am honoured by the (whole) world, have attained power and pelf and have set my foot on the heads of my enemies. (10) Love bestowed on the unworthy does not moisten their heart any more than drops of water fallen on lotus leaves penetrate the latter. (11) (Even) as the earth is not saturated with the water of clouds thundering and raining in autumn, so love bestowed on the unworthy fails to moisten their heart. (12) Affection does not abide in (the heart of) the unworthy any more than a black bee stays with a flower even though sucking its nectar with avidity. You too are of that type. (13) One bestowing love on the unworthy does not attain happiness any more than a black bee, though sucking the flowers of a grass known by the name of Kāśa gets nectar there. (14) (Just) as picking up sand in its proboscis immediately after taking a dip in water in the first instance, an elephant soils its body (again), so the affection bestowed on the unworthy gets clogged. (15) He who, other than you, actually utters the aforesaid words in the way you have done, O ranger of the night, would have undoubtedly ceased to be this (very) moment. As for you, a curse upon you, O obloquy of your race!"(16)

इत्युक्तः परुषं वाक्यं न्यायवादी विभीषणः । उत्पपात गदापाणिश्चतुर्भिः सह राक्षसैः ॥ १७ ॥
अब्रवीच्च तदा वाक्यं जातक्रोधो विभीषणः । अन्तरिक्षगतः श्रीमान् भ्राता वै राक्षसाधिपम् ॥ १८ ॥

Rebuked in these harsh words, Vibhīṣaṇa, who had spoken what is right, rose into the air, mace in hand, alongwith four (other) ogres (his ministers). (17) Nay, standing in space, the glorious Vibhīṣaṇa, (half-) brother of Rāvaṇa, who was filled with indignation, actually addressed the following words at that moment to Rāvaṇa (the suzerain lord of ogres):—(18)

स त्वं भ्रान्तोऽसि मे राजन् ब्रूहि मां यद् यदिच्छसि ।
ज्येष्ठो मान्यः पितृसमो न च धर्मपथे स्थितः । इदं हि परुषं वाक्यं न क्षमाम्यग्रजस्य ते ॥ १९ ॥
सुनीतं हितकामेन वाक्यमुक्तं दशानन । न गृह्णन्त्यकृतात्मानः कालस्य वशमागताः ॥ २० ॥
सुलभाः पुरुषा राजन् सततं प्रियवादिनः । अप्रियस्य च पथ्यस्य वक्ता श्रोता च दुर्लभः ॥ २१ ॥
बद्धं कालस्य पाशेन सर्वभूतापहारिणः । न नश्यन्तमुपेक्षे त्वां प्रदीप्तं शरणं यथा ॥ २२ ॥
दीप्तपावकसंकाशैः शितैः काञ्चनभूषणैः । न त्वामिच्छाम्यहं द्रष्टुं रामेण निहतं शरैः ॥ २३ ॥
शूराश्च बलवन्तश्च कृतास्त्राश्च नरा रणे । कालाभिपन्नाः सीदन्ति यथा वालुकसेतवः ॥ २४ ॥
तन्मर्षयतु यच्चोक्तं गुरुत्वाद्धितमिच्छता ।
आत्मानं सर्वथा रक्ष पुरीं चेमां सराक्षसाम् । स्वस्ति तेऽस्तु गमिष्यामि सुखी भव मया विना ॥ २५ ॥
निवार्यमाणस्य मया हितैषिणा न रोचते ते वचनं निशाचर ।
परान्तकाले हि गतायुषो नरा हितं न गृह्णन्ति सुहृद्भिरीरितम् ॥ २६ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे षोडशः सर्गः ॥ १६ ॥

"You, who have spoken harsh words to me, O king, are deluded. (Hence) tell me whatever you will. Being my eldest brother, you are worthy of respect to me like a father; yet you are not steadfast on the path of virtue. I therefore cannot tolerate your abusive speech, even though you are my elder. (19) Those who have not mastered their self and have fallen under the sway of Death do not heed the excellent words of wisdom uttered by a well-wisher, O Rāvaṇa (endowed with ten heads)! (20) People ever given to uttering palatable words, O king, can be easily had. He, however, who utters and listens to words which, though unpleasant (to hear), are (yet) conducive to one's good is difficult to find. (21) I could not ignore you, held fast in the noose of Death—who snatches away all beings—and going to perish like a house in flames. (Hence I went out of my way to tell you all this). (22) I did not wish to see you killed by Rāma with sharp arrows glowing like a flaming fire and ornamented with gold. (23) Seized by death, even gallant and mighty men, nay, those who are skilled in archery fall in battle like dams of sand. (24) Being my elder, (pray) ignore what has been said (by me), wishing you well (as I did). (Now) protect yourself in every way as well as this city including the ogres. May prosperity attend on you, Be happy in my absence. (25) While you were being restrained by me as I wished you well, my warning did not find favour with you, O ranger of the night! At the hour of death men whose life has run its course do not as a rule heed the salutary advice tendered by their well-wishers."(26)

Thus ends Canto Sixteen in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

⁂

सप्तदशः सर्गः

Canto XVII

Vibhīṣaṇa seeks the protection of Śrī Rāma and the latter holds consultation with his counsellors on the question of giving him quarter

इत्युक्त्वा परुषं वाक्यं रावणं रावणानुजः। आजगाम मुहूर्तेन यत्र रामः सलक्ष्मणः॥ १॥
तं मेरुशिखराकारं दीप्तामिव शतह्रदाम्। गगनस्थं महीस्थास्ते ददृशुर्वानराधिपाः॥ २॥
ते चाप्यनुचरास्तस्य चत्वारो भीमविक्रमाः। तेऽपि वर्मायुधोपेता भूषणोत्तमभूषिताः॥ ३॥
स च मेघाचलप्रख्यो वज्रायुधसमप्रभः। वरायुधधरो वीरो दिव्याभरणभूषितः॥ ४॥

Addressing the aforesaid harsh words to Rāvaṇa, Vibhīṣaṇa, (the youngest half-brother of Rāvaṇa) arrived in less than an hour where Śrī Rāma was with Lakṣmaṇa (on the opposite shore). (1) Stationed on the ground (below), the celebrated leaders of monkeys espied Vibhīṣaṇa, who looked like a peak of Mount Meru in size and stood in the air like a dazzling flash of lightning. (2) His four well-known attendants too were endowed with redoubtable prowess. They too were furnished with armour and weapons and adorned with the foremost of jewels. (3) The valiant Vibhīṣaṇa resembled a cloud and a mountain, vied with Indra (who wields the thunderbolt) in splendour, bore excellent arms and was adorned with heavenly jewels. (4)

तमात्मपञ्चमं दृष्ट्वा सुग्रीवो वानराधिपः। वानरैः सह दुर्धर्षश्चिन्तयामास बुद्धिमान्॥ ५॥
चिन्तयित्वा मुहूर्तं तु वानरांस्तानुवाच ह। हनुमत्प्रमुखान् सर्वानिदं वचनमुत्तमम्॥ ६॥
एष सर्वायुधोपेतश्चतुर्भिः सह राक्षसैः। राक्षसोऽभ्येति पश्यध्वमस्मान् हन्तुं न संशयः॥ ७॥
सुग्रीवस्य वचः श्रुत्वा सर्वे ते वानरोत्तमाः। शालानुद्यम्य शैलांश्च इदं वचनमब्रुवन्॥ ८॥
शीघ्रं व्यादिश नो राजन् वधायैषां दुरात्मनाम्। निपतन्ति हता यावद् धरण्यामल्पचेतनाः॥ ९॥
तेषां सम्भाषमाणानामन्योन्यं स विभीषणः। उत्तरं तीरमासाद्य खस्थ एव व्यतिष्ठत॥ १०॥
स उवाच महाप्राज्ञः स्वरेण महता महान्। सुग्रीवं तांश्च सम्प्रेक्ष्य खस्थ एव विभीषणः॥ ११॥

Finding him to be the fifth (besides four others), the wise Sugrīva, the suzerain lord of monkeys, who was difficult to overpower and stood with monkeys, became thoughtful. (5)

Reflecting a while, he for his part, they say, addressed the following excellent words to all those monkeys with Hanumān at their head:—(6) "Lo, armed with all (kinds of) weapons and accompanied by four of his kind. this ogre is undoubtedly approaching to kill us."(7) Lifting up sal trees and rocks on hearing the words of Sugrīva, all those jewels among monkeys submitted as follows:—(8) "Command us, at once, O king, to kill these evil-minded ones, so that, on being killed, they may fall down on earth, endowed as they are with poor vitality."(9) Reaching the northern shore (even) as they were talking with one another (in this strain), the aforesaid Vibhīṣaṇa stopped short while he was yet in the air. (10) Gazing on Sugrīva and those monkeys, the aforesaid Vibhīṣaṇa, highly intelligent and great as he was, spoke as follows in a loud voice while still remaining in the air:—(11)

रावणो नाम दुर्वृत्तो राक्षसो राक्षसेश्वरः। तस्याहमनुजो भ्राता विभीषण इति श्रुतः॥ १२॥
तेन सीता जनस्थानाद्धृता हत्वा जटायुषम्। रुद्धा च विवशा दीना राक्षसीभिः सुरक्षिता॥ १३॥
तमहं हेतुभिर्वाक्यैर्विविधैश्च न्यदर्शयम्। साधु निर्यात्यतां सीता रामायेति पुनः पुनः॥ १४॥
स च न प्रतिजग्राह रावणः कालचोदितः। उच्यमानं हितं वाक्यं विपरीत इवौषधम्॥ १५॥
सोऽहं परुषितस्तेन दासवच्चावमानितः। त्यक्त्वा पुत्रांश्च दारांश्च राघवं शरणं गतः॥ १६॥
निवेदयत मां क्षिप्रं राघवाय महात्मने। सर्वलोकशरण्याय विभीषणमुपस्थितम्॥ १७॥

"There is an ogre of evil conduct, Rāvaṇa by name, who is the lord of ogres. I am his youngest (half-) brother, known by the name of Vibhīṣaṇa. (12) Carried off from Janasthāna after killing Jaṭāyu, the poor and helpless Sītā has been detained by him and is being jealously guarded by ogresses. (13) I thoroughly admonished him time and again by recourse to various arguments in the following words:—'Let Sītā be restored to Rāma.' (14) Impelled by fate, Rāvaṇa, however, would not listen to the salutary advice which was being tendered (to him), any more than a man who is doomed would accept a medicine which is calculated to do him good. (15) Abandoning my sons and wife, when spoken to harshly and treated with disrespect like a slave by him, though wishing him well, I have sought Śrī Rāma (a scion of Raghu) as my refuge. (16) (Therefore) communicate to the high-souled Śrī Rāma (a scion of Raghu), who is capable of protecting all the worlds, the fact of myself, Vibhīṣaṇa, being present." (17)

एतत्तु वचनं श्रुत्वा सुग्रीवो लघुविक्रमः। लक्ष्मणस्याग्रतो रामं संरब्धमिदमब्रवीत्॥ १८॥
प्रविष्टः शत्रुसैन्यं हि प्राप्तः शत्रुरतर्कितः। निहन्यादन्तरं लब्ध्वा उलूको वायसानिव॥ १९॥
मन्त्रे व्यूहे नये चारे युक्तो भवितुमर्हसि। वानराणां च भद्रं ते परेषां च परंतप॥ २०॥
अन्तर्धानगता ह्येते राक्षसाः कामरूपिणः। शूराश्च निकृतिज्ञाश्च तेषां जातु न विश्वसेत्॥ २१॥
प्रणिधी राक्षसेन्द्रस्य रावणस्य भवेदयम्। अनुप्रविश्य सोऽस्मासु भेदं कुर्यान्न संशयः॥ २२॥
अथ वा स्वयमेवैष च्छिद्रमासाद्य बुद्धिमान्। अनुप्रविश्य विश्वस्ते कदाचित् प्रहरेदपि॥ २३॥

Hearing this appeal, the swift-footed Sugrīva for his part (ran up to the presence of Śrī Rāma and) indignantly submitted as follows to Śrī Rāma in the presence of Lakṣmaṇa:—(18) "Indeed an enemy, who has belonged to the hostile ranks, has unexpectedly made his appearance. Finding an opportune moment he may kill us even as an owl would destroy crows. (19) For conferring benefits on the monkeys, as well as for the subjugation of the enemy, O scourge of your foes, you ought to remain alert in the matter of holding deliberations (as to what ought to be done and what ought not to be done), disposition of troops, employing the four expedients (against the enemy in their own sphere) as well as in espionage: this will ensure your welfare. (20) Since these ogres move about unperceived, are able to change their form at will and are valiant and crafty, one should never repose trust in them. (21) He may be a spy of Rāvaṇa, the ruler of ogres. Finding his way into our midst, he may doubtless sow dissension amongst us. (22) Or, discovering our weak points on entering

मूल > मौल

our ranks, this fellow, shrewd as he is, may even strike us himself some day when we have reposed faith in him. (23)

मित्राटविबलं चैव मौलभृत्यबलं तथा। सर्वमेतद् बलं ग्राह्यं वर्जयित्वा द्विषद्बलम्॥ २४॥
प्रकृत्या राक्षसो ह्येष भ्रातामित्रस्य वै प्रभो। आगतश्च रिपुः साक्षात् कथमस्मिंश्च विश्वसेत्॥ २५॥
रावणस्यानुजो भ्राता विभीषण इति श्रुतः। चतुर्भिः सह रक्षोभिर्भवन्तं शरणं गतः॥ २६॥
रावणेन प्रणीतं हि तमवेहि विभीषणम्। यस्याहं निग्रहं मन्ये क्षमं क्षमवतां वर॥ २७॥
राक्षसो जिह्मया बुद्ध्या संदिष्टोऽयमिहागतः। प्रहर्तुं मायया छन्नो विश्वस्ते त्वयि चानघ॥ २८॥
वध्यतामेष तीव्रेण दण्डेन सचिवैः सह। रावणस्य नृशंसस्य भ्राता ह्येष विभीषणः॥ २९॥

A contingent supplied by allies, that provided by the foresters, that furnished by hereditary servants and the one supplied by paid servants—all these are worth accepting, but not that supplied by an enemy. (24) Indeed he is an ogre by birth and a brother of the enemy to boot, my lord! The enemy himself has in this way made his appearance (before us). How can one repose trust in him in such circumstances? (25) Rāvaṇa's (own) younger brother, known by the name of Vibhīṣaṇa, has sought you as his refuge alongwith four (other) ogres. (26) Know the said Vibhīṣaṇa to have been dispatched by Rāvaṇa himself. I (therefore) deem it fit to arrest him, O the foremost of the indulgent! (27) This ogre has (evidently) made his appearance here as directed (by Rāvaṇa) with crooked intent in order to strike you when you have reposed faith in him, remaining concealed by his witchcraft all the time, O sinless one! (28) Let this Vibhīṣaṇa be killed alongwith his ministers by recourse to severe punishment, inasmuch as he is a brother of the cruel Rāvaṇa."(29)

एवमुक्त्वा तु तं रामं संरब्धो वाहिनीपतिः। वाक्यज्ञो वाक्यकुशलं ततो मौनमुपागमत्॥ ३०॥
सुग्रीवस्य तु तद् वाक्यं श्रुत्वा रामो महाबलः। समीपस्थानुवाचेदं हनुमत्प्रमुखान् कपीन्॥ ३१॥

Having submitted as aforesaid to Śrī Rāma, who was adept in expression, Sugrīva (the Commander-in-Chief), for his part, who knew how to speak and felt agitated, then assumed silence. (30) Hearing the foregoing speech of Sugrīva, Śrī Rāma, who was endowed with extraordinary might, spoke as follows to the monkeys headed by Hanumān—who stood near (him):—(31)

यदुक्तं कपिराजेन रावणावरजं प्रति। वाक्यं हेतुमदत्यर्थं भवद्भिरपि च श्रुतम्॥ ३२॥
सुहृदामर्थकृच्छ्रेषु युक्तं बुद्धिमता सदा। समर्थेनोपसंदेष्टुं शाश्वतीं भूतिमिच्छता॥ ३३॥

"The advice which has been tendered by Sugrīva (the king of monkeys) regarding Vibhīṣaṇa (Rāvaṇa's youngest half-brother) is extremely reasonable and has been heard by you (too). (32) It is always desirable for one who is intelligent and capable of judgment and seeks the lasting good of one's near and dear ones to express one's (honest) opinion on knotty points in regard to duty." (33)

इत्येवं परिपृष्टास्ते स्वं स्वं मतमतन्द्रिताः। सोपचारं तदा राममूचुः प्रियचिकीर्षवः॥ ३४॥

Consulted in these words, the monkeys, who were free from lassitude and keen to oblige Śrī Rāma, forthwith expressed each his own opinion politely (as follows):—(34)

अज्ञातं नास्ति ते किंचित् त्रिषु लोकेषु राघव। आत्मानं पूजयन् राम पृच्छस्यस्मान् सुहृत्तया॥ ३५॥
त्वं हि सत्यव्रतः शूरो धार्मिको दृढविक्रमः। परीक्ष्यकारी स्मृतिमान् निसृष्टात्मा सुहृत्सु च॥ ३६॥
तस्मादेकैकशस्तावद् ब्रुवन्तु सचिवास्तव। हेतुतो मतिसम्पन्नाः समर्थाश्च पुनः पुनः॥ ३७॥

"Nothing is unknown to you in (all) the three worlds, O scion of Raghu! You consult us (all the same) because of your goodwill (towards us), (thereby) bestowing honour on us, who are your (very) selves, O Rāma! (35) Indeed you are a man of unfailing vows, gallant, bona fides

pious, endowed with unyielding prowess and discreet, take action after (full) investigation, and have offered your very self to your near and dear ones. (36) Therefore let your counsellors, who are (all) richly endowed with intelligence and capable of judgment too likewise, argue with reason one after another first of all. (37)

इत्युक्ते राघवायाथ मतिमानङ्गदोऽग्रतः। विभीषणपरीक्षार्थमुवाच वचनं हरिः॥ ३८॥

This having been said, the sagacious monkey, Aṅgada, to begin with, immediately tendered to Śrī Rāma (a scion of Raghu) the following advice, which suggested the means of testing the bona fides of Vibhīṣaṇa:—(38)

शत्रोः सकाशात् सम्प्राप्तः सर्वथा तर्क्य एव हि। विश्वासनीयः सहसा न कर्तव्यो विभीषणः॥ ३९॥
छादयित्वाऽऽत्मभावं हि चरन्ति शठबुद्धयः। प्रहरन्ति च रन्ध्रेषु सोऽनर्थः सुमहान् भवेत्॥ ४०॥
अर्थानर्थौ विनिश्चित्य व्यवसायं भजेत ह। गुणतः संग्रहं कुर्याद् दोषतस्तु विसर्जयेत्॥ ४१॥
यदि दोषो महांस्तस्मिंस्त्यज्यतामविशङ्कितम्। गुणान् वापि बहून् ज्ञात्वा संग्रहः क्रियतां नृप॥ ४२॥

"Vibhīṣaṇa should not be dealt with as trustworthy all at once inasmuch as, having arrived direct from the enemy's presence, he yet deserves to be viewed with suspicion in everyway. (39) For, people of perfidious mind move about concealing their motive and direct their blow at one's weak points: that may prove to be a disaster of no small magnitude. (40) Definitely ascertaining the advantages and disadvantages (which are likely to follow from a certain course of action), one should actually take one's decision (in the matter). One should adopt a course of action if advantages are likely to follow from it, and should reject it if it is thought to be disadvantageous. (41) If there is great harm in accepting him, let him be boldly rejected. Or let him be accepted on the other hand on coming to know of the many benefits that are likely to accrue from him, O protector of men!"(42)

शरभस्त्वथ निश्चित्य सार्थं वचनमब्रवीत्। क्षिप्रमस्मिन् नरव्याघ्र चारः प्रतिविधीयताम्॥ ४३॥
प्रणिधाय हि चारेण यथावत् सूक्ष्मबुद्धिना। परीक्ष्य च ततः कार्यो यथान्यायं परिग्रहः॥ ४४॥

Having (duly) made up his mind, Śarabha for his part now tendered the following advice, which was full of meaning:—"Let a spy be immediately dispatched to shadow him, O tiger among men!(43) After sending out spies and thoroughly testing Vibhīṣaṇa through such a one of penetrating judgment, welcome should then be actually extended to him according to his deserts." (44)

जाम्बवांस्त्वथ सम्प्रेक्ष्य शास्त्रबुद्ध्या विचक्षणः। वाक्यं विज्ञापयामास गुणवद् दोषवर्जितम्॥ ४५॥
बद्धवैराच्च पापाच्च राक्षसेन्द्राद् विभीषणः। अदेशकाले सम्प्राप्तः सर्वथा शङ्क्यतामयम्॥ ४६॥

Deeply reflecting with a mind enlightened by knowledge of scriptures, the clear-sighted Jāmbavān for his part next made the following submission, which was full of excellences and free from faults:—(45) "Vibhīṣaṇa has come away deserting the sinful Rāvaṇa (the ruler of ogres)—who bears deep-rooted enmity to us—without regard to place and time. He should (therefore) be viewed with suspicion in everyway." (46)

ततो मैन्दस्तु सम्प्रेक्ष्य नयापनयकोविदः। वाक्यं वचनसम्पन्नो बभाषे हेतुमत्तरम्॥ ४७॥
अनुजो नाम तस्यैष रावणस्य विभीषणः। पृच्छ्यतां मधुरेणायं शनैर्नरपतीश्वर॥ ४८॥
भावमस्य तु विज्ञाय तत्त्वतस्त्वं करिष्यसि। यदि दुष्टो न दुष्टो वा बुद्धिपूर्वं नरर्षभ॥ ४९॥

Deeply reflecting, Mainda for his part, who was adept in discriminating what is right and what is wrong and was rich in expression, tendered the following advice, which was exceedingly logical:—(47) "Vibhīṣaṇa is well-known to be the youngest (half-) brother of the celebrated Rāvaṇa. Let him be gently interrogated progressively, O ruler of kings! (48) Having correctly read his mind by recourse to reason as to whether he is vicious or not, you should act accordingly, O jewel among men!" (49)

अथ संस्कारसम्पन्नो हनूमान् सचिवोत्तमः। उवाच वचनं श्लक्ष्णमर्थवन्मधुरं लघु॥५०॥

Hanūmān, the foremost of counsellors, who was richly endowed with impressions left on his mind by the study of scriptures, made the following submission, which was faultless in expression, full of meaning, agreeable to the ear and concise:— (50)

न भवन्तं मतिश्रेष्ठं समर्थं वदतां वरम्। अतिशाययितुं शक्तो बृहस्पतिरपि ब्रुवन्॥५१॥
न वादान्नापि संघर्षान्नाधिक्यान्न च कामतः। वक्ष्यामि वचनं राजन् यथार्थं राम गौरवात्॥५२॥
अर्थानर्थनिमित्तं हि यदुक्तं सचिवैस्तव। तत्र दोषं प्रपश्यामि क्रिया नह्युपपद्यते॥५३॥
ऋते नियोगात् सामर्थ्यमवबोद्धुं न शक्यते। सहसा विनियोगोऽपि दोषवान् प्रतिभाति मे॥५४॥
चारप्रणिहितं युक्तं यदुक्तं सचिवैस्तव। अर्थस्यासम्भवात् तत्र कारणं नोपपद्यते॥५५॥
अदेशकाले सम्प्राप्त इत्ययं यद् विभीषणः। विवक्षा तत्र मेऽस्तीयं तां निबोध यथामति॥५६॥
एष देशश्च कालश्च भवतीह यथा तथा। पुरुषात् पुरुषं प्राप्य तथा दोषगुणावपि॥५७॥
दौरात्म्यं रावणे दृष्ट्वा विक्रमं च तथा त्वयि। युक्तमागमनं ह्यत्र सदृशं तस्य बुद्धितः॥५८॥

"Even Bṛhaspati (the preceptor of gods) would not be able, while speaking, to outdo you, who are supreme in intelligence, powerful and the foremost of the eloquent. (51) In view of the importance of the matter I shall speak, O King Rāma, (only) that which is correct, and not for the sake of argument, nor even in a spirit of emulation, nor with a sense of superiority nor again through desire (of any kind). (52) I detect a fallacy in what has been submitted by your counsellors about ascertaining the advantages and disadvantages that are likely to accrue to us from Vibhīṣaṇa; for action (in the shape of testing Vibhīṣaṇa) is not possible (at this stage). (53) His capacity (of doing a good or evil turn) cannot be ascertained without charging him with some duty. And entrusting him with some duty too all at once appears erroneous to me. (54) No justification can be given in favour of the suggestion offered by your counsellors that it is advisable to send out spies (to ascertain the bona fides of Vibhīṣaṇa); for no purpose will be served thereby. (55) In regard to the observation that yonder Vibhīṣaṇa has come away without regard to place and time, it is my desire (presently) to submit according to my own (poor) lights how this is the place and time fit for his arrival. (Pray) listen to my argument. Judicious indeed and becoming of his wisdom (too) is his arrival at this place at the present moment in that he considers you superior (from the moral point of view) to Rāvaṇa, has also found merits in you and demerits in the latter and has (duly) perceived the evil-mindedness of Rāvaṇa and your (extraordinary) prowess likewise. (56—58)

अज्ञातरूपैः पुरुषैः स राजन् पृच्छ्यतामिति। यदुक्तमत्र मे प्रेक्षा काचिदस्ति समीक्षिता॥५९॥
पृच्छ्यमानो विशङ्केत सहसा बुद्धिमान् वचः। तत्र मित्रं प्रदुष्येत मिथ्या पृष्टं सुखागतम्॥६०॥
अशक्यं सहसा राजन् भावो बोद्धुं परस्य वै। अन्तरेण स्वरैर्भिन्नैर्नैपुण्यं पश्यतां भृशम्॥६१॥
न त्वस्य ब्रुवतो जातु लक्ष्यते दुष्टभावता। प्रसन्नं वदनं चापि तस्मान्मे नास्ति संशयः॥६२॥
अशङ्कितमतिः स्वस्थो न शठः परिसर्पति। न चास्य दुष्टवागस्ति तस्मान्मे नास्ति संशयः॥६३॥
आकारश्छाद्यमानोऽपि न शक्यो विनिगूहितुम्। बलाद्धि विवृणोत्येव भावमन्तर्गतं नृणाम्॥६४॥
देशकालोपपन्नं च कार्यं कार्यविदां वर। सफलं कुरुते क्षिप्रं प्रयोगेणाभिसंहितम्॥६५॥
उद्योगं तव सम्प्रेक्ष्य मिथ्यावृत्तं च रावणम्। वालिनं च हतं श्रुत्वा सुग्रीवं चाभिषेचितम्॥६६॥
राज्यं प्रार्थयमानस्तु बुद्धिपूर्वमिहागतः। एतावत् तु पुरस्कृत्य युज्यते तस्य संग्रहः॥६७॥
यथाशक्ति मयोक्तं तु राक्षसस्यार्जवं प्रति। प्रमाणं त्वं हि शेषस्य श्रुत्वा बुद्धिमतां वर॥६८॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे सप्तदशः सर्गः॥ १७॥

Anent the suggestion which has been made (by Mainda) that Vibhīṣaṇa should be interrogated by spies of unknown identity I have my own considered opinion (to give), O king! (59) While being interrogated (by an unknown person), a clever man would at once grow suspicious about the question (which was being put to him). (Nay) on coming to know that he was being interrogated to no purpose a prospective friend arrived in search of relief would get angry.(60) Moreover the intention of an enemy cannot be found out all at once, O king! In the meantime you should fully discover the good intentions of Vibhīṣaṇa by means of his diversified tones.(61) Even as he speaks his malevolence is not detected in the least. His countenance too is placid. Therefore no doubt (whatsoever) exists in my mind (about him). (62) A deceitful person does not come with a mind free from misgiving and unembarrassed. Vibhīṣaṇa's speech too is not faulty (from the point of view of language or spirit). Hence no suspicion exists in my mind (about him). (63) Even when it is being veiled, one's intention cannot be fully concealed. The facial expression of men perforce reveals their inner feeling without doubt.(64) Nay, the action of Vibhīṣaṇa is conformable to place and time, O prince of those who know how to act! An action deliberately accomplished speedily crowns one with success. (65) Fully considering your endeavour (to storm Laṅkā, in the form of building a bridge across the sea) and realizing Rāvaṇa to be vainglorious and sinful of conduct, nay, hearing of Vāli (who went clockwise round the four oceans squeezing Rāvaṇa in his arm-pit) having been killed (with a single arrow) as well as of Sugrīva having been crowned king (by you), Vibhīṣaṇa (who longed for sovereignty) has for his part deliberately come here. Taking all this into consideration it seems advisable in any case to accept him as our own. (66-67) A plea has been given by me to the best of my ability in favour of the ogre's sincerity. Having heard it, O prince of the wise, you are indeed the best judge to decide the rest (*viz.*, what should be done)." (68)

Thus ends Canto Seventeen in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

* * *

अष्टादशः सर्गः

Canto XVIII

Having heard the arguments of his counsellors, Śrī Rāma decides to accept Vibhīṣaṇa as his own

अथ रामः प्रसन्नात्मा श्रुत्वा वायुसुतस्य ह। प्रत्यभाषत दुर्धर्षः श्रुतवानात्मनि स्थितम्॥ १ ॥
ममापि च विवक्षास्ति काचित् प्रति विभीषणम्। श्रोतुमिच्छामि तत् सर्वं भवद्भिः श्रेयसि स्थितैः॥ २ ॥
मित्रभावेन सम्प्राप्तं न त्यजेयं कथंचन। दोषो यद्यपि तस्य स्यात् सतामेतदगर्हितम्॥ ३ ॥

Delighted in his mind to hear from the mouth of Hanumān (son of the wind-god) what existed in his own mind, Śrī Rāma, who was difficult to overpower and was proficient in the sacred lore, forthwith replied as follows:— (1) "There exists a desire in me too to say something about Vibhīṣaṇa. I would have all that heard by you, who are devoted to my welfare.(2) I cannot refuse to receive under any circumstances him who has come (to me) in a friendly spirit. Even if there is any wickedness in him, his acceptance is not reprehensible in the eyes of good people." (3)

सुग्रीवस्त्वथ तद्वाक्यमाभाष्य च विमृश्य च। ततः शुभतरं वाक्यमुवाच हरिपुङ्गवः॥ ४ ॥
स दुष्टो वाप्यदुष्टो वा किमेष रजनीचरः। ईदृशं व्यसनं प्राप्तं भ्रातरं यः परित्यजेत्॥ ५ ॥
को नाम स भवेत् तस्य यमेष न परित्यजेत्। वानराधिपतेर्वाक्यं श्रुत्वा सर्वानुदीक्ष्य तु॥ ६ ॥
ईषदुत्स्मयमानस्तु लक्ष्मणं पुण्यलक्षणम्। इति होवाच काकुत्स्थो वाक्यं सत्यपराक्रमः॥ ७ ॥

Reflecting on Śrī Rāma's reply and also repeating it, Sugrīva (the foremost of monkeys) for his part thereupon immediately made the following eminently suitable submission:— (4) "What does it matter if he is wicked or otherwise? He is a ranger of the night (after all). When he can desert his (own half-) brother fallen in such adversity, there is none on earth to him whom he would not betray."(5) Hearing the submission of Sugrīva (the suzerain lord of monkeys) and looking round on all, Śrī Rāma (a scion of Kakutstha) of unfailing prowess smiled and actually for his part spoke as follows, they say to Lakṣmaṇa of saintly characteristics:—(6—7)

अनधीत्य च शास्त्राणि वृद्धाननुपसेव्य च। न शक्यमीदृशं वक्तुं यदुवाच हरीश्वरः॥ ८॥
अस्ति सूक्ष्मतरं किंचिद् यथात्र प्रतिभाति मा। प्रत्यक्षं लौकिकं चापि वर्तते सर्वराजसु॥ ९॥
अमित्रास्तत्कुलीनाश्च प्रातिदेश्याश्च कीर्तिताः। व्यसनेषु प्रहर्तारस्तस्मादयमिहागतः॥ १०॥
अपापास्तत्कुलीनाश्च मानयन्ति स्वकान् हितान्। एष प्रायो नरेन्द्राणां शङ्कनीयस्तु शोभनः॥ ११॥
यस्तु दोषस्त्वया प्रोक्तो ह्यादानेऽरिबलस्य च। तत्र ते कीर्तयिष्यामि यथाशास्त्रमिदं शृणु॥ १२॥
न वयं तत्कुलीनाश्च राज्यकाङ्क्षी च राक्षसः। पण्डिता हि भविष्यन्ति तस्माद् ग्राह्यो विभीषणः॥ १३॥
अव्यग्राश्च प्रहृष्टाश्च ते भविष्यन्ति संगताः।
प्रणादश्च महानेषोऽन्योन्यस्य भयमागतम्। इति भेदं गमिष्यन्ति तस्माद् ग्राह्यो विभीषणः॥ १४॥
न सर्वे भ्रातरस्तात भवन्ति भरतोपमाः। मद्विधा वा पितुः पुत्राः सुहृदो वा भवद्विधाः॥ १५॥

"Without studying scriptures and serving one's elders it is not possible to utter the like of what Sugrīva (the ruler of monkeys) has said. (8) Something which is very subtle, nay, which is patent in all rulers and well known to all vividly strikes me as present in Vibhīṣaṇa. (9) One's own kindred and the rulers of adjoining territories have been declared to be enemies and strike in times of adversity. Therefore he has come here. (10) Nay, relatives who are not malevolent look upon their own people as friends. In the case of kings (lit., rulers of men), however, a kinsman is often worth suspecting, even though virtuous. (11) Anent the disadvantage which has actually been pointed out by you in accepting as one's own an individual of the hostile party, I shall (presently) make a reply in conformity with the scriptures; (please) listen to it. (12) We are not his relatives for that matter, while the ogre is covetous of sovereignty. Ogres are learned too (sometimes); hence Vibhīṣaṇa is worth accepting. (13) When united (with us), they (Vibhīṣaṇa and others) will feel free from anxiety and highly rejoiced. Nay, this loud appeal (of theirs for protection) shows that fear of one another has seized the ogres. In this way they will fall a prey to dissension. Hence Vibhīṣaṇa is deserving of acceptance. (14) All brothers, O dear Sugrīva, are not like Bharata, nor are all sons of a father like me nor (again) are all friends like you." (15)

एवमुक्तस्तु रामेण सुग्रीवः सहलक्ष्मणः। उत्थायेदं महाप्राज्ञः प्रणतो वाक्यमब्रवीत्॥ १६॥
रावणेन प्रणिहितं तमवेहि निशाचरम्। तस्याहं निग्रहं मन्ये क्षमं क्षमवतां वर॥ १७॥
राक्षसो जिह्मया बुद्ध्या संदिष्टोऽयमिहागतः। प्रहर्तुं त्वयि विश्वस्ते विश्वस्ते मयि वानघ॥ १८॥
लक्ष्मणे वा महाबाहो स वध्यः सचिवैः सह। रावणस्य नृशंसस्य भ्राता ह्येष विभीषणः॥ १९॥
एवमुक्त्वा रघुश्रेष्ठं सुग्रीवो वाहिनीपतिः। वाक्यज्ञो वाक्यकुशलं ततो मौनमुपागमत्॥ २०॥

Getting up alongwith Lakṣmaṇa, when told as aforesaid by Śrī Rāma, Sugrīva, for his part, who was exceptionally sagacious, meekly submitted as follows:—(16) "Know this ranger of the night to have been dispatched by Rāvaṇa. I (therefore) consider it advisable to take him captive, O prince of the indulgent! (17) Prompted by a perfidious motive, this ogre has come here as directed (by Rāvaṇa) to deliver a blow at you when you are unsuspecting or at me when I stand inspired with confidence (in him), or (even) at Lakṣmaṇa, O sinless one! He therefore deserves to be killed with his ministers. Yonder Vibhīṣaṇa indeed is a brother of the cruel Rāvaṇa. O mighty-armed prince!" (18-19) Having submitted as aforesaid to Śrī Rāma (the foremost of the Raghus), who was an adept in expression, Sugrīva, the Commander-in-Chief of the army (of Śrī Rāma), who knew how to speak, then assumed silence. (20)

स सुग्रीवस्य तद् वाक्यं रामः श्रुत्वा विमृश्य च। ततः शुभतरं वाक्यमुवाच हरिपुंगवम्॥ २१॥

Having heard and pondered the aforesaid submission of Sugrīva, Śrī Rāma thereupon addressed the following reply, which was nobler still, to Sugrīva (a bull among monkeys):—(21)

स दुष्टो वाप्यदुष्टो वा किमेष रजनीचरः। सूक्ष्ममप्यहितं कर्तुं मम शक्तः कथंचन॥ २२॥
पिशाचान् दानवान् यक्षान् पृथिव्यां चैव राक्षसान्। अङ्गुल्यग्रेण तान् हन्यामिच्छन् हरिगणेश्वर॥ २३॥
श्रूयते हि कपोतेन शत्रुः शरणमागतः। अर्चितश्च यथान्यायं स्वैश्च मांसैर्निमन्त्रितः॥ २४॥
स हि तं प्रतिजग्राह भार्याहर्तारमागतम्। कपोतो वानरश्रेष्ठ किं पुनर्मद्विधो जनः॥ २५॥
ऋषेः कण्वस्य पुत्रेण कण्डुना परमर्षिणा। शृणु गाथा पुरा गीता धर्मिष्ठा सत्यवादिना॥ २६॥

"Be he malevolent or otherwise, is this ranger of the night capable of doing the subtlest mischief to me in any way? (22) I can, if I so desire, kill with my finger-tip (all) the well-known fiends, Dānavas, Yakṣas and ogres on earth, O ruler of monkey hordes! (23) It is related how by a dove a fowler (its enemy), arrived under the tree which served as its abode, was kindly received according to the rules of hospitality and further actually served with its own flesh. (24) The aforesaid dove actually received with kindness the fowler, (even) as he came (near it), although he had carried away its mate (after catching it in a snare), O jewel among monkeys! Much more should a man like myself do so. (25) Hark! There is a string of sacred verses inculcating virtue and sung in the past by an eminent Ṛṣi (the seer of a Vedic Mantra), son of Sage Kaṇva, Kaṇḍu (by name), who (always) spoke the truth:—(26)

बद्धाञ्जलिपुटं दीनं याचन्तं शरणागतम्। न हन्यादानृशंस्यार्थमपि शत्रुं परंतप॥ २७॥
आर्तो वा यदि वा दृप्तः परेषां शरणं गतः। अरिः प्राणान् परित्यज्य रक्षितव्यः कृतात्मना॥ २८॥
स चेद् भयाद् वा मोहाद् वा कामाद् वापि न रक्षति। स्वया शक्त्या यथान्यायं तत्पापं लोकगर्हितम्॥ २९॥
विनष्टः पश्यतस्तस्य रक्षिणः शरणं गतः। आनाय सुकृतं तस्य सर्वं गच्छेदरक्षितः॥ ३०॥

'In the name of humanity one should not strike even an enemy arrived at one's door and piteously soliciting protection with joined palms, O scourge of your enemies! (27) An enemy come for protection against his enemies, be he distressed or (even) proud, should be protected (even) at the cost of one's life by one who has subdued one's mind. (28) If from fear or folly or even from desire (of some gain) a man does not justly protect a refugee according to his capacity, the sin incurred by him is despised in the world. (29) (Nay) if, remaining unprotected, a refugee perishes before the eyes of the man who is able to protect him, the former takes away all his merit. (30)

एवं दोषो महानत्र प्रपन्नानामरक्षणे। अस्वर्ग्यं चायशस्यं च बलवीर्यविनाशनम्॥ ३१॥
करिष्यामि यथार्थं तु कण्डोर्वचनमुत्तमम्। धर्मिष्ठं च यशस्यं च स्वर्ग्यं स्यात् तु फलोदये॥ ३२॥
सकृदेव प्रपन्नाय तवास्मीति च याचते। अभयं सर्वभूतेभ्यो ददाम्येतद् व्रतं मम॥ ३३॥
आनयैनं हरिश्रेष्ठ दत्तमस्याभयं मया। विभीषणो वा सुग्रीव यदि वा रावणः स्वयम्॥ ३४॥

"In this way a major sin is incurred by failure to protect refugees under such circumstances; (for) such failure shuts out heaven, brings infamy and puts an end to one's strength and virility. (31) I shall follow the excellent counsel of Kaṇḍu, which is in accordance with facts, is exceedingly righteous and is conducive to fame (in this world) and actually leads to heaven (after death) at the time of reward. (32) I vouchsafe security against all living beings to him who comes to me only once and seeks protection (from me), saying 'I am yours': such is my vow.(33) Bring him (hither), O jewel among monkeys, be he Vibhīṣaṇa or Rāvaṇa himself, O Sugrīva! Security has (already) been granted in his favour by me." (34)

रामस्य तु वचः श्रुत्वा सुग्रीवः प्लवगेश्वरः। प्रत्यभाषत काकुत्स्थं सौहार्देनाभिपूरितः॥ ३५ ॥
किमत्र चित्रं धर्मज्ञ लोकनाथशिखामणे। यत् त्वमार्यं प्रभाषेथाः सत्त्ववान् सत्पथे स्थितः॥ ३६ ॥
मम चाप्यन्तरात्मायं शुद्धं वेत्ति विभीषणम्। अनुमानाच्च भावाच्च सर्वतः सुपरीक्षितः॥ ३७ ॥
तस्मात् क्षिप्रं सहास्माभिस्तुल्यो भवतु राघव। विभीषणो महाप्राज्ञः सखित्वं चाभ्युपैतु नः॥ ३८ ॥

Filled with love to hear the speech of Śrī Rāma, Sugrīva, the ruler of monkeys, for his part replied (as follows) to Śrī Rāma (a scion of Kakutstha):—(35) "What wonder, O crest-jewel of kings (lit., protectors of the world), the knower of what is right, that you have spoken aright at this moment, full of goodness as you are and devoted to the path of the virtuous.(36) This inner mind of mine too knows Vibhīṣaṇa to be sincere; moreover, he has also been fully tested in every way (by Hanumān) by recourse to inference based on his expression (revealing the unperturbed state of his mind). (37) Therefore let the highly sagacious Vibhīṣaṇa soon be in our company on equal terms with us, O scion of Raghu, and enjoy our friendship." (38)

ततस्तु सुग्रीववचो निशम्य तद्धरीश्वरेणाभिहितं नरेश्वरः।
विभीषणेनाशु जगाम संगमं पतत्रिराजेन यथा पुरंदरः॥ ३९ ॥
इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डेऽष्टादशः सर्गः॥ १८ ॥

Hearing the aforesaid submission of Sugrīva, Śrī Rāma (a ruler of men) for his part thereupon speedily arranged a meeting with Vibhīṣaṇa as suggested by the lord of monkeys (even) as Indra (a destroyer of strongholds) contrived a meeting with Garuḍa (the king of birds). (39)

Thus ends Canto Eighteen in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

* * *

एकोनविंशः सर्गः

Canto XIX

Falling at the feet of Śrī Rāma on coming down to the earth alongwith his ministers, when he had received an assurance of safety from Śrī Rāma, Vibhīṣaṇa submits to the former that, having been insulted by his eldest brother, he has sought refuge with him, and on being interrogated by Śrī Rāma tells him everything about Rāvaṇa

राघवेणाभये दत्ते संनतो रावणानुजः। विभीषणो महाप्राज्ञो भूमिं समवलोकयत्॥ १ ॥
खात् पपातावनिं हृष्टो भक्तैरनुचरैः सह। स तु रामस्य धर्मात्मा निपपात विभीषणः॥ २ ॥
पादयोर्निपपाताथ चतुर्भिः सह राक्षसैः। अब्रवीच्च तदा वाक्यं रामं प्रति विभीषणः॥ ३ ॥
धर्मयुक्तं च युक्तं च साम्प्रतं सम्प्रहर्षणम्। अनुजो रावणस्याहं तेन चास्म्यवमानितः॥ ४ ॥
भवन्तं सर्वभूतानां शरण्यं शरणं गतः। परित्यक्ता मया लङ्का मित्राणि च धनानि च॥ ५ ॥
भवद्गतं हि मे राज्यं जीवितं च सुखानि च।

An assurance of safety having been vouchsafed by Śrī Rāma (a scion of Raghu), the highly sagacious Vibhīṣaṇa, the youngest (half-) brother of Rāvaṇa, who was bent low (in submission), surveyed the earth (below) and descended joyously from the air to the ground with his devoted followers. The aforesaid Vibhīṣaṇa for his part, whose mind was set on virtue, fell prostrate at the feet of Śrī Rāma. Nay, he did so with (all) the four (other) ogres (who had accompanied him). Again Vibhīṣaṇa addressed to Śrī Rāma on that occasion the following appeal, which was full of righteousness, reasonable, opportune and thrilling:—"I am the youngest (half-) brother of Rāvaṇa and, having been insulted by him, have sought you, who are capable of affording shelter to all created beings, as my refuge. (The city of) Laṅkā has been abandoned by me as well as my friends and possessions. (1—5) My sovereignty, nay, even life and amenities are (now) centred in you."

तस्य तद् वचनं श्रुत्वा रामो वचनमब्रवीत्॥ ६ ॥
वचसा सान्त्वयित्वैनं लोचनाभ्यां पिबन्निव ।आख्याहि मम तत्त्वेन राक्षसानां बलाबलम्॥ ७ ॥
एवमुक्तं तदा रक्षो रामेणाक्लिष्टकर्मणा ।रावणस्य बलं सर्वमाख्यातुमुपचक्रमे॥ ८ ॥

Hearing his aforesaid appeal, and soothing him with his speech, Śrī Rāma spoke as follows, drinking him as it were with his eyes (full of love):— "(Please) let me know in truth the strength as well as the weakness of the ogres." (6-7) Commanded in these words by Śrī Rāma of unwearied action, the ogre (Vibhīṣaṇa) forthwith proceeded to recount (as follows) the entire strength of Rāvaṇa:—(8)

अवध्यः सर्वभूतानां गन्धर्वोरगपक्षिणाम् ।राजपुत्र दशग्रीवो वरदानात् स्वयम्भुवः॥ ९ ॥
रावणानन्तरो भ्राता मम ज्येष्ठश्च वीर्यवान् ।कुम्भकर्णो महातेजाः शक्रप्रतिबलो युधि॥ १० ॥
राम सेनापतिस्तस्य प्रहस्तो यदि ते श्रुतः ।कैलासे येन समरे मणिभद्रः पराजितः॥ ११ ॥
बद्धगोधाङ्गुलित्राणस्त्ववध्यकवचो युधि ।धनुरादाय यस्तिष्ठन्नदृश्यो भवतीन्द्रजित्॥ १२ ॥
संग्रामे सुमहद्व्यूहे तर्पयित्वा हुताशनम् ।अन्तर्धानगतः श्रीमानिन्द्रजिद्धन्ति राघव॥ १३ ॥
महोदरमहापार्श्वौ राक्षसश्चाप्यकम्पनः ।अनीकपास्तु तस्यैते लोकपालसमा युधि॥ १४ ॥
दशकोटिसहस्राणि रक्षसां कामरूपिणाम् ।मांसशोणितभक्ष्याणां लङ्कापुरनिवासिनाम्॥ १५ ॥
स तैस्तु सहितो राजा लोकपालानयोधयत् ।सह देवैस्तु ते भग्ना रावणेन दुरात्मना॥ १६ ॥

"By virtue of a (special) boon granted by Brahmā (the self-born creator), O prince, Rāvaṇa (the ten-headed monster) is incapable of being killed by all created beings including Gandharvas (celestial musicians), serpents and birds. (9) My powerful elder brother, Kumbhakarṇa, who is younger than Rāvaṇa and is endowed with extraordinary prowess, is a match (only) for Indra (the ruler of gods) in combat. (10) His commander-in-chief, O Rāma, is Prahasta, by whom Maṇibhadra (the commander of Kubera's forces) was vanquished in an encounter on Mount Kailāsa. May be you have heard about him. (11) Indrajit (Rāvaṇa's eldest son), who remains furnished with gloves made of the skin of an Iguana (to prevent injury from the bowstring) and protected with an invulnerable armour on the field of battle, goes out of sight while standing with a bow in hand. (12) Having propitiated the god of fire (the consumer of oblations), O scion of Raghu, the glorious Indrajit strikes the enemy while remaining invisible on the field of battle with a huge military array (on both sides). (13) Mahodara and Mahāpārśwa and the ogre Akampana, who vie with the guardians of the world in combat—they are the commanders of his army. (14) Ten thousand crores (a hundred thousand millions) of ogres, able to change their form at will, living on flesh and blood, inhabit the city of Laṅkā. (15) Accompanied by them, their sovereign (Rāvaṇa) for his part gave battle to the guardians of the world. Alongwith the celestials the former for their part were routed by the evil-minded Rāvaṇa." (16)

विभीषणस्य तु वचस्तच्छ्रुत्वा रघुसत्तमः ।अन्वीक्ष्य मनसा सर्वमिदं वचनमब्रवीत्॥ १७ ॥
यानि कर्मापदानानि रावणस्य विभीषण ।आख्यातानि च तत्त्वेन ह्यवगच्छामि तान्यहम्॥ १८ ॥

अहं हत्वा दशग्रीवं सप्रहस्तं सहात्मजम्। राजानं त्वां करिष्यामि सत्यमेतच्छृणोतु मे॥ १९॥
रसातलं वा प्रविशेत् पातालं वापि रावणः। पितामहसकाशं वा न मे जीवन् विमोक्ष्यते॥ २०॥
अहत्वा रावणं संख्ये सपुत्रजनबान्धवम्। अयोध्यां न प्रवेक्ष्यामि त्रिभिस्तैर्भ्रातृभिः शपे॥ २१॥

Having heard the foregoing report of Vibhīṣaṇa and revolved everything in his mind, Śrī Rāma (the foremost of the Raghus) for his part observed as follows:—(17) "Indeed I know, O Vibhīṣaṇa, of the exploits which stand to the credit of Rāvaṇa and which have been recounted in their reality (by you). (18) Hark! Killing Rāvaṇa (the ten-headed monster) alongwith Prahasta (his commander-in-chief) and the former's sons, I shall crown you king (of Laṅkā); hear this truth from me. (19) Rāvaṇa may well enter Rasātala (the penultimate subterranean region) or find his way even into Pātāla (the nethermost subterranean region) or seek the presence of Brahmā (the grandfather of the entire creation, which owes its existence to the ten Prajāpatis or lords of creation, his mind-born sons), he would not be allowed to escape from me alive. (20) I swear by my three well-known brothers that I shall not return to Ayodhyā without killing Rāvaṇa with his sons, people and kinsfolk in combat."(21)

श्रुत्वा तु वचनं तस्य रामस्याक्लिष्टकर्मणः। शिरसाऽऽवन्द्य धर्मात्मा वक्तुमेवं प्रचक्रमे॥ २२॥
राक्षसानां वधे साह्यं लङ्कायाश्च प्रधर्षणे। करिष्यामि यथाप्राणं प्रवेक्ष्यामि च वाहिनीम्॥ २३॥

Making obeisance with his head bent low on hearing the vow of the aforesaid Śrī Rāma of unwearied action, Vibhīṣaṇa (whose mind was set on virtue) for his part proceeded to submit as follows:—(22) "I shall with all my strength render assistance (to you) in killing the ogres and storming Laṅkā and shall (also) break through the army (of ogres)." (23)

इति ब्रुवाणं रामस्तु परिष्वज्य विभीषणम्। अब्रवील्लक्ष्मणं प्रीतः समुद्राज्जलमानय॥ २४॥
तेन चेमं महाप्राज्ञमभिषिञ्च विभीषणम्। राजानं रक्षसां क्षिप्रं प्रसन्ने मयि मानद॥ २५॥
एवमुक्तस्तु सौमित्रिरभ्यषिञ्चद् विभीषणम्। मध्ये वानरमुख्यानां राजानं राजशासनात्॥ २६॥
तं प्रसादं तु रामस्य दृष्ट्वा सद्यः प्लवंगमाः। प्रचुक्रुशुर्महात्मानं साधुसाध्विति चाब्रुवन्॥ २७॥

Embracing Vibhīṣaṇa, while he was speaking as aforesaid, Śrī Rāma for his part joyfully said to Lakṣmaṇa, "(Please) fetch water from the sea and consecrate at once the highly sagacious Vibhīṣaṇa with it as the king of ogres, now that I am pleased (with him), O bestower of honour (on others)!" (24-25) Spoken to in these words (by Śrī Rāma), Lakṣmaṇa (son of Sumitrā) for his part consecrated Vibhīṣaṇa as the king (of ogres) in the midst of the foremost of monkeys at the command of his sovereign (Śrī Rāma). (26) Seeing this prompt exhibition of grace on the part of Śrī Rāma, the monkeys for their part raised a shout of joy and hailed Śrī Rāma in the words "Excellent' Excellent!!" (27)

अब्रवीच्च हनूमांश्च सुग्रीवश्च विभीषणम्।
कथं सागरमक्षोभ्यं तराम वरुणालयम्। सैन्यैः परिवृताः सर्वे वानराणां महौजसाम्॥ २८॥
उपायैरभिगच्छाम यथा नदनदीपतिम्। तराम तरसा सर्वे ससैन्या वरुणालयम्॥ २९॥
एवमुक्तस्तु धर्मात्मा प्रत्युवाच विभीषणः। समुद्रं राघवो राजा शरणं गन्तुमर्हति॥ ३०॥
खानितः सगरेणायमप्रमेयो , महोदधिः। कर्तुमर्हति रामस्य ज्ञातेः कार्यं महोदधिः॥ ३१॥

Nay, Hanūmān and Sugrīva said to Vibhīṣaṇa, "How shall we all (be able to) cross the imperturbable sea (the abode of Varuṇa, the god of water), surrounded as we are by hordes of monkeys endowed with extraordinary energy? (28) By what means shall we approach Ocean (the lord of rivers and streams), so that we may cross the sea (the abode of Varuṇa) speedily with our troops?" (29) Interrogated thus (by Hanumān and Sugrīva), Vibhīṣaṇa, whose mind was set on virtue, replied as follows:— "Prince Rāma (a scion of Raghu) ought to seek Ocean as his refuge. (30) This immeasurable ocean was caused to be excavated by King Sagara. Ocean ought (certainly) to acomplish the work of Śrī Rāma, one of his own race." (31)

एवं विभीषणेनोक्तो राक्षसेन विपश्चिता। आजगामाथ सुग्रीवो यत्र रामः सलक्ष्मणः॥ ३२॥
ततश्चाख्यातुमारेभे विभीषणवचः शुभम्। सुग्रीवो विपुलग्रीवः सागरस्योपवेशनम्॥ ३३॥
प्रकृत्या धर्मशीलस्य रामस्यास्याप्यरोचत। सलक्ष्मणं महातेजाः सुग्रीवं च हरीश्वरम्॥ ३४॥
सत्क्रियार्थं क्रियादक्षं स्मितपूर्वमभाषत। विभीषणस्य मन्त्रोऽयं मम लक्ष्मण रोचते॥ ३५॥
सुग्रीवः पण्डितो नित्यं भवान् मन्त्रविचक्षणः। उभाभ्यां सम्प्रधार्यार्थं रोचते यत् तदुच्यताम्॥ ३६॥

Exhorted thus by the sagacious ogre, Vibhīṣaṇa, Sugrīva immediately arrived where Śrī Rāma with Lakṣmaṇa was. (32) The thick-necked Sugrīva then proceeded to convey the salutary counsel of Vibhīṣaṇa, exhorting Śrī Rāma to approach the sea (to allow him a passage). (33) The counsel (of Vibhīṣaṇa) appealed even to Śrī Rāma, who was given to piety by nature and was capable of affording shelter to the whole universe. In order to do honour to Sugrīva, Śrī Rāma (who was endowed with extraordinary energy) smilingly spoke (as follows) to Sugrīva, the ruler of monkeys, who was skilled in action, as well as to Lakṣmaṇa:—"This counsel of Vibhīṣaṇa finds favour with me (too), O Lakṣmaṇa ! (34-35) Surgīva is learned and you (too) are always adept in giving counsel. (Therefore) after fully considering the matter (in hand), that which appeals to you both may (please) be communicated (to me)." (36)

एवमुक्तौ ततो वीरावुभौ सुग्रीवलक्ष्मणौ। समुदाचारसंयुक्तमिदं वचनमूचतुः॥ ३७॥
किमर्थं नौ नरव्याघ्र न रोचिष्यति राघव। विभीषणेन यत् तूक्तमस्मिन् काले सुखावहम्॥ ३८॥
अबद्ध्वा सागरे सेतुं घोरेऽस्मिन् वरुणालये। लङ्का नासादितुं शक्या सेन्द्रैरपि सुरासुरैः॥ ३९॥
विभीषणस्य शूरस्य यथार्थं क्रियतां वचः।
अलं कालात्ययं कृत्वा सागरोऽयं नियुज्यताम्। यथा सैन्येन गच्छाम पुरीं रावणपालिताम्॥ ४०॥
एवमुक्तः कुशास्तीर्णे तीरे नदनदीपतेः। संविवेश तदा रामो वेद्यामिव हुताशनः॥ ४१॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे एकोनविंशः सर्गः॥ १९॥

Commanded thus (by Śrī Rāma), both the heroes, Sugrīva and Lakṣmaṇa, made the following respectful reply:— (37) "Wherefore, O tiger among men, will the counsel which has actually been given by Vibhīṣaṇa at this moment and which is conducive to happiness, not find favour with us, O scion of Raghu? (38) Without throwing a bridge over this dread sea, the abode of Varuṇa (the god of water), Laṅkā will remain inaccessible even to gods and demons including Indra (the ruler of gods). (39) Let the advice of the valiant Vibhīṣaṇa, which is in consonance with facts, be carried out. It is no use losing time; let Ocean over there be requested to help us so that we may reach the city protected by Rāvaṇa with our army." (40) Exhorted thus, Śrī Rāma forthwith sat on the shore of the ocean (the lord of rivers and streams), overspread with blades of (the sacred) Kuśa grass, (even) as fire finds its place on a sacrificial altar. (41)

Thus ends Canto Nineteen in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

* * *

विंशः सर्गः

Canto XX

Told by an ogre, Śārdūla by name, that an army of monkeys led by Sugrīva was advancing towards Laṅkā, Rāvaṇa dispatched an ogre, Śuka by name, as an envoy to carry his message to Sugrīva. While commencing to deliver the message, Śuka is captured by the monkeys; but Śrī Rāma causes him to be set free and he delivers the message to Sugrīva

ततो निविष्टां ध्वजिनीं सुग्रीवेणाभिपालिताम्। ददर्श राक्षसोऽभ्येत्य शार्दूलो नाम वीर्यवान्॥ १॥
चारो राक्षसराजस्य रावणस्य दुरात्मनः। तां दृष्ट्वा सर्वतोऽव्यग्रां प्रतिगम्य स राक्षसः॥ २॥
आविश्य लङ्कां वेगेन राजानमिदमब्रवीत्। एष वै वानरर्क्षौघो लङ्कां समभिवर्तते॥ ३॥
अगाधश्चाप्रमेयश्च द्वितीय इव सागरः। पुत्रौ दशरथस्येमौ भ्रातरौ रामलक्ष्मणौ॥ ४॥
उत्तमौ रूपसम्पन्नौ सीतायाः पदमागतौ। एतौ सागरमासाद्य संनिविष्टौ महाद्युते॥ ५॥
बलं चाकाशमावृत्य सर्वतो दशयोजनम्। तत्त्वभूतं महाराज क्षिप्रं वेदितुमर्हसि॥ ६॥
तव दूता महाराज क्षिप्रमर्हन्ति वेदितुम्। उपप्रदानं सान्त्वं वा भेदो वात्र प्रयुज्यताम्॥ ७॥

Going near the army, defended on all sides by Sugrīva, in the meantime, a powerful ogre, Śārdūla by name, a spy of the evil-minded Rāvaṇa, the king of ogres, beheld it settled in camp. Seeing it undisturbed on all sides and turning back, nay, entering Laṅkā with speed, the said ogre submitted to the king as follows:— "Deep and immeasurable like another sea, this flood of monkeys and bears is heading towards Laṅkā. Those two brothers, Rāma and Lakṣmaṇa, sons of Daśaratha, foremost warriors, richly endowed with charm, have come to the succour of Sītā. Having reached the seashore, they have settled in camp, O ogre endowed with extraordinary splendour! (1—5) Nay, the army (roughly) covers a space of ten Yojanas (or eighty miles) in all directions. You ought to ascertain the real situation immediately, O great monarch! (6) Your spies ought to know things (quickly), O eminent king! (The expedient of) restitution or conciliation or sowing dissension (in the enemy's ranks) may (then) be employed (as you deem fit) under such circumstances."(7)

शार्दूलस्य वचः श्रुत्वा रावणो राक्षसेश्वरः।
उवाच सहसा व्यग्रः सम्प्रधार्यार्थमात्मनः। शुकं साधु तदा रक्षो वाक्यमर्थविदां वरम्॥ ८॥
सुग्रीवं ब्रूहि गत्वाऽऽशु राजानं वचनान्मम। यथासंदेशमक्लीबं श्लक्ष्णया परया गिरा॥ ९॥
त्वं वै महाराजकुलप्रसूतो महाबलश्चर्क्षरजःसुतश्च।
न कश्चनार्थस्तव नास्त्यनर्थस्तथापि मे भ्रातृसमो हरीश॥ १०॥
अहं यद्यहरं भार्यां राजपुत्रस्य धीमतः। किं तत्र तव सुग्रीव किष्किन्धां प्रति गम्यताम्॥ ११॥
नहीयं हरिभिर्लङ्का प्राप्तुं शक्या कथंचन। देवैरपि सगन्धर्वैः किं पुनर्नरवानरैः॥ १२॥

Perturbed all at once to hear the report of Śārdūla and (instantly) determining his course of action, Rāvaṇa, the lord of ogres, forthwith addressed the following well-chosen words to the ogre Śuka, the foremost of those who know their duty:—(8) "Departing at once, speak boldly to King Sugrīva on my behalf in a gentle and excellent tone according to my command as follows:—(9) 'Born in a race of eminent kings, you are also endowed with extraordinary might and are a son of Ṛkṣarajā. No gain whatsoever nor any harm has accrued to you (from me); none the less you are like a brother to me, O lord of monkeys! (10) If I bore away the consort of the sagacious prince, what harm have I done to you thereby, O Sugrīva? (Therefore) return to Kiṣkindhā. (11) Surely this Laṅkā cannot be reached by any means by the monkeys. It cannot be acquired even by gods accompanied by Gandharvas (celestial musicians), much less by human beings and monkeys." (12)

स तदा राक्षसेन्द्रेण संदिष्टो रजनीचरः। शुको विहंगमो भूत्वा तूर्णमाप्लुत्य चाम्बरम्॥ १३॥
स गत्वा दूरमध्वानमुपर्युपरि सागरम्। संस्थितो ह्यम्बरे वाक्यं सुग्रीवमिदमब्रवीत्॥ १४॥
सर्वमुक्तं यथाऽऽदिष्टं रावणेन दुरात्मना। तत् प्रापयन्तं वचनं तूर्णमाप्लुत्य वानराः॥ १५॥
प्रापद्यन्त तदा क्षिप्रं लोप्तुं हन्तुं च मुष्टिभिः। सर्वैः प्लवंगैः प्रसभं निगृहीतो निशाचरः॥ १६॥
गगनाद् भूतले चाशु प्रतिगृह्यावतारितः। वानरैः पीड्यमानस्तु शुको वचनमब्रवीत्॥ १७॥
न दूतान् घ्नन्ति काकुत्स्थ वार्यन्तां साधु वानराः।
यस्तु हित्वा मतं भर्तुः स्वमतं सम्प्रधारयेत्। अनुक्तवादी दूतः सन् स दूतो वधमर्हति॥ १८॥

Turning into a bird when commanded (as aforesaid) by Rāvaṇa (the ruler of ogres), the ogre Śuka rose apace into the air at that moment. (13) (Nay) having flown a long way over the sea close to it, and remaining actually stationed in space, he delivered the aforesaid message to Sugrīva. (14) Quickly springing up, (even) while the ogre was delivering that entire message given by the evil-minded Rāvaṇa as directed, the monkeys forthwith proceeded at that moment to tear off his wings and smite him with their fists. The ranger of the night was violently punished by all the monkeys. (15-16) Nay, after seizing him he was speedily brought down to the ground from the air. While being oppressed by the monkeys, Śuka for his part spoke as follows:—(17)"Kings do not kill envoys, O scion of Kakutstha ! Let (therefore) the monkeys be effectively kept back. That envoy who, having abandoned the path chalked out by his master, gives utterance to his own view, is an envoy (guilty of) uttering that which has not been communicated (through him), and merits death." (18)

शुकस्य वचनं रामः श्रुत्वा तु परिदेवितम्। उवाच मावधिष्टेति घ्नतः शाखामृगर्षभान्॥ १९॥
स च पत्रलघुर्भूत्वा हरिभिर्दर्शितेऽभये। अन्तरिक्षे स्थितो भूत्वा पुनर्वचनमब्रवीत्॥ २०॥
सुग्रीव सत्त्वसम्पन्न महाबलपराक्रम। किं मया खलु वक्तव्यो रावणो लोकरावणः॥ २१॥
स एवमुक्तः प्लवगाधिपस्तदा प्लवंगमानामृषभो महाबलः।
उवाच वाक्यं रजनीचरस्य चारं शुकं शुद्धमदीनसत्त्वः॥ २२॥

Hearing the plaintive appeal of Śuka, Śrī Rāma for his part spoke to the monkey leaders, who were belabouring him, saying "(Please) do not kill him." (19) Gaining speed with his wings on immunity having been granted (to him) by the monkeys, and remaining stationed in the air, Śuka now spoke again as follows:— (20) "In what words has Rāvaṇa, who makes people cry (by his high-handedness), actually to be addressed by me (on your behalf), O Sugrīva, who are full of spirit and endowed with extraordinary might and prowess?" (21) Spoken to as aforesaid, Sugrīva (the suzerain lord of monkeys), the foremost of monkeys, who was endowed with extraordinary strength and undepressed in spirit, forthwith made the following faultless reply to Śuka, the spy of the ogre (Rāvaṇa):— (22)

न मेऽसि मित्रं न तथानुकम्प्यो न चोपकर्तासि न मे प्रियोऽसि।
अरिश्च रामस्य सहानुबन्धस्ततोऽसि वालीव वधार्ह वध्यः॥ २३॥
निहन्म्यहं त्वां ससुतं सबन्धुं सज्ञातिवर्गं रजनीचरेश।
लङ्कां च सर्वां महता बलेन सर्वैः करिष्यामि समेत्य भस्म॥ २४॥
न मोक्ष्यसे रावण राघवस्य सुरैः सहेन्द्रैरपि मूढ गुप्तः।
अन्तर्हितः सूर्यपथं गतोऽपि तथैव पातालमनुप्रविष्टः।
गिरीशपादाम्बुजसंगतो वा हतोऽसि रामेण सहानुजस्त्वम्॥ २५॥
तस्य ते त्रिषु लोकेषु न पिशाचं न राक्षसम्। त्रातारं नानुपश्यामि न गन्धर्वं न चासुरम्॥ २६॥
अवधीस्त्वं जरावृद्धं गृध्रराज जटायुषम्।
किं नु ते रामसांनिध्ये सकाशे लक्ष्मणस्य च। हृता सीता विशालाक्षी यां त्वं गृह्य न बुध्यसे॥ २७॥
महाबलं महात्मानं दुराधर्षं सुरैरपि। न बुध्यसे रघुश्रेष्ठं यस्ते प्राणान् हरिष्यति॥ २८॥

"(Address Rāvaṇa on my behalf as follows:—) You are neither my friend nor worthy of commiseration nor are you my benefactor nor beloved of me. You are (on the other hand) an enemy of Śrī Rāma and therefore merit death with your kinsfolk as Vālī did, O ogre deserving of death! (23) Turning up with a large army and all (others), I shall make short work of you with your sons and brothers including (all) your relations, O lord of ogres, and reduce the entire (city of) Laṅkā to ashes. (24) You shall not be spared by Śrī Rāma (a scion of Raghu), even though protected by gods including Indra (their ruler), O insensate Rāvaṇa ! You shall be slain by Śrī Rāma with your younger brother (Kumbhakarṇa), even if you have gone out of sight (by virtue of a conjuring trick) or risen to the heavens (lit., the sun's orbit) or likewise penetrated deep into Pātāla (the nethermost subterranean region) or taken shelter at the lotus-feet of Lord Śiva (the Lord of Kailāsa). (25) I find no fiend nor ogre nor Gandharva nor demon capable of protecting you as such in (all) the three worlds (viz., earth, heaven and the intermediate region). (26) (If you are powerful) why did you kill Jaṭāyu, the king of vultures, who, though long-lived, had been overtaken by old age? (Again) why on earth was the large-eyed Sītā not borne away by you in the presence of Śrī Rāma and Lakṣmaṇa? And having seized hold of Sītā, why don't you foresee the impending calamity? (27) (Evidently) you are not aware of Śrī Rāma (the foremost of the Raghus) being endowed with extraordinary might, high-souled and difficult to overcome even for gods—Śrī Rāma, who will (surely) take your life." (28)

ततोऽब्रवीद् वालिसुतोऽप्यङ्गदो हरिसत्तमः। नायं दूतो महाराज चारकः प्रतिभाति मे॥ २९॥
तुलितं हि बलं सर्वमनेन तव तिष्ठता। गृह्यतां मागमल्लङ्कामेतद्धि मम रोचते॥ ३०॥
ततो राज्ञा समादिष्टाः समुत्पत्य वलीमुखाः। जगृहुश्च बबन्धुश्च विलपन्तमनाथवत्॥ ३१॥
शुकस्तु वानरैश्चण्डैस्तत्र तैः सम्प्रपीडितः।
व्याचुक्रोश महात्मानं रामं दशरथात्मजम्। लुप्येते मे बलात् पक्षौ भिद्येते मे तथाक्षिणी॥ ३२॥
यां च रात्रिं मरिष्यामि जाये रात्रिं च यामहम्।
एतस्मिन्नन्तरे काले यन्मया ह्यशुभं कृतम्। सर्वं तदुपपद्येथा जह्यां चेद् यदि जीवितम्॥ ३३॥
नाघातयत् तदा रामः श्रुत्वा तत्परिदेवितम्। वानरानब्रवीद् रामो मुच्यतां दूत आगतः॥ ३४॥
इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे विंशः सर्गः॥ २०॥

Thereupon Aṅgada too, son of Vālī and the foremost of monkeys, said, "This fellow, O great monarch, is no envoy; he appears to be a spy. (29) Your entire strength has surely been gauged by him (even) while standing here. Let him therefore be arrested, let him not return to Laṅkā: this indeed finds favour with me." (30) Springing up, when commanded by their sovereign, the monkeys thereupon captured and bound the ogre, who was wailing (all the time) like a forlorn creature. (31) Excessively tormented by those furious monkeys, Śuka for his part called out at the top of his voice to the high-souled Śrī Rāma, sprung from the loins of Daśaratha, saying:—"My wings are being violently torn off and my eyes are being put out. (32) If I lose my life (at this juncture), you will indeed take on your head all those sins that have been perpetrated by me during this interval since the night on which I was born till the night on which I shall give up the ghost." (33) On hearing his wail Śrī Rāma did not let him be killed. He said to the monkeys, "Let him be set free, he has come as an envoy." (34)

Thus ends Canto Twenty in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

* * *

एकविंशः सर्गः

Canto XXI

When the sea did not, even when requested, allow a passage to Śrī Rāma, who was keen to cross it, nor did the sea-god care to appear in person before him, Śrī Rāma looses fierce arrows which cause a stir among the creatures inhabiting the sea and make the sea-water overflow

ततः सागरवेलायां दर्भानास्तीर्य राघवः। अञ्जलिं प्राङ्मुखः कृत्वा प्रतिशिश्ये महोदधेः॥ १॥
बाहुं भुजङ्गभोगाभमुपधायारिसूदनः। जातरूपमयैश्चैव भूषणैर्भूषितं पुरा॥ २॥
मणिकाञ्चनकेयूरमुक्ताप्रवरभूषणैः। भुजैः परमनारीणामभिमृष्टमनेकधा॥ ३॥
चन्दनागुरुभिश्चैव पुरस्तादभिसेवितम्। बालसूर्यप्रकाशैश्च चन्दनैरुपशोभितम्॥ ४॥
शयने चोत्तमाङ्गेन सीतायाः शोभितं पुरा। तक्षकस्येव सम्भोगं गङ्गाजलनिषेवितम्॥ ५॥
संयुगे युगसंकाशं शत्रूणां शोकवर्धनम्। सुहृदां नन्दनं दीर्घं सागरान्तव्यपाश्रयम्॥ ६॥
अस्यता च पुनः सव्यं ज्याघातविहतत्वचम्। दक्षिणो दक्षिणं बाहुं महापरिघसंनिभम्॥ ७॥
गोसहस्रप्रदातारं ह्युपधाय भुजं महत्। अद्य मे तरणं वाथ मरणं सागरस्य वा॥ ८॥
इति रामो धृतिं कृत्वा महाबाहुर्महोदधिम्। अधिशिश्ये च विधिवत् प्रयतो नियतो मुनिः॥ ९॥

Spreading blades of the sacred Kuśa grass on the seashore and joining his palms as a mark of respect to the ocean, Śrī Rāma (a scion of Raghu), the destroyer of his foes, then lay down with his face turned towards the east and using as a pillow his arm, which looked like the coils of a serpent and was adorned in the past with ornaments of gold. (1-2) Actually using as a pillow his (unusually) long right-arm, (strictly speaking) the portion above the elbow— which resembled a large club and had given away thousands of cows; which had been kneaded more than once (at the time of unction and bath) by the arms of excellent women (full of maternal affection) and which has been adorned with armlets of gems and gold and most excellent jewels of pearls; which was formerly perfumed with sandalwood and aloe and with saffron-pastes emitting the lustre of the rising sun; which was in the past graced by the head of Sītā on the (nuptial) couch (covered with a white sheet) and (having been painted with saffron-paste) resembled the coils of Takṣaka (a serpent whose body has been depicted as possessing a red hue) supported on the water of the Gaṅgā (which is a fitting analogue to the white sheet in point of purity); which heightened the grief of his foes on the field of battle and conduced to the delight of his friends and was long like a yoke and served as a support for the (entire) earth bounded by the (four) oceans, and whose skin had been hardened by strokes of the bowstring while it propelled arrows to the left— (nay) having resolved that either the sea would be crossed by him or the sea-god would meet his death (at his hands), the mighty-armed Śrī Rāma, who was full of consideration (for others). lay down by the ocean with his body, speech and mind duly controlled. (3—9)

तस्य रामस्य सुप्तस्य कुशास्तीर्णे महीतले। नियमादप्रमत्तस्य निशास्तिस्रोऽभिजग्मतुः॥ १०॥
स त्रिरात्रोषितस्तत्र नयज्ञो धर्मवत्सलः। उपासत तदा रामः सागरं सरितां पतिम्॥ ११॥
न च दर्शयते रूपं मन्दो रामस्य सागरः। प्रयतेनापि रामेण यथार्हमभिपूजितः॥ १२॥
समुद्रस्य ततः क्रुद्धो रामो रक्तान्तलोचनः। समीपस्थमुवाचेदं लक्ष्मणं शुभलक्षणम्॥ १३॥

Three nights (actually) rolled by (even) as Śrī Rāma lay on the earth's surface spread with the sacred Kuśa grass, remaining strictly devoted to his sacred vow. (10) Having lain down for three nights on that spot, the celebrated Śrī Rāma, who was skilled in policy and was fond of piety, waited on that occasion upon Ocean, the lord of rivers. (11) Though honoured according to his worth by the piously disposed Śrī Rāma, the indolent Ocean did not all the same manifest his personal form to Śrī Rāma. (12) Enraged against Ocean, the outer corners of his eyes turned red, Śrī Rāma thereupon spoke as follows to Lakṣmaṇa, endowed with auspicious bodily marks, who stood near:—(13)

अवलेपः समुद्रस्य न दर्शयति यः स्वयम् । प्रशमश्च क्षमा चैव आर्जवं प्रियवादिता ॥ १४ ॥
असामर्थ्यफला ह्येते निर्गुणेषु सतां गुणाः । आत्मप्रशंसिनं दुष्टं धृष्टं विपरिधावकम् ॥ १५ ॥
सर्वत्रोत्सृष्टदण्डं च लोकः सत्कुरुते नरम् । न साम्ना शक्यते कीर्तिर्न साम्ना शक्यते यशः ॥ १६ ॥
प्राप्तुं लक्ष्मण लोकेऽस्मिञ्जयो वा रणमूर्धनि । अद्य मद्बाणनिर्भग्नैर्मकरैर्मकरालयम् ॥ १७ ॥
निरुद्धतोयं सौमित्रे प्लवद्भिः पश्य सर्वतः । भोगिनां पश्य भोगानि मया भिन्नानि लक्ष्मण ॥ १८ ॥
महाभोगानि मत्स्यानां करिणां च करानिह । सशङ्खशुक्तिकाजालं समीनमकरं तथा ॥ १९ ॥
अद्य युद्धेन महता समुद्रं परिशोषये । क्षमया हि समायुक्तं मामयं मकरालयः ॥ २० ॥
असमर्थं विजानाति धिक् क्षमामीदृशे जने । न दर्शयति साम्ना मे सागरो रूपमात्मनः ॥ २१ ॥
चापमानय सौमित्रे शरांश्चाशीविषोपमान् । समुद्रं शोषयिष्यामि पद्भ्यां यान्तु प्लवङ्गमाः ॥ २२ ॥
अद्याक्षोभ्यमपि क्रुद्धः क्षोभयिष्यामि सागरम् । वेलासु कृतमर्यादं सहस्रोर्मिसमाकुलम् ॥ २३ ॥
निर्मर्यादं करिष्यामि सायकैर्वरुणालयम् । महार्णवं क्षोभयिष्ये महादानवसंकुलम् ॥ २४ ॥

"Oh the vanity of Ocean, who does not reveal himself in person (before me). Indeed calmness (forbearance) and forgiveness, also guilelessness and politeness of speech— these virtues of the noble are (mis-) construed as weakness, when directed towards those bereft of these virtues. The world treats with respect a man who indulges in self-praise, is vile and impudent, runs about advertising himself and uses the rod of punishment everywhere (indiscriminately). Neither fame nor popularity nor victory in the forefront of battle can be won in this world through (a policy of) conciliation, O Lakṣmaṇa! See today the deep (lit., the abode of alligators) with its water screened on all sides by alligators split asunder by my arrows and floating (dead), O son of Sumitrā! (Also) see (with your own eyes). O Lakṣmaṇa, the coils of (aquatic) serpents, the large bodies of alligators as well as the trunks of (sea) elephants dwelling here divided into parts by me. By waging a formidable war (against the deity presiding over it) today I shall dry up the sea with its conches and pearl-shells, fishes and alligators. This Ocean (lit., an abode of alligators) accounts me powerless, endowed as I am with forbearance. Out with forbearance shown to such an individual! Due to my mildness the sea does not reveal its personal form before me. (14—21) (Therefore) bring (me) the bow and arrows resembling venomous snake, O son of Sumitrā ! I shall (presently) dry up the sea. Let the monkeys proceed on foot (to Laṅkā). (22) Provoked to anger I shall set into commotion the imperturbable sea, which, though riotous with a thousand waves, has its limits fixed in the form of its shores. (23) I shall cause by my arrows the sea (lit., the abode of Varuṇa, the god of water) overstep its bounds and shall set into commotion the ocean, which is overcrowded with mighty demons." (24)

एवमुक्त्वा धनुष्पाणिः क्रोधविस्फारितेक्षणः । बभूव रामो दुर्धर्षो युगान्ताग्निरिव ज्वलन् ॥ २५ ॥
सम्पीड्य च धनुर्घोरं कम्पयित्वा शरैर्जगत् । मुमोच विशिखानुग्रान् वज्रानिव शतक्रतुः ॥ २६ ॥
ते ज्वलन्तो महावेगास्तेजसा सायकोत्तमाः । प्रविशन्ति समुद्रस्य जलं वित्रस्तपन्नगम् ॥ २७ ॥
तोयवेगः समुद्रस्य समीनमकरो महान् । स बभूव महाघोरः समारुतरवस्तथा ॥ २८ ॥
महोर्मिमालाविततः शङ्खशुक्तिसमावृतः । सधूमः परिवृत्तोर्मिः सहसासीन्महोदधिः ॥ २९ ॥
व्यथिताः पन्नगाश्चासन् दीप्तास्या दीप्तलोचनाः । दानवाश्च महावीर्याः पातालतलवासिनः ॥ ३० ॥
ऊर्मयः सिन्धुराजस्य सनक्रमकरास्तथा । विन्ध्यमन्दरसंकाशाः समुत्पेतुः सहस्रशः ॥ ३१ ॥
आघूर्णिततरङ्गौघः सम्भ्रान्तोरगराक्षसः । उद्वर्तितमहाग्राहः सघोषो वरुणालयः ॥ ३२ ॥

Blazing like the fire at the end of the world cycle on having spoken thus, his eyes dilated through anger, Śrī Rāma, who held a bow in his hand, assumed the air of one who is hard to overcome. (25) Forcibly bending his fearful bow (at one end), (nay) gently stringing it and causing the world to tremble (with its twang), he loosed fierce arrows as Indra (who is supposed to have performed a hundred horse-sacrifices as a condition precedent to his attaining that position) would hurl thunderbolts. (26) Flaming with lustre, his excellent arrows, full of great impetuosity, penetrated deep into the sea-water, striking the serpents with terror. (27) That great onrush of the sea-water with its fishes and alligators assumed an exceptionally terrible aspect, attended as it was with the roaring of the wind. (28) The ocean was all of a sudden covered (all over) with rows of mighty billows and overspread with conches and mothers-of-pearl; it was screened with smoke (which) rose from the flaming arrows as they entered into the waters) and waves began to play on it. (29) Nay, serpents with flaming hoods and burning eyes, as well as Dānavas, who were endowed with extraordinary virility and had their abode in the depths of Pātāla (the nethermost subterranean region), felt oppressed. (30) Waves of the ocean (lit., the ruler of rivers), which closely resembled the Vindhya and Mandara mountains (in height), rose high in thousands alongwith crocodiles and alligators. (31) With its multitudes of waves tossed in a whirling motion, the Nāgas and ogres (inhabiting it) excited and huge alligators thrown upwards, the sea (lit., the abode of Varuṇa the god of water) emitted a roar. (32)

ततस्तु तं राघवमुग्रवेगं प्रकर्षमाणं धनुरप्रमेयम्।
सौमित्रिरुत्पत्य विनिःश्वसन्तं मामेति चोक्त्वा धनुराललम्बे॥ ३३॥
एतद्विनापि ह्युदधेस्तवाद्य सम्पत्स्यते वीरतमस्य कार्यम्।
भवद्विधाः क्रोधवशं न यान्ति दीर्घं भवान् पश्यतु साधुवृत्तम्॥ ३४॥
अन्तर्हितैश्चापि तथान्तरिक्षे ब्रह्मर्षिभिश्चैव सुरर्षिभिश्च।
शब्दः कृतः कष्टमिति ब्रुवद्भिर्मामेति चोक्त्वा महता स्वरेण॥ ३५॥
इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे एकविंशः सर्गः॥ २१॥

Rushing towards the celebrated Śrī Rāma (a scion of Raghu)—who in his burning ardour was violently stretching (once more) his bow, which was immeasurably great, and breathing hard (through anger)—and saying "no farther, no farther", Lakṣmaṇa seized hold of the bow. (33) "Your purpose (of taking the monkeys across the sea) will surely be accomplished today (he continued) even without drying up the sea, the greatest hero as you are, People like you do not fall under the sway of anger. (Therefore) devise some (other) noble and durable way (of taking your army across the sea.)" (34) Nay, an alarm was raised at a high pitch by Brāhmaṇa Ṛṣis and celestial Ṛṣis too, who stood invisible in the sky, saying "Woe is me!" and crying "Hold! Hold!!" (35)

Thus ends Canto Twenty-one in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

* * *

द्वाविंशः सर्गः

Canto XXII

Seized with terror to see a missile presided over by Brahmā (the creator) fitted
to his bow by Śrī Rāma in fury, and appearing in person with joined palms,
the sea-god under-takes to sustain on his bosom a bridge to be
constructed by Nala, and goes out of sight. Nala
accordingly builds a bridge across the sea

सम्पफाल

अथोवाच रघुश्रेष्ठः सागरं दारुणं वचः। अद्य त्वां शोषयिष्यामि सपातालं महार्णव॥ १॥
शरनिर्दग्धतोयस्य परिशुष्कस्य सागर। मया निहतसत्त्वस्य पांसुरुत्पद्यते महान्॥ २॥
मत्कार्मुकविसृष्टेन शरवर्षेण सागर। परं तीरं गमिष्यन्ति पद्भिरेव प्लवङ्गमाः॥ ३॥
विचिन्वन्नाभिजानासि पौरुषं नापि विक्रमम्। दानवालय संतापं मत्तो नाम गमिष्यसि॥ ४॥

Śrī Rāma (the foremost of the Raghus) then administered the following formidable threat to (the god presiding over) the sea:— "I shall dry you up today with Pātāla (the nethermost subterranean region), O Ocean! (1) A vast stretch of sand will appear (where you are) when your water has been consumed by my shaft, (nay) you have turned completely dry and the creatures inhabiting you have been wiped out, by me, O Ocean! (2) When you are reduced to this plight by a shower of shafts loosed from my bow, the monkeys shall cross to the other shore on foot, O Ocean! (3) Storing (as you do) water (disgorged by rivers), you are neither aware of my virility nor of my prowess, O abode of the Dānavas! (As such) you shall undoubtedly suffer agony at my hands." (4)

ब्राह्मेणास्त्रेण संयोज्य ब्रह्मदण्डनिभं शरम्। संयोज्य धनुषि श्रेष्ठे विचकर्ष महाबलः॥ ५॥
तस्मिन् विकृष्टे सहसा राघवेण शरासने। रोदसी सम्पफालेव पर्वताश्च चकम्पिरे॥ ६॥
तमश्च लोकमावव्रे दिशश्च न चकाशिरे। प्रतिचुक्षुभिरे चाशु सरांसि सरितस्तथा॥ ७॥
तिर्यक् च सह नक्षत्रैः संगतौ चन्द्रभास्करौ। भास्करांशुभिरादीप्तं तमसा च समावृतम्॥ ८॥
प्रचकाशे तदाऽऽकाशमुल्काशतविदीपितम्। अन्तरिक्षाच्च निर्घाता निर्जग्मुरतुलस्वनाः॥ ९॥
वपुः प्रकर्षेण ववुर्दिव्यमारुतपङ्क्तयः। बभञ्ज च तदा वृक्षाञ्जलदानुद्वहन्मुहुः॥ १०॥
आरुजंश्चैव शैलाग्राञ्शिखराणि बभञ्ज च। दिवि च स्म महावेगाः संहताः समहास्वनाः॥ ११॥
मुमुचुर्वैद्युतानग्नींस्ते महाशनयस्तदा। यानि भूतानि दृश्यानि चुक्रुशुश्चाशनेः समम्॥ १२॥
अदृश्यानि च भूतानि मुमुचुर्भैरवस्वनम्। शिश्यिरे चाभिभूतानि संत्रस्तान्युद्विजन्ति च॥ १३॥
सम्प्रविव्यथिरे चापि न च पस्पन्दिरे भयात्। सह भूतैः सतोयोर्मिः सनागः सहराक्षसः॥ १४॥
सहसाभूत् ततो वेगाद् भीमवेगो महोदधिः। योजनं व्यतिचक्राम वेलामन्यत्र सम्प्लवात्॥ १५॥
तं तथा समतिक्रान्तं नातिचक्राम राघवः। समुद्धतममित्रघ्नो रामो नदनदीपतिम्॥ १६॥

Fitting to his excellent bow an arrow, which resembled (in severity) the rod of Brahmā (the creator), after charging it with the potency of a missile presided over by Brahmā, Śrī Rāma (who was endowed with extraordinary might) stretched it with violence. (5) When that bow was stretched with full force all at once, heaven and earth seemed to be riven and the mountains shook. (6) Nay, darkness enveloped the world, and the quarters could not be distinguished. Nay, the lakes as well as the rivers felt agitated at once. (7) Nay, the moon and the sun alongwith the lunar mansions moved obliquely (from south to north instead of from east to west). And, though lit by the rays of the sun, the sky was fully enveloped in darkness. (8) Illumined by hundreds of meteors (appearing all of a sudden), the sky then blazed forth. And, accompanied by unparalleled peals of thunder, flashes of lightning shot forth from the sky. (9) Troops of celestial winds (known by the names of Parivaha and so on) blew with great vehemence. Nay, sweeping away clouds (before them) the winds now tore up the trees again and again. (10) Nay, chopping off the points of rocks, they pulled down mountain-peaks. In the sky mighty flashes of lightning, forming one mass, (nay) possessing extraordinary velocity and accompanied by loud peals of thunder, shot fires of lightning. Beings which could be seen roared like thunder; while those which could not be seen emitted fearful cries. Thrown into confusion (by the peals of thunder), greatly alarmed and trembling (with fear), they lay prostrate. (11—13) Nay, others felt deeply agonized and could not stir through fear. Due to that fury (of Śrī Rāma's arrow) the ocean with its (mass of) water and waves, the creatures (inhabiting it), its serpents and ogres suddenly exhibited

[illegible]

a terrible vehemence and surged beyond its confines to the extent of a Yojana (or eight miles), even though the final Deluge had not yet come. (14-15) Śrī Rāma, a scion of Raghu, the destroyer of his foes, did not retreat before the overweening Ocean (lit., the lord of rivers and streams), even though it had thus fully transgressed its limits. (16)

ततो मध्यात् समुद्रस्य सागरः स्वयमुत्थितः। उदयाद्रिमहाशैलान्मेरोरिव दिवाकरः॥ १७॥
पन्नगैः सह दीप्तास्यैः समुद्रः प्रत्यदृश्यत। स्निग्धवैदूर्यसंकाशो जाम्बूनदविभूषणः॥ १८॥
रक्तमाल्याम्बरधरः पद्मपत्रनिभेक्षणः। सर्वपुष्पमयीं दिव्यां शिरसा धारयन् स्त्रजम्॥ १९॥
जातरूपमयैश्चैव तपनीयविभूषणैः। आत्मजानां च रत्नानां भूषितो भूषणोत्तमैः॥ २०॥
धातुभिर्मण्डितः शैलो विविधैर्हिमवानिव। एकावलीमध्यगतं तरलं पाण्डरप्रभम्॥ २१॥
विपुलेनोरसा बिभ्रत्कौस्तुभस्य सहोदरम्। आघूर्णिततरङ्गौघः कालिकानिलसंकुलः॥ २२॥
गङ्गासिन्धुप्रधानाभिरापगाभिः समावृतः। उद्वर्तितमहाग्राहः सम्भ्रान्तोरगराक्षसः॥ २३॥
देवतानां सुरूपाभिर्नानारूपाभिरीश्वरः। सागरः समुपक्रम्य पूर्वमामन्त्र्य वीर्यवान्॥ २४॥
अब्रवीत् प्राञ्जलिर्वाक्यं राघवं शरपाणिनम्॥ २५॥

Then rose Ocean himself from mid sea (even) as the sun would emerge from (behind) the huge (eastern) mountain associated with the rising of the sun, an offshoot of Mount Meru. (17) Shining brightly like a glossy cat's eye and decked with jewels of gold, the sea-god appeared in person in the company of serpents with flaming hoods. (18) He was clad in red robes and wore a garland of red flowers, his eyes resembled the petals of a lotus and he bore on his head a celestial wreath of all kinds of flowers. (19) Decked with jewels of gold as well as of refined gold as also with excellent ornaments of precious stones from his own domain, he looked like the Himalaya mountain embellished with various minerals. He wore on his broad bosom a prominent jewel shedding a white lustre and resembling the (well-known) Kaustubha gem (adorning the bosom of Lord Viṣṇu), and hanging in the middle of a single string of pearls. With a multitude of waves moving up and down (by his side), he was impeded by a mass of clouds and winds and surrounded by (deities presiding over) rivers headed by the Gaṅgā and the Sindhu (Indus). Duly coming near in the company of (the deities presiding over) the (aforesaid) rivers—who were endowed with diverse forms and looked like (so many) goddesses—and accosting at the outset Śrī Rāma (a scion of Raghu), who had an arrow in his hand, the powerful sea-god, their ruler, spoke as follows with joined palms, gigantic alligators being tossed up (by the waves) and serpent demons as well as ogres thrown into confusion:—(20—25)

पृथिवी वायुराकाशमापो ज्योतिश्च राघव। स्वभावे सौम्य तिष्ठन्ति शाश्वतं मार्गमाश्रिताः॥ २६॥
तत्स्वभावो ममाप्येष यदगाधोऽहमप्लवः। विकारस्तु भवेद् गाध एतत् ते प्रवदाम्यहम्॥ २७॥
न कामान्न च लोभाद् वा न भयात् पार्थिवात्मज। ग्राहनक्राकुलजलं स्तम्भयेयं कथंचन॥ २८॥
विधास्ये येन गन्तासि विषहिष्येऽप्यहं तथा।
न ग्राहा विधमिष्यन्ति यावत्सेना तरिष्यति। हरीणां तरणे राम करिष्यामि यथा स्थलम्॥ २९॥

"Earth, air, ether, water and fire, O gentle scion of Raghu, remain fixed in their nature, abiding (as they do) by the eternal law (of nature, governing it). (26) My nature too, therefore, is such that I am fathomless and incapable of being swum across. Fordability would constitute a deviation (from my natural state). (Nonetheless) I tell you the following device (of crossing me). (27) Neither from covetousness nor from avidity nor again from fear, O prince, may I allow in any case my waters infested (as they are) with alligators, and crocodiles, to solidify. (28) (Nevertheless) I shall make arrangements to see that you are able to cross over. I too shall bear everything that way. The alligators shall not be aggressive till the army will have reached the other shore. I shall strive so as to provide a foothold to enable the monkeys to cross over." (29)

तमब्रवीत् तदा रामः शृणु मे वरुणालय। अमोघोऽयं महाबाणः कस्मिन् देशे निपात्यताम्॥ ३०॥
रामस्य वचनं श्रुत्वा तं च दृष्ट्वा महाशरम्। महोदधिर्महातेजा राघवं वाक्यमब्रवीत्॥ ३१॥
उत्तरेणावकाशोऽस्ति कश्चित् पुण्यतरो मम। द्रुमकुल्य इति ख्यातो लोके ख्यातो यथा भवान्॥ ३२॥
उग्रदर्शनकर्माणो बहवस्तत्र दस्यवः। आभीरप्रमुखाः पापाः पिबन्ति सलिलं मम॥ ३३॥
तैर्न तत्स्पर्शनं पापं सहेयं पापकर्मभिः। अमोघः क्रियतां राम अयं तत्र शरोत्तमः॥ ३४॥

Śrī Rāma then said to the sea-god, "Listen to me, O abode of Varuṇa (the god of water)! In which region should this mighty and unfailing arrow be allowed to descend?" (30) Hearing the question of Śrī Rāma and perceiving that mighty arrow, Ocean, who was endowed with extraordinary energy, submitted as follows to Śrī Rāma (a scion of Raghu):—(31) "To my north there is a very holy region known by the name of Drumakulya and well-known in the world like you. (32) Dwelling in that region, numerous sinful marauders of terrible aspect and deeds, the foremost of whom are Ābhīras (by caste), drink my waters. (33) I cannot tolerate evil in the form of the contact of my waters with those people of sinful deeds. This excellent shaft may (therefore) be rendered effective (by being allowed to fall) in that region." (34)

तस्य तद् वचनं श्रुत्वा सागरस्य महात्मनः। मुमोच तं शरं दीप्तं परं सागरदर्शनात्॥ ३५॥
तेन तन्मरुकान्तारं पृथिव्यां किल विश्रुतम्। निपातितः शरो यत्र वज्राशनिसमप्रभः॥ ३६॥
ननाद च तदा तत्र वसुधा शल्यपीडिता। तस्माद् व्रणमुखात् तोयमुत्पपात रसातलात्॥ ३७॥
स बभूव तदा कूपो व्रण इत्येव विश्रुतः। सततं चोत्थितं तोयं समुद्रस्येव दृश्यते॥ ३८॥
अवदारणशब्दश्च दारुणः समपद्यत। तस्मात् तद्बाणपातेन अपः कुक्षिष्वशोषयत्॥ ३९॥
विख्यातं त्रिषु लोकेषु मरुकान्तारमेव च। शोषयित्वा तु तं कुक्षिं रामो दशरथात्मजः॥ ४०॥
वरं तस्मै ददौ विद्वान् मरवेऽमरविक्रमः॥ ४१॥

Hearing the aforesaid request of the high-souled sea-god, Śrī Rāma let fly that flaming and supreme dart as directed by the former. (35) The region where the dart, which flashed like lightning, was loosed (by Śrī Rāma) became for that reason, they say, widely known as Marukāntāra (or Marujāṅgala, roughly extending over the modern territories of Mārwāra and Bikānera in Rājasthāna). (36) Nay, pierced with the dart, the earth at that time shrieked on that spot. (And) the waters of Rasātala (the penultimate subterranean region) gushed forth from the mouth of that cleft. (37) The cleft now turned into a well and became widely known as Vraṇa. The water constantly gushing forth (from that well) resembles sea-water (in brackishness). (38) A terrible sound vividly issued from the act of cleaving the earth. Through that sound caused by the hurling of that arrow Śrī Rāma dried up the water existing in the cavities of the earth. (39) The region has (ever since) been widely known in all the three worlds precisely as Marukāntāra. Having dried up that cavity of the sea, the learned Śrī Rāma, sprung from the loins of Daśaratha, for his part, who was endowed with the valour of gods, conferred the following boon on (the land of) Maru:—(40-41)

पशव्यश्चाल्परोगश्च फलमूलरसायुतः। बहुस्नेहो बहुक्षीरः सुगन्धिर्विविधौषधिः॥ ४२॥
एवमेतैश्च संयुक्तो बहुभिः संयुतो मरुः। रामस्य वरदानाच्च शिवः पन्था बभूव ह॥ ४३॥
तस्मिन् दग्धे तदा कुक्षौ समुद्रः सरितां पतिः। राघवं सर्वशास्त्रज्ञमिदं वचनमब्रवीत्॥ ४४॥

"This land will be good for cattle, with few diseases, will be full on all sides of fruit, roots and honey, will abound in ghee and milk, will be rich in varied herbs and full of fragrance." (42)

Endowed thus with the aforesaid features and rich in many virtues due to Śrī Rāma's conferring boon on it, (the land of) Maru, they say, turned out to be a charming region. (43) The aforesaid cavity of the sea having been dried up at that time, the sea-god, the lord of rivers, submitted as follows to Śrī Rāma (a scion of Raghu), who was learned in all the scriptures:—(44)

अयं सौम्य नलो नाम तनयो विश्वकर्मणः। पित्रा दत्तवरः श्रीमान् प्रीतिमान् विश्वकर्मणः॥ ४५॥
एष सेतुं महोत्साहः करोतु मयि वानरः। तमहं धारयिष्यामि यथा ह्येष पिता तथा॥ ४६॥

"This glorious son of Viśwakarmā (the architect of gods), Nala by name, O gentle sir, has been granted by his father a boon (of proficiency in all crafts) and is full of love for you (the maker of this universe). (45) Let this monkey, who is full of great zeal, build a bridge over me. I will sustain it. Indeed he is as good (an architect) as his father."(46)

एवमुक्त्वोदधिर्नष्टः समुत्थाय नलस्ततः। अब्रवीद् वानरश्रेष्ठो वाक्यं रामं महाबलम्॥ ४७॥

Having spoken as aforesaid, the sea-god went out of sight. Springing on his feet, Nala, the foremost of the monkeys, thereupon submitted as follows to Śrī Rāma, who was endowed with extraordinary might:—(47)

अहं सेतुं करिष्यामि विस्तीर्णे मकरालये। पितुः सामर्थ्यमासाद्य तत्त्वमाह महोदधिः॥ ४८॥
दण्ड एव परो लोके पुरुषस्येति मे मतिः। धिक् क्षमामकृतज्ञेषु सान्त्वं दानमथापि वा॥ ४९॥
अयं हि सागरो भीमः सेतुकर्मदिदृक्षया। ददौ दण्डभयाद् गाधं राघवाय महोदधिः॥ ५०॥
मम मातुर्वरो दत्तो मन्दरे विश्वकर्मणा। मया तु सदृशः पुत्रस्तव देवि भविष्यति॥ ५१॥
औरसस्तस्य पुत्रोऽहं सदृशो विश्वकर्मणा।
स्मारितोऽस्म्यहमेतेन तत्त्वमाह महोदधिः। न चाप्यहमनुक्तो वः प्रब्रूयामात्मनो गुणान्॥ ५२॥
समर्थश्चाप्यहं सेतुं कर्तुं वै वरुणालये। तस्मादद्यैव बध्नन्तु सेतुं वानरपुंगवाः॥ ५३॥

"Acquiring the skill of my father (by virtue of the boon granted by him), I shall build a bridge over the extensive deep (the abode of alligators). Ocean has spoken the (bare) truth. (48) Punishment is the best course open to a man in the world in relation to the ungrateful: such is my mind. A plague on forbearance and conciliation and even so on gift (in relation to such people)! (49) This formidable Ocean, excavated and expanded by Sāgara (a forbear of yours), has actually allowed a passage to Śrī Rāma (yourself) in fear of punishment (rather than from gratitude) actuated as he was by a desire to witness the construction of a bridge (across it). (50) A boon was granted by Viśwakarmā to my mother on Mount Mandara: 'A son actually like me will be born to you (through me), O godlike lady!' (51) I am Viśwakarmā's son, sprung from his own loins, and am (just) like him (in workmanship). I have been put in mind of all this by Ocean; he has spoken (the bare) truth. And I could not speak at length of my virtues unless questioned (by someone). (52) Nay, I am also undoubtedly capable of constructing a bridge over the sea (lit., the abode of Varuṇa, the god of water). Therefore, let the bulls among the monkeys collect the material for the bridge this very day." (53)

ततो विसृष्टा रामेण सर्वतो हरिपुंगवाः। उत्पेततुर्महारण्यं हृष्टाः शतसहस्रशः॥ ५४॥
ते नगान् नगसंकाशाः शाखामृगगणर्षभाः। बभञ्जुः पादपांस्तत्र प्रचकर्षुश्च सागरम्॥ ५५॥
ते सालैश्चाश्वकर्णैश्च धवैर्वंशैश्च वानराः। कुटजैरर्जुनैस्तालैस्तिलकैस्तिनिशैरपि ॥ ५६॥
बिल्वकैः सप्तपर्णैश्च कर्णिकारैश्च पुष्पितैः। चूतैश्चाशोकवृक्षैश्च सागरं समपूरयन्॥ ५७॥
समूलांश्च विमूलांश्च पादपान् हरिसत्तमाः। इन्द्रकेतूनिवोद्यम्य प्रजह्रुर्वानरास्तरून्॥ ५८॥
तालान् दाडिमगुल्मांश्च नारिकेलविभीतकान्। करीरान् बकुलान् निम्बान् समाजह्रुरितस्ततः॥ ५९॥
हस्तिमात्रान् महाकायाः पाषाणांश्च महाबलाः। पर्वतांश्च समुत्पाट्य यन्त्रैः परिवहन्ति च॥ ६०॥

Directed by Śrī Rāma the leaders of monkeys, full of joy, thereupon sprang into the extensive forest in hundreds of thousands on every side. (54) The aforesaid leaders of simian hordes, who resembled mountains (in size) tore up rocks and trees in that forest and dragged them away to the sea. (55) Those monkeys filled the sea with sal and Aśwakarṇa, as well as with Dhava and bamboo, Kuṭaja, Arjuna, Palmyra, Tilaka as also Tiniśa, Bilva and Saptaparṇa, as well as with Karṇikāra trees in blossom as also with mango and Aśoka trees. (56-57) Lifting up trees, roots and all, and (even) without roots, like (so many) flag-staffs raised in honour of Indra (the rain-god), the monkeys, who were the foremost of their class, hurled them (into the sea). They brought together from all quarters palmyra trees and pomegranate shrubs, coconut and Vibhītaka, Karīra, Bakula and Nimba trees. (58-59) Digging up rocks as big as elephants, as also mountains, the colossal monkeys, who were (all) endowed with extraordinary might, transported them by means of mechanical contrivances. (60)

प्रक्षिप्यमाणैरचलैः सहसा जलमुद्धृतम्। समुत्ससर्प चाकाशमवासर्पत् ततः पुनः॥ ६१॥
समुद्रं क्षोभयामासुर्निपतन्तः समन्ततः। सूत्राण्यन्ये प्रगृह्णन्ति ह्यायतं शतयोजनम्॥ ६२॥
नलश्चक्रे महासेतुं मध्ये नदनदीपतेः। स तदा क्रियते सेतुर्वानरैर्घोरकर्मभिः॥ ६३॥
दण्डानन्ये प्रगृह्णन्ति विचिन्वन्ति तथापरे। वानरैः शतशस्तत्र रामस्याज्ञापुरस्सरैः॥ ६४॥
मेघाभैः पर्वताभैश्च तृणैः काष्ठैर्बबन्धिरे। पुष्पिताग्रैश्च तरुभिः सेतुं बध्नन्ति वानराः॥ ६५॥
पाषाणांश्च गिरिप्रख्यान् गिरीणां शिखराणि च। दृश्यन्ते परिधावन्तो गृह्य दानवसंनिभाः॥ ६६॥
शिलानां क्षिप्यमाणानां शैलानां तत्र पात्यताम्। बभूव तुमुलः शब्दस्तदा तस्मिन् महोदधौ॥ ६७॥

The water thrown up all of a sudden by the rocks (even) as they were hurled (into the sea) rose to the skies and then fell down again. (61) Hurling (as they did) rocks which fell down on all sides, the monkeys actually stirred up the sea. Others drew up strings (in order to keep the rocks in a straight line). Nala (for his part) constructed the extensive bridge, a hundred Yojanas long, in the heart of the sea (the lord of rivers and streams). The aforesaid bridge was at that time being built in co-operation with (other) monkeys of formidable exploits. (62-63) Some seized hold of staffs (for measuring the length and breadth of the bridge) while others collected the material. Parts of the bridge over that sea were (thus) erected by means of reeds and logs by monkeys following the command of Śrī Rāma, (nay) looking like clouds and mountains and numbering hundreds. Nay, the monkeys (also) erected the bridge by means of trees covered at the top of boughs with blossom. (64-65) Rushing hither and thither seizing blocks of stones resembling mountains, as well as mountain-tops, they looked much like giants (lit., sons of Danu). (66) A tumultuous sound arose from rocks being hurled and mountains being thrown into that extensive sea at that time. (67)

कृतानि प्रथमेनाह्ना योजनानि चतुर्दश। प्रहृष्टैर्गजसंकाशैस्त्वरमाणैः प्लवङ्गमैः॥ ६८॥
द्वितीयेन तथैवाह्ना योजनानि तु विंशतिः। कृतानि प्लवगैस्तूर्णं भीमकायैर्महाबलैः॥ ६९॥
अह्ना तृतीयेन तथा योजनानि तु सागरे। त्वरमाणैर्महाकायैरेकविंशतिरेव च॥ ७०॥
चतुर्थेन तथा चाह्ना द्वाविंशतिरथापि वा। योजनानि महावेगैः कृतानि त्वरितैस्ततः॥ ७१॥
पञ्चमेन तथा चाह्ना प्लवगैः क्षिप्रकारिभिः। योजनानि त्रयोविंशत् सुवेलमधिकृत्य वै॥ ७२॥
स वानरवरः श्रीमान् विश्वकर्मात्मजो बली। बबन्ध सागरे सेतुं यथा चास्य पिता तथा॥ ७३॥
स नलेन कृतः सेतुः सागरे मकरालये। शुशुभे सुभगः श्रीमान् स्वातीपथ इवाम्बरे॥ ७४॥
ततो देवाः सगन्धर्वाः सिद्धाश्च परमर्षयः। आगम्य गगने तस्थुर्द्रष्टुकामास्तदद्भुतम्॥ ७५॥

The (very) first day fourteen Yojanas or one hundred and twelve miles (of masonry) were set up by the monkeys, who felt exceedingly merry and were moving with speed, and who closely resembled elephants. (68) The second day, twenty Yojanas (or one hundred and sixty miles) in all were likewise set up quickly by the monkeys, who were formidable in size and endowed with extraordinary might. (69) Again, twenty-one Yojanas (or one hundred and sixty-eight miles) all told (of structure) were thrown across the sea in the same way on the third day by the monkeys of gigantic form, who were moving briskly. (70) Nay, on the fourth day, twenty-two Yojanas (or one hundred and seventy-six miles) more from that point (onward) were completed by the monkeys, who were endowed with great impetuosity and seized with flurry. (71) Again, on the fifth day twenty-three Yojanas (or one hundred and eighty-four miles) were covered right up to Mount Suvela (on the opposite shore) by the monkeys, who worked feverishly. (72) (In this way) Nala, the foremost of monkeys and the glorious and mighty offspring of Viśwakarmā, set up a bridge across the sea. Nay, he was as good (in workmanship) as his father. (73) Erected by Nala across the sea, the home of alligators, the aforesaid lovely and glorious bridge looked charming like the milky way in space. (74) Assembling at that time, gods accompanied by Gandharvas (celestial musicians), Siddhas (a class of demigods credited with mystical powers from their very birth) and topmost Ṛṣis stood in the air, keen (as they were) to behold that marvel. (75)

दशयोजनविस्तीर्णं शतयोजनमायतम्। ददृशुर्देवगन्धर्वा नलसेतुं सुदुष्करम्॥ ७६ ॥
आप्लवन्तः प्लवन्तश्च गर्जन्तश्च प्लवङ्गमाः। तमचिन्त्यमसह्यं च ह्यद्भुतं लोमहर्षणम्॥ ७७ ॥
ददृशुः सर्वभूतानि सागरे सेतुबन्धनम्। तानि कोटिसहस्राणि वानराणां महौजसाम्॥ ७८ ॥
बध्नन्तः सागरे सेतुं जग्मुः पारं महोदधेः। विशालः सुकृतः श्रीमान् सुभूमिः सुसमाहितः॥ ७९ ॥
अशोभत महान् सेतुः सीमन्त इव सागरे। ततः पारे समुद्रस्य गदापाणिर्विभीषणः॥ ८० ॥
परेषामभिघातार्थमतिष्ठत् सचिवैः सह। सुग्रीवस्तु ततः प्राह रामं सत्यपराक्रमम्॥ ८१ ॥
हनूमन्तं त्वमारोह अङ्गदं त्वथ लक्ष्मणः। अयं हि विपुलो वीर सागरो मकरालयः॥ ८२ ॥
वैहायसौ युवामेतौ वानरौ धारयिष्यतः।

The gods and Gandharvas gazed on the bridge constructed by Nala, which was ten Yojanas (or eighty miles) wide and a hundred Yojanas (or eight hundred miles) long, and which was exceedingly difficult of construction (for others). (76) Taking long and short leaps and thundering, the monkeys beheld that inconceivable, marvellous and thrilling structure, which could not actually be attempted (by others). (Nay) all (other) created beings (too) saw the construction of the bridge across the sea. (Even) while erecting the bridge across the sea, the aforesaid thousands of crores of monkeys, who were endowed with extraordinary energy, reached the (opposite) shore of the vast sea. The extensive, well-constructed, magnificent, smooth and solidly cemented vast bridge across the sea cast its charm like the parting of a woman's hair. Thereupon Vibhīṣaṇa with his ministers stood, mace in hand, on the (southern) shore to repulse the enemies (in case they should try to demolish the bridge). Sugrīva for his part then spoke (as follows) to Śrī Rāma of unfailing prowess:—(77—81) "Mount you (the back of) Hanūmān and let Lakṣmaṇa for his part mount (the shoulder of) Aṅgada. Vast indeed is this sea, the abode of alligators, O gallant prince! These two monkeys, who are capable of ranging the sky, will carry you."

अग्रतस्तस्य सैन्यस्य श्रीमान् रामः सलक्ष्मणः॥ ८३ ॥
जगाम धन्वी धर्मात्मा सुग्रीवेण समन्वितः। अन्ये मध्येन गच्छन्ति पार्श्वतोऽन्ये प्लवङ्गमाः॥ ८४ ॥
सलिलं प्रपतन्त्यन्ये मार्गमन्ये प्रपेदिरे। केचिद् वैहायसगताः सुपर्णा इव पुप्लुवुः॥ ८५ ॥
घोषेण महता घोषं सागरस्य समुच्छ्रितम्। भीममन्तर्दधे भीमा तरन्ती हरिवाहिनी॥ ८६ ॥

वानराणां हि सा तीर्णा वाहिनी नलसेतुना। तीरे निविविशे राज्ञा बहुमूलफलोदके॥ ८७॥
तदद्भुतं राघवकर्म दुष्करं समीक्ष्य देवाः सह सिद्धचारणैः।
उपेत्य रामं सहसा महर्षिभिस्तमभ्यषिञ्चन् सुशुभैर्जलैः पृथक्॥ ८८॥
जयस्व शत्रून् नरदेव मेदिनीं ससागरां पालय शाश्वतीः समाः।
इतीव रामं नरदेवसत्कृतं शुभैर्वचोभिर्विविधैरपूजयन्॥ ८९॥
इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे द्वाविंशः सर्गः॥ २२॥

Accompanied by Sugrīva, the glorious Śrī Rāma, who wielded a bow and whose mind was set on virtue, proceeded with Lakṣmaṇa in the van of that army. Some monkeys walked in the middle, while others strode in the flanks. (82—84) Some leapt into the water (and swam through it), others marched on the bridge; while, springing into the air, others darted like eagles. (85) Advancing to the other shore, the formidable army of monkeys drowned by its loud din the terrible and powerful roar of the sea. (86) Having actually reached the other shore through the bridge constructed by Nala, the aforesaid army of monkeys was encamped by the king (Sugrīva) on the shore, abounding in roots, fruits and water. (87) Gazing on that marvellous achievement of Śrī Rāma (a scion of Raghu), which was difficult of accomplishment (for others), and approaching Śrī Rāma all of a sudden with Siddhas, Cāraṇas (celestial bards) and eminent Ṛṣis (the seers of Vedic Mantras), the gods consecrated him with highly auspicious waters separately. (88) They (further) hailed Śrī Rāma, who was honoured by kings, (lit., lords of men), in the following auspicious expressions of various kinds:—"Conquer your enemies, O king, and rule over the earth including the seas for numberless years!" (89)

Thus ends Canto Twenty-two in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

* * *

त्रयोविंशः सर्गः

Canto XXIII

Śrī Rāma speaks of evil portents to Lakṣmaṇa

निमित्तानि निमित्तज्ञो दृष्ट्वा लक्ष्मणपूर्वजः। सौमित्रिं सम्परिष्वज्य इदं वचनमब्रवीत्॥ १॥

Perceiving portents and closely embracing Lakṣmaṇa (son of Sumitrā), Śrī Rāma (the eldest half-brother of Lakṣmaṇa who had knowledge of portents, spoke as follows:—(1)

परिगृह्योदकं शीतं वनानि फलवन्ति च। बलौघं संविभज्येमं व्यूह्य तिष्ठेम लक्ष्मण॥ २॥
लोकक्षयकरं भीमं भयं पश्याम्युपस्थितम्। प्रबर्हणं प्रवीराणामृक्षवानररक्षसाम्॥ ३॥
वाताश्च कलुषा वान्ति कम्पते च वसुंधरा। पर्वताग्राणि वेपन्ते पतन्ति च महीरुहाः॥ ४॥
मेघाः क्रव्यादसंकाशाः परुषाः परुषस्वनाः। क्रूराः क्रूरं प्रवर्षन्ति मिश्रं शोणितबिन्दुभिः॥ ५॥
रक्तचन्दनसंकाशा संध्या परमदारुणा। ज्वलतः प्रपतत्येतदादित्यादग्निमण्डलम्॥ ६॥
दीना दीनस्वराः क्रूराः सर्वतो मृगपक्षिणः। प्रत्यादित्यं विनर्दन्ति जनयन्तो महद्भयम्॥ ७॥

"Occupying a region provided with fresh water and woods rich in fruit, (nay) dividing this multitude of troops (into battalions) and drawing it up in battle array, we should remain alert, O Lakṣmaṇa! (2) I perceive a formidable danger imminent, which bodes destruction to the world and the extermination of eminent heroes among the bears, monkeys and ogres. (3) Winds are blowing full of dust and the earth is quaking. Nay, mountain-peaks are shaking and trees are falling. (4) Fierce and unkind clouds closely resembling carnivorous animals and emitting a harsh sound are cruelly letting loose showers mingled with drops of blood. (5) The evening twilight, resembling red sandalwood (in colour), appears most lurid. From the blazing sun is falling a roundish mass of fire. (6) Wretched-looking ferocious beasts and birds are crying on all sides in pitiful tones facing the sun, inspiring great fear. (7)

रजन्यामप्रकाशस्तु संतापयति चन्द्रमाः। कृष्णरक्तांशुपर्यन्तो लोकक्षय इवोदितः॥ ८ ॥
ह्रस्वो रूक्षोऽप्रशस्तश्च परिवेषस्तु लोहितः। आदित्ये विमले नीलं लक्ष्म लक्ष्मण दृश्यते॥ ९ ॥
रजसा महता चापि नक्षत्राणि हतानि च। युगान्तमिव लोकानां पश्य शंसन्ति लक्ष्मण॥ १० ॥
काकाः श्येनास्तथा नीचा गृध्राः परिपतन्ति च। शिवाश्चाप्यशुभान् नादान् नदन्ति सुमहाभयान्॥ ११ ॥
शैलैः शूलैश्च खड्गैश्च विमुक्तैः कपिराक्षसैः। भविष्यत्यावृता भूमिर्मांसशोणितकर्दमा॥ १२ ॥
क्षिप्रमद्यैव दुर्धर्षां पुरीं रावणपालिताम्। अभियाम जवेनैव सर्वैर्हरिभिरावृताः॥ १३ ॥

"Bereft of splendour even at night the moon is radiating heat (contrary to her nature). Invested with a black and red halo, she has risen as though at the time of universal dissolution. (8) A short, dreary, inauspicious and coppery halo is actually seen round the sun and a blue spot appears in the cloudless sun, O Lakṣmaṇa! (9) Lo! Obscured by a thick coat of dust, the stars too forebode as it were the destruction of (all) the worlds, O Lakṣmaṇa! (10) Crows, hawks and vile vultures also are falling (on Laṅkā). And she jackals too are emitting sinister howls, which inspire great terror. (11) The earth (it appears) will be covered with rocks, darts and swords hurled by monkeys and ogres and will be thick with a morass of flesh and blood. (12) Accompanied by all the monkeys, we should without delay march with all speed this very day towards the city (of Laṅkā) ruled over by Rāvaṇa, which is difficult to assail." (13)

इत्येवमुक्त्वा धन्वी स रामः संग्रामधर्षणः। प्रतस्थे पुरतो रामो लङ्कामभिमुखो विभुः॥ १४ ॥
सविभीषणसुग्रीवाः सर्वे ते वानरर्षभाः। प्रतस्थिरे विनर्दन्तो धृतानां द्विषतां वधे॥ १५ ॥
राघवस्य प्रियार्थं तु सुतरां वीर्यशालिनाम्। हरीणां कर्मचेष्टाभिस्तुतोष रघुनन्दनः॥ १६ ॥
इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे त्रयोविंशः सर्गः॥ २३ ॥

Having spoken as aforesaid, the celebrated and powerful archer, Śrī Rāma, the delight of the people and the subduer of his foes on the field of battle, set forth in the van in the direction of Laṅkā. (14) Accompanied by Vibhīṣaṇa and Sugrīva, all the well-known jewels among the monkeys sallied forth roaring for the destruction of their foes (the ogres), who were determined to fight. (15) Śrī Rāma (the delight of the Raghus) for his part felt gratified by the actions and movements of the exceedingly powerful monkeys, who (all) intended to please Śrī Rāma (a scion of Raghu). (16)

Thus ends Canto Twenty-three in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

* * *

चतुर्विंशः सर्गः

Canto XXIV

Beholding Laṅkā and applauding it, nay, drawing up his army in battle array, Śrī Rāma orders the release of Śuka (a spy of Rāvaṇa), who was captured earlier and kept under detention by the monkeys. Going back to Rāvaṇa, the ogre speaks to him about the military strength of Śrī Rāma. Infuriated by this report, Rāvaṇa vauntingly harps on his own prowess

सा वीरसमिती राज्ञा विरराज व्यवस्थिता। शशिना शुभनक्षत्रा पौर्णमासीव शारदी॥ १॥
प्रचचाल च वेगेन त्रस्ता चैव वसुंधरा। पीड्यमाना बलौघेन तेन सागरवर्चसा॥ २॥
ततः शुश्रुवुराक्रुष्टं लङ्कायां काननौकसः। भेरीमृदङ्गसंघुष्टं तुमुलं लोमहर्षणम्॥ ३॥
बभूवुस्तेन घोषेण संहृष्टा हरियूथपाः। अमृष्यमाणास्तद् घोषं विनेदुर्घोषवत्तरम्॥ ४॥
राक्षसास्तत् प्लवङ्गानां शुश्रुवुस्तेऽपि गर्जितम्। नर्दतामिव दृप्तानां मेघानामम्बरे स्वनम्॥ ५॥

Drawn up in battle array by the king (Sugrīva), that army of heroes looked exceptionally charming like an autumnal full-moon night presided over by the moon and illumined by bright stars. (1) Nay, being pressed under foot by that multitude of troops—glorious like a sea, and alarmed too, the earth violently shook because of the swift movement (of the army). (2) The monkeys (lit., the denizens of the woods) now heard in Laṅkā a clamour as well as the tumultuous and deafening sound of kettledrums, and clay tomtoms, which made one's hair stand on end. (3) The commanders of monkey troops felt highly rejoiced at that sound. (Nay) not bearing that uproar, they roared at a (still) higher pitch. (4) Those ogres too heard that roar of the monkeys, which resembled the thundering of overbearing clouds rumbling in space. (5)

दृष्ट्वा दाशरथिर्लङ्कां चित्रध्वजपताकिनीम्। जगाम मनसा सीतां दूयमानेन चेतसा॥ ६॥
अत्र सा मृगशावाक्षी रावणेनोपरुध्यते। अभिभूता ग्रहेणेव लोहिताङ्गेन रोहिणी॥ ७॥
दीर्घमुष्णं च निःश्वस्य समुद्वीक्ष्य च लक्ष्मणम्। उवाच वचनं वीरस्तत्कालहितमात्मनः॥ ८॥

Seeing Laṅkā dressed with multicoloured flags and buntings, Śrī Rāma (son of Daśaratha) mentally sought Sītā with an afflicted mind. (6) (He said to himself:) "Here is that lady with eyes resembling those of a fawn, detained by Rāvaṇa even as (the lunar mansion) Rohiṇī is overshadowed by the red-bodied planet (Mars)." (7) Heaving long and burning sighs and gazing at Lakṣmaṇa, the hero spoke (the following) words which were conducive to his own good for the occasion:—(8)

आलिखन्तीमिवाकाशमुत्थितां पश्य लक्ष्मण। मनसेव कृतां लङ्कां नगाग्रे विश्वकर्मणा॥ ९॥
विमानैर्बहुभिर्लङ्का संकीर्णा रचिता पुरा। विष्णोः पदमिवाकाशं छादितं पाण्डुभिर्घनैः॥ १०॥
पुष्पितैः शोभिता लङ्का वनैश्चित्ररथोपमैः। नानापतगसंघुष्टफलपुष्पोपगैः शुभैः॥ ११॥
पश्य मत्तविहंगानि प्रलीनभ्रमराणि च। कोकिलाकुलखण्डानि दोधवीति शिवोऽनिलः॥ १२॥
इति दाशरथी रामो लक्ष्मणं समभाषत। बलं च तत्र विभजच्छास्त्रदृष्टेन कर्मणा॥ १३॥

"Behold on the summit of a mountain the elevated (city of) Laṅkā, evolved as though with his (own) mind by Viśwakarmā (the architect of gods) and scraping the skies as it were, O Lakṣmaṇa ! (9) Laṅkā was brought into existence in the past thick with numerous seven-storeyed mansions. It presents the appearance of the sky (lit., the orbit of the all-pervading Lord Viṣṇu, who traversed the heaven in a single stride) covered with white clouds. (10) Laṅkā stands embellished with charming groves in blossom vying with Caitraratha (the garden of Kubera, the god of riches) and supplying fruits and flowers (to the royal palace) and filled with the songs of birds of every species. (11) Lo ! The delightful breeze shakes again and again the clusters of trees which are inhabited by birds in heat, nay, in which bees remain hidden and which are crowded with cuckoos." (12) So did Śrī Rāma, son of Daśaratha, speak in confidence to Lakṣmaṇa and divide the army camping there according to the rules found in the scriptures. (13)

शशास कपिसेनां तां बलादादाय वीर्यवान्। अङ्गदः सह नीलेन तिष्ठेदुरसि दुर्जयः॥ १४॥
तिष्ठेद् वानरवाहिन्या वानरौघसमावृतः। आश्रितो दक्षिणं पार्श्वमृषभो नाम वानरः॥ १५॥
गन्धहस्तीव दुर्धर्षस्तरस्वी गन्धमादनः। तिष्ठेद् वानरवाहिन्याः सव्यं पार्श्वमधिष्ठितः॥ १६॥
मूर्ध्नि स्थास्याम्यहं यत्तो लक्ष्मणेन समन्वितः। जाम्बवांश्च सुषेणश्च वेगदर्शी च वानरः॥ १७॥
ऋक्षमुख्या महात्मानः कुक्षिं रक्षन्तु ते त्रयः।
जघनं कपिसेनायाः कपिराजोऽभिरक्षतु। पश्चार्धमिव लोकस्य प्रचेतास्तेजसा वृतः॥ १८॥

He issued the following directions to that army of monkeys: "Taking his troops out of the army, the valiant Aṅgada, who is difficult to conquer, should take up his position alongwith Nīla at the bosom of the (human-shaped) formation (in which the troops are going to be disposed). (14) Surrounded by a battalion of monkeys, the monkey Ṛṣabha by name should remain stationed on the right wing of the simian army. (15) Let Gandhamādana, who is difficult to overpower and agile like an elephant in rut, remain stationed at the head of the left flank of the simian army. (16) Accompanied by Lakṣmaṇa, I shall remain alert at the head (of the formation). And let Jāmbavān and Suṣeṇa as well as the monkey Vegadarśī— these three highly intelligent leaders of bears and monkeys protect the belly. Let Sugrīva (the ruler of monkeys) protect on all sides the hips and loins (even) as Varuṇa (the god of water), who remains enveloped with glory, guards the western quarter of the earth." (17-18)

सुविभक्तमहाव्यूहा महावानररक्षिता। अनीकिनी सा विबभौ यथा द्यौः साभ्रसम्प्लवा॥ १९॥
प्रगृह्य गिरिशृङ्गाणि महतश्च महीरुहान्। आसेदुर्वानरा लङ्कां मिमर्दयिषवो ' रणे॥ २०॥
शिखरैर्विकिरामैनां लङ्कां मुष्टिभिरेव वा। इति स्म दधिरे सर्वे मनांसि हरिपुङ्गवाः॥ २१॥
ततो रामो महातेजाः सुग्रीवमिदमब्रवीत्। सुविभक्तानि सैन्यानि शुक एष विमुच्यताम्॥ २२॥
रामस्य तु वचः श्रुत्वा वानरेन्द्रो महाबलः। मोचयामास तं दूतं शुकं रामस्य शासनात्॥ २३॥
मोचितो रामवाक्येन वानरैश्च निपीडितः। शुकः परमसंत्रस्तो रक्षोऽधिपमुपागमत्॥ २४॥
रावणः प्रहसन्नेव शुकं वाक्यमुवाच ह। किमिमौ ते सितौ पक्षौ लूनपक्षश्च दृश्यसे॥ २५॥
कच्चिन्नानेकचित्तानां तेषां त्वं वशमागतः।
ततः स भयसंविग्नस्तेन राज्ञाभिचोदितः। वचनं प्रत्युवाचेदं राक्षसाधिपमुत्तमम्॥ २६॥

Systematically disposed in the form of a huge formation and protected by eminent monkeys, that army looked exceptionally charming like the heavens with their mass of clouds. (19) Seizing peaks of mountains and gigantic trees, the monkeys reached Laṅkā, which they were keen to crush in the course of a conflict. (20) "Let us dash yonder Laṅkā to pieces with the peaks of mountains or with our bare fists," so did all the leaders of monkeys resolve. (21) Śrī Rāma, who was endowed with extraordinary energy, then spoke as follows to Sugrīva:—"The troops have been marshalled thoroughly well. Let yonder Śuka be set free." (22) Hearing the words of Śrī Rāma, Sugrīva (the lord of monkeys) for his part, who was endowed with extraordinary might, set at liberty the well-known envoy Śuka in obedience to the command of Śrī Rāma. (23) Released under orders of Śrī Rama and molested by the monkeys, Śuka, who was exceedingly terrified, sought the presence of Rāvaṇa (the suzerain lord of ogres). (24) Rāvaṇa, they say, put the following question to Śuka, even while laughing to his heart's content:—"How have these wings of yours been fastened? Nay, it looks as though they have been clipped. (25) I hope you did not fall into the power of those capricious monkeys." Interrogated by King Rāvaṇa, Śuka, who was wrought up with fear, then replied as follows to the suzerain lord of ogres:— (26)

सागरस्योत्तरे तीरेऽब्रुवं ते वचनं तथा। यथा संदेशमक्लिष्टं सान्त्वयञ्श्लक्ष्णया गिरा॥ २७॥
क्रुद्धैस्तैरहमुत्प्लुत्य दृष्टमात्रः प्लवङ्गमैः। गृहीतोऽस्म्यपि चारब्धो हन्तुं लोप्तुं च मुष्टिभिः॥ २८॥
न ते सम्भाषितुं शक्याः सम्प्रश्नोऽत्र न विद्यते। प्रकृत्या कोपनास्तीक्ष्णा वानरा राक्षसाधिप॥ २९॥
स च हन्ता विराधस्य कबन्धस्य खरस्य च। सुग्रीवसहितो रामः सीतायाः पदमागतः॥ ३०॥
स कृत्वा सागरे सेतुं तीर्त्वा च लवणोदधिम्। एष रक्षांसि निर्धूय धन्वी तिष्ठति राघवः॥ ३१॥
ऋक्षवानरसंघानामनीकानि सहस्रशः। गिरिमेघनिकाशानां छादयन्ति वसुंधराम्॥ ३२॥
राक्षसानां बलौघस्य वानरेन्द्रबलस्य च। नैतयोर्विद्यते संधिर्देवदानवयोरिव॥ ३३॥
पुरा प्राकारमायान्ति क्षिप्रमेकतरं कुरु। सीतां चास्मै प्रयच्छाशु युद्धं वापि प्रदीयताम्॥ ३४॥

Standing (in the air) over the northern seashore, I faithfully delivered as enjoined your message in an unembarrassed manner reassuring the monkeys by means of gentle words. (27) Having been barely caught sight of by the monkeys, who were seized with fury (at my very sight), I was caught hold of with a jump and began to be smitten with fists and shorn of my wings. (28) The monkeys are furious and violent by nature, O suzerain lord of ogres! They are not capable of being negotiated with. Nor was there any occasion at that time for interrogating them (as to why they had started pummelling me). (29) Nay, accompanied by Sugrīva, the celebrated Rāma, the slayer of Virādha, Kabandha and Khara, has come to rescue Sītā after ascertaining her whereabouts. (30) Having thrown a bridge across the sea and crossed the salt sea and setting the ogres at nought, here stands Rāma (a scion of Raghu) armed with a bow. (31) Companies in thousands of hordes of bears and monkeys, resembling mountains and clouds, cover the earth. (32) No alliance is possible between these two armies—the multitude of ogre troops and the army of Sugrīva (the lord of monkeys) any more than between the gods and the demons. (33) Before they (are able to) reach the defensive wall, quickly follow either of the two courses being suggested. Restore Sītā to him without delay or battle may be given to him." (34)

शुकस्य वचनं श्रुत्वा रावणो वाक्यमब्रवीत्। रोषसंरक्तनयनो निर्दहन्निव चक्षुषा॥ ३५॥

Hearing the submission of Śuka, Rāvaṇa replied as follows, his eyes blood-red with anger, as though he would consume him with his glance:—(35)

यदि मां प्रति युद्धेरन् देवगन्धर्वदानवाः। नैव सीतां प्रदास्यामि सर्वलोकभयादपि॥ ३६॥
कदा समभिधावन्ति मामका राघवं शराः। वसन्ते पुष्पितं मत्ता भ्रमरा इव पादपम्॥ ३७॥
कदा शोणितदिग्धाङ्गं दीप्तैः कार्मुकविच्युतैः। शरैरादीपयिष्यामि उल्काभिरिव कुञ्जरम्॥ ३८॥
तच्चास्य बलमादास्ये बलेन महता वृतः। ज्योतिषामिव सर्वेषां प्रभामुद्यन् दिवाकरः॥ ३९॥
सागरस्येव मे वेगो मारुतस्येव मे बलम्। न च दाशरथिर्वेद तेन मां योद्धुमिच्छति॥ ४०॥
न मे तूणीशयान् बाणान् सविषानिव पन्नगान्। रामः पश्यति संग्रामे तेन मां योद्धुमिच्छति॥ ४१॥
न जानाति पुरा वीर्यं मम युद्धे स राघवः। मम चापमयीं वीणां शरकोणैः प्रवादिताम्॥ ४२॥
ज्याशब्दतुमुलां घोरामार्तगीतमहास्वनाम्।
नाराचतलसंनादां नदीमहितवाहिनीम्। अवगाह्य महारङ्गं वादयिष्याम्यहं रणे॥ ४३॥
न वासवेनापि सहस्रचक्षुषा युद्धेऽस्मि शक्यो वरुणेन वा स्वयम्।
यमेन वा धर्षयितुं शराग्निना महाहवे वैश्रवणेन वा पुनः॥ ४४॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे चतुर्विंशः सर्गः॥ २४॥

"I would not give back Sītā in any case (even) if gods, Gandharvas (celestial musicians) and demons were to contend with me, nay, not even through fear of the whole world. (36) (O) when will my shafts dart towards Rāma (a scion of Raghu) as intoxicated bees rush towards a flowered tree in the vernal season? (37) (O) when shall I consume with flaming arrows loosed from my bow Rāma, whose body (pierced with my arrows) is stained with blood— (even) as they goad an elephant with firebrands. (38) Surrounded by a huge army, I shall eclipse the aforesaid army of Rāma as the sun, (even) while rising, obscures the brilliance of all the (other) luminaries (in the sky). (39) My impetuosity resembles the fury of the sea and my strength is like that of the wind. Rāma (son of Daśaratha), however, does not know this; hence he seeks to meet me in combat. (40) Rāma has not seen on a field of battle the arrows reposing in my quiver like venomous serpents. Hence he desires to fight with me. (41) He has not yet known my prowess in combat (ever) before. Nor does he know of my formidable viṇa in the form of a bow, which is played on with the heads of arrows, (nay) which strikes a mild note in the form of a twang of the bowstring, a moderate note in the form of cries of anguish (uttered by the victims of those arrows) and a high-pitched note in the form of the sound produced by the base of steel arrows, and which I shall play on in the course of a conflict after entering a vast stage in the form of the enemy ranks advancing like a river. (42-43) I am not capable of being overcome in a combat even by the thousand-eyed Indra (the deity presiding over the eastern quarter) or by Varuṇa (the deity presiding over the water) himself or by Yama (the deity presiding over the south) with the fire of his arrows or again by Kubera (the deity presiding over the north) in a major conflict. (44)

Thus ends Canto Twenty-four in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

* * *

पञ्चविंशः सर्गः

Canto XXV

On Śrī Rāma having crossed over to the other side of the sea, Rāvaṇa commands his ministers, Śuka and Sāraṇa, to enter the enemy's ranks and tell him everything about them. Detected while doing the work of a spy, they are captured by Vibhīṣaṇa but let go by Śrī Rāma. Going back to Rāvaṇa, they exhort the latter to hand over Sītā to Śrī Rāma

सबले सागरं तीर्णे रामे दशरथात्मजे। अमात्यौ रावणः श्रीमानब्रवीच्छुकसारणौ॥ १॥

Śrī Rāma, an offspring of Emperor Daśaratha having traversed the sea with his army, the glorious Rāvaṇa spoke (as follows) to his ministers, Śuka and Sāraṇa:—(1)

समग्रं सागरं तीर्णं दुस्तरं वानरं बलम्। अभूतपूर्वं रामेण सागरे सेतुबन्धनम्॥ २॥
सागरे सेतुबन्धं तं न श्रद्दध्यां कथंचन। अवश्यं चापि संख्येयं तन्मया वानरं बलम्॥ ३॥
भवन्तौ वानरं सैन्यं प्रविश्यानुपलक्षितौ। परिमाणं च वीर्यं च ये च मुख्याः प्लवङ्गमाः॥ ४॥
मन्त्रिणो ये च रामस्य सुग्रीवस्य च सम्मताः। ये पूर्वमभिवर्तन्ते ये च शूराः प्लवङ्गमाः॥ ५॥
स च सेतुर्यथा बद्धः सागरे सलिलार्णवे। निवेशं च यथा तेषां वानराणां महात्मनाम्॥ ६॥
रामस्य व्यवसायं च वीर्यं प्रहरणानि च। लक्ष्मणस्य च वीरस्य तत्त्वतो ज्ञातुमर्हथः॥ ७॥
कश्च सेनापतिस्तेषां वानराणां महात्मनाम्। तच्च ज्ञात्वा यथातत्त्वं शीघ्रमागन्तुमर्हथः॥ ८॥

"The entire army of monkeys has crossed the sea, which was difficult to cross, and a bridge has been thrown across the sea by Rāma, which is something unprecedented. (2) I could not believe under any circumstances the aforesaid story of a bridge having been constructed

सर्वे भूतहिते रतः

across the sea. Nevertheless the numerical strength of that army of monkeys needs must be ascertained by me. (3) Entering the army of monkeys unperceived, you two ought to ascertain in reality the magnitude as well as the strength of the army as also who are the leading monkeys and who the counsellors highly esteemed by Rāma and Sugrīva, (again) who march in the front line and who are the heroic monkeys, how that bridge was thrown across the sea of salt water associated with the name of King Sagara (who excavated it), nay, how those high-spirited monkeys have been encamped, as also the resolve and prowess of Rāma as well as of the heroic Lakṣmaṇa and the weapons used by them. (4—7) Nay, also ascertaining in accordance with facts who is the commander-in- chief of those high-spirited monkeys, you two ought to return apace."(8)

इति प्रतिसमादिष्टौ राक्षसौ शुकसारणौ। हरिरूपधरौ वीरौ प्रविष्टौ वानरं बलम्॥ ९ ॥
ततस्तद् वानरं सैन्यमचिन्त्यं लोमहर्षणम्। संख्यातुं नाध्यगच्छेतां तदा तौ शुकसारणौ॥ १० ॥
तत् स्थितं पर्वताग्रेषु निर्झरेषु गुहासु च।
समुद्रस्य च तीरेषु वनेषूपवनेषु च। तरमाणं च तीर्णं च तर्तुकामं च सर्वशः॥ ११ ॥
निविष्टं निविशच्चैव भीमनादं महाबलम्। तद्बलार्णवमक्षोभ्यं ददृशाते निशाचरौ॥ १२ ॥
तौ ददर्श महातेजाः प्रतिच्छन्नौ विभीषणः। आचचक्षे स रामाय गृहीत्वा शुकसारणौ॥ १३ ॥
तस्यैतौ राक्षसेन्द्रस्य मन्त्रिणौ शुकसारणौ। लङ्कायाः समनुप्राप्तौ चारौ परपुरंजय॥ १४ ॥

Assuming the semblance of monkeys, when commanded thus, the two heroic ogres, Śuka and Sāraṇa, penetrated deep into the simian ranks. (9) The aforesaid Śuka and Sāraṇa did not (however) know at that time how to count from that place that simian army, whose number could not (even) be conceived (much less correctly known) and which made one's hair stand on end. (10) It was stationed on the summits of mountains, round about waterfalls as well as in caves, as also on the seashores as well as in woodlands and gardens. It was either (in the process of) traversing the sea or had traversed it or was intending to traverse it in its entirety. (11) Emitting a terrible roar, that huge army had either encamped or was (still) encamping. The two ogres beheld that imperturbable sea of an army. (12) Vibhīṣaṇa, who was endowed with extraordinary energy, saw Śuka and Sāraṇa in disguise and, capturing them, he submitted (as follows) to Śrī Rāma:— (13) "Here are two ministers of Rāvaṇa the ruler of ogres, Śuka and Sāraṇa, duly arrived from Laṅkā as spies, O conqueror of hostile citadels!"(14)

तौ दृष्ट्वा व्यथितौ रामं निराशौ जीविते तथा। कृताञ्जलिपुटौ भीतौ वचनं चेदमूचतुः॥ १५ ॥
आवामिहागतौ सौम्य रावणप्रहितावुभौ। परिज्ञातुं बलं सर्वं तदिदं रघुनन्दन॥ १६ ॥
तयोस्तद् वचनं श्रुत्वा रामो दशरथात्मजः। अब्रवीत् प्रहसन वाक्यं सर्वभूतहिते रतः॥ १७ ॥
यदि दृष्टं बलं सर्वं वयं वा सुसमाहिताः। यथोक्तं वा कृतं कार्यं छन्दतः प्रतिगम्यताम्॥ १८ ॥
अथ किंचिददृष्टं वा भूयस्तद् द्रष्टुमर्हथः। विभीषणो वा कार्त्स्न्येन पुनः संदर्शयिष्यति॥ १९ ॥
न चेदं ग्रहणं प्राप्य भेतव्यं जीवितं प्रति। न्यस्तशस्त्रौ गृहीतौ च न दूतौ वधमर्हथः॥ २० ॥
प्रच्छन्नौ च विमुञ्चेमौ चारौ रात्रिंचरावुभौ। शत्रुपक्षस्य सततं विभीषण विकर्षिणौ॥ २१ ॥
प्रविश्य महतीं लङ्कां भवद्भ्यां धनदानुजः। वक्तव्यो रक्षसां राजा यथोक्तं वचनं मम॥ २२ ॥

Having joined their palms, the two ogres, who were perturbed to see Śrī Rāma and were hopeless about their life, nay, who were seized with fear, spoke as follows:— (15) "Sent by Rāvaṇa, O good sir, we both have come here to know everything about the whole army (of yours), O delight of the Raghus!" (16) Laughing heartily to hear the aforesaid submission of the two ogres, Śrī Rāma, an offspring of Emperor Daśaratha replied (as follows), devoted as he was to the welfare of all created beings:— (17) "If the entire army has been seen by you, if we too have been carefully observed and if your mission has been accomplished as directed (by your master), you may return according to your sweet will. (18) If, however, anything has remained uninvestigated, you ought to see it over again. Vibhīṣaṇa will once more show it to you fully.(19) Nor, having suffered this arrest, should you have any apprehension about your life. Having laid aside your arms, having been taken captive, and you two, envoys that you are, do not merit death.(20) (Turning to the monkeys) nay, fully set free both these rangers of the night, who have come in disguise as spies, even though they have been constantly seeking to divide the hostile ranks. (21) (Addressing the ogres again) on returning to the great city of Laṅkā Rāvaṇa (a younger half-brother of Kubera), the ruler of ogres, should be spoken to by you in my words as (actually) uttered (by me):—(22)

यद् बलं त्वं समाश्रित्य सीतां मे हृतवानसि। तद् दर्शय यथाकामं ससैन्यश्च सबान्धवः॥ २३॥
श्वः काल्ये नगरीं लङ्कां सप्राकारां सतोरणाम्। रक्षसां च बलं पश्य शरैर्विध्वंसितं मया॥ २४॥
क्रोधं भीममहं मोक्ष्ये ससैन्ये त्वयि रावण। श्वः काल्ये वज्रवान् वज्रं दानवेष्विव वासवः॥ २५॥

"Display at will with your troops and kinsmen the strength relying on which you stole away my Sītā. (23) Tomorrow at break of day behold the city of Laṅkā with its defensive walls and arches, as well as the army of ogres completely destroyed by me with arrows. (24) Tomorrow at daybreak I shall let loose my terrible wrath on you including your forces, O Rāvaṇa (even) as Indra, the wielder of the thunderbolt, discharged his thunderbolt on the demons."(25)

इति प्रतिसमादिष्टौ राक्षसौ शुकसारणौ। जयेति प्रतिनन्द्यैनं राघवं धर्मवत्सलम्॥ २६॥
आगम्य नगरीं लङ्कामब्रूतां राक्षसाधिपम्। विभीषणगृहीतौ तु वधार्थं राक्षसेश्वर॥ २७॥
दृष्ट्वा धर्मात्मना मुक्तौ रामेणामिततेजसा। एकस्थानगता यत्र चत्वारः पुरुषर्षभाः॥ २८॥
लोकपालसमाः शूराः कृतास्त्रा दृढविक्रमाः। रामो दाशरथिः श्रीमाँल्लक्ष्मणश्च विभीषणः॥ २९॥
सुग्रीवश्च महातेजा महेन्द्रसमविक्रमः। एते शक्ताः पुरीं लङ्कां सप्राकारां सतोरणाम्॥ ३०॥
उत्पाट्य संक्रामयितुं सर्वे तिष्ठन्तु वानराः। यादृशं तद्धि रामस्य रूपं प्रहरणानि च॥ ३१॥
वधिष्यति पुरीं लङ्कामेकस्तिष्ठन्तु ते त्रयः।
रामलक्ष्मणगुप्ता सा सुग्रीवेण च वाहिनी। बभूव दुर्धर्षतरा सर्वैरपि सुरासुरैः॥ ३२॥
प्रहृष्टयोधा ध्वजिनी महात्मनां वनौकसां सम्प्रति योद्धुमिच्छताम्।
अलं विरोधेन शमो विधीयतां प्रदीयतां दाशरथाय मैथिली॥ ३३॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे पञ्चविंशः सर्गः॥ २५॥

Hailing the aforesaid Śrī Rāma (a scion of Raghu), a lover of piety, in the words "Be victorious!" when commanded (by Śrī Rāma) as above and returning to the city of Laṅkā, the two ogres, Śuka and Sāraṇa submitted (as follows) to Rāvaṇa (the suzerain lord of ogres):—"On seeing us taken captive by Vibhīṣaṇa for killing us, O lord of ogres, we for our part were set free by Rāma, whose mind is given to piety and who is endowed with immense energy. Since these four jewels among men, who are valiant like the guardians of the world, skilled in archery and unyielding in prowess, viz, the glorious Rāma, son of Daśaratha, and Lakṣmaṇa, Vibhīṣaṇa, and Sugrīva, who is endowed with great energy and is equal to the mighty Indra in prowess, are at one place, they are able to transplant (elsewhere), the city of Laṅkā with its protective walls and arches after tearing up its foundations, even if all the monkeys keep aloof. Surely he who possesses charm as well as weapons the like of which are possessed by Śrī Rāma would destroy the city of Laṅkā single-handed, even if the other three stand by. Protected by Rāma and Lakṣmaṇa as well as by Sugrīva, that army (of monkeys) has become exceedingly difficult to overcome even for all the gods and demons combined. (26—32) The army of the gigantic monkeys (lit., the denizens of the woods), who are keen to fight just now, consists of warriors who feel highly rejoiced (to get this opportunity of fighting). (Therefore)

वानराणां दृष्टिभेदः

have done with antagonism. Let peace be concluded (with Rāma) and let Sītā (a princess of Mithilā) be restored to Rāma (son of Daśaratha).(33)

Thus ends Canto Twenty-five in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

* * *

षड्विंशः सर्गः

Canto XXVI

Climbing up the roof of his palace on hearing the submission of Sāraṇa and surveying the entire army of monkeys, Rāvaṇa inquires about the monkey leaders and Sāraṇa shows to him Hanumān and others alongwith their distinguishing marks

तद्वचः सत्यमक्लीबं सारणेनाभिभाषितम्। निशम्य रावणो राजा प्रत्यभाषत सारणम्॥ १॥

Hearing the aforesaid truthful and intrepid submission made by Sāraṇa, King Rāvaṇa replied to Sāraṇa (as follows):— (1)

यदि मामभियुञ्जीरन् देवगन्धर्वदानवाः। नैव सीतामहं दद्यां सर्वलोकभयादपि॥ २॥
त्वं तु सौम्य परित्रस्तो हरिभिः पीडितो भृशम्। प्रतिप्रदानमद्यैव सीतायाः साधु मन्यसे॥ ३॥
को हि नाम सपत्नो मां समरे जेतुमर्हति। इत्युक्त्वा परुषं वाक्यं रावणो राक्षसाधिपः॥ ४॥
आरुरोह ततः श्रीमान् प्रासादं हिमपाण्डुरम्। बहुतालसमुत्सेधं रावणोऽथ दिदृक्षया॥ ५॥
ताभ्यां चराभ्यां सहितो रावणः क्रोधमूर्च्छितः। पश्यमानः समुद्रं तं पर्वतांश्च वनानि च॥ ६॥
ददर्श पृथिवीदेशं सुसम्पूर्णं प्लवङ्गमैः। तदपारमसह्यं च वानराणां महाबलम्॥ ७॥
आलोक्य रावणो राजा परिपप्रच्छ सारणम्। एषां के वानरा मुख्याः के शूराः के महाबलाः॥ ८॥
के पूर्वमभिवर्तन्ते महोत्साहाः समन्ततः। केषां शृणोति सुग्रीवः के वा यूथपयूथपाः॥ ९॥
सारणाचक्ष्व मे सर्वं किंप्रभावाः प्लवङ्गमाः।

"(Even) if the gods, Gandharvas (celestial musicians) and demons should (unitedly) attack me, I would not in any case surrender Sītā, nay, not even for fear of the whole world. (2) Having been vehemently persecuted by the monkeys and (therefore) greatly alarmed, O gentle one, you, on the other hand, deem it proper to restore Sītā (to Rāma) this very day. (3) What adversary, however, can really conquer me in war?" Having made this unkind observation, the glorious Rāvaṇa, the suzerain lord of ogres, who made people cry (by his tyranny) , thereupon presently climbed up his snow-white palace, which had the height of many Palmyra trees, with intent to survey the army of monkeys. (4—5) Surveying the sea as well as the mountains and forests with the aforesaid spies (Śuka and Sāraṇa), Rāvaṇa, who was excited with anger, saw the terrestrial region fully crowded with monkeys. Beholding that huge army of monkeys, which was unlimited and irresistible, King Rāvaṇa interrogated Sāraṇa (as follows):—Which monkeys of these are foremost? Which (of them) are valiant and which endowed with extraordinary might? (6—8) Full of great zeal on all sides, which march in the van? To whose advice does Sugrīva listen and who are the commanders of commaders of monkey hordes? (9) (Nay) how powerful are the monkeys? Tell me everything, O Sāraṇa!"

सारणो राक्षसेन्द्रस्य वचनं परिपृच्छतः॥ १०॥
आबभाषेऽथ मुख्यज्ञो मुख्यांस्तत्र वनौकसः।

Hearing the questionnaire of Rāvaṇa (the king of ogres), who was interrogating him (as

१५ १५ – ९९५ – M-४

aforesaid), Sāraṇa who knew the army chiefs forthwith submitted (as follows) about the leading monkeys in that army:—

एष योऽभिमुखो लङ्कां नर्दंस्तिष्ठति वानरः ॥११ ॥
यूथपानां सहस्राणां शतेन परिवारितः । यस्य घोषेण महता सप्राकारा सतोरणा ॥ १२ ॥
लङ्का प्रतिहता सर्वा सशैलवनकानना । सर्वशाखामृगेन्द्रस्य सुग्रीवस्य महात्मनः ॥ १३ ॥
बलाग्रे तिष्ठते वीरो नीलो नामैष यूथपः ।

"The monkey who stands here roaring with his face turned towards Laṅkā and surrounded by one lakh of commanders of monkey hordes, (nay) by whose powerful voice the entire Laṅkā with its defensive walls and arches and including its mountains, groves and woodlands is repeatedly struck, and who has taken up his position at the head of the army of the lofty-minded Sugrīva, the ruler of all the monkeys, is the gallant and well-known commander of monkey hordes, Nīla by name.

बाहू प्रगृह्य यः पद्भ्यां महीं गच्छति वीर्यवान् ॥ १४ ॥
लङ्कामभिमुखः कोपादभीक्ष्णं च विजृम्भते । गिरिशृङ्गप्रतीकाशः पद्मकिञ्जल्कसंनिभः ॥ १५ ॥
स्फोटयत्यतिसंरब्धो लाङ्गूलं च पुनः पुनः । यस्य लाङ्गूलशब्देन स्वनन्ति प्रदिशो दश ॥ १६ ॥
एष वानरराजेन सुग्रीवेणाभिषेचितः । युवराजोऽङ्गदो नाम त्वामाह्वयति संयुगे ॥ १७ ॥
वालिनः सदृशः पुत्रः सुग्रीवस्य सदा प्रियः । राघवार्थे पराक्रान्तः शक्रार्थे वरुणो यथा ॥ १८ ॥
एतस्य सा मतिः सर्वा यद् दृष्टा जनकात्मजा । हनूमता वेगवता राघवस्य हितैषिणा ॥ १९ ॥
बहूनि वानरेन्द्राणामेष यूथानि वीर्यवान् । परिगृह्याभियाति त्वां स्वेनानीकेन मर्दितुम् ॥ २० ॥

"He who, lifting his arms, is walking on the earth with his feet, who, standing (as he does) with his face turned towards Laṅkā, yawns repeatedly in fury, who looks like the peak of a mountain (in stature) and resembles the filaments of a lotus (in complexion), who getting highly excited, lashes his tail again and again, nay, with the swish of whose tail (all) the ten direction resound is the Crown prince, Aṅgada by name, installed by Sugrīva, the king of monkeys. He challenges you to combat. (10—17) A son worthy of Vālī (his father), he is ever beloved of Sugrīva (his uncle) and is ready to display his prowess in the cause of Śrī Rāma (a scion of Raghu) as Varuṇa (the god of water) in the cause of Indra (the ruler of gods). (18) That Sītā (daughter of Janaka) was seen by Hanūmān, who is full of speed and is a well-wisher of Rāma (a scion of Raghu), was wholly the design of Aṅgada. (19) Taking (with him) many battalions of the foremost of monkeys, this powerful monkey is marching forward to crush you with his army. (20)

अनु वालिसुतस्यापि बलेन महता वृतः । वीरस्तिष्ठति संग्रामे सेतुहेतुरयं नलः ॥ २१ ॥
ये तु विष्टभ्य गात्राणि क्ष्वेडयन्ति नदन्ति च । उत्थाय च विजृम्भन्ते क्रोधेन हरिपुङ्गवाः ॥ २२ ॥
एते दुष्प्रसहा घोराश्चण्डाश्चण्डपराक्रमाः ।
अष्टौ शतसहस्राणि दशकोटिश्शतानि च । य एनमनुगच्छन्ति वीराश्चन्दनवासिनः ॥ २३ ॥
एषैवाशंसते लङ्कां स्वेनानीकेन मर्दितुम् ।

"Also, surrounded by a large army, here stands the valiant Nala, the builder of the bridge, behind the son of Vālī, prepared for a conflict. (21) These formidable and irate bulls among monkeys, of terrible prowess, numbering a thousand crores and eight lakhs, and difficult to resist, who, having stiffened their limbs, are roaring like lions and thundering, and who, springing up on their feet, stretch their limbs in fury, as also yonder valiant monkeys inhabiting the forest of sandalwood trees follow the lead of Nala, who also aspires to crush Laṅkā with his army.

श्वेतो रजतसंकाशश्चपलो भीमविक्रमः ॥ २४ ॥
बुद्धिमान् वानरः शूरस्त्रिषु लोकेषु विश्रुतः । तूर्णं सुग्रीवमागम्य पुनर्गच्छति वानरः ॥ २५ ॥
विभजन् वानरीं सेनामनीकानि प्रहर्षयन् ।

"The clever, agile and brave monkey, Śweta of terrible prowess, who is silver-like (in hue), is widely known in (all) the (three) worlds. Quickly approaching Sugrīva, (nay) dividing the army of monkeys and bringing great delight to the troops, he goes back.

यः पुरा गोमतीतीरे रम्यं पर्येति पर्वतम्॥ २६ ॥
नाम्ना संरोचनो नाम नानानगयुतो गिरिः। तत्र राज्यं प्रशास्त्येष कुमुदो नाम यूथपः॥ २७ ॥

"On the bank of the river Gomatī there is a mountain clothed with various trees, Saṁrocana by name. Here is a commander of monkey hordes, Kumuda by name, who in the days gone by used to roam about that lovely mountain and ruled his kingdom while living in that region. (22—27)

योऽसौ शतसहस्राणि सहर्षं परिकर्षति। यस्य वाला बहुव्यामा दीर्घलाङ्गूलमाश्रिताः॥ २८ ॥
ताम्राः पीताः सिताः श्वेताः प्रकीर्णा घोरदर्शनाः।
अदीनो वानरश्चण्डः संग्राममभिकाङ्क्षति। एषोऽप्याशंसते लङ्कां स्वेनानीकेन मर्दितुम्॥ २९ ॥

"He who joyfully draws in his train hundreds of thousands (of monkeys) and who has very long hair—coppery, yellow, pale and white and hideous to look upon—thrown about on his tail is the intrepid monkey Caṇḍa, who yearns to fight. He too aspires to crush Laṅkā with his army. (28-29)

यस्त्वेष सिंहसंकाशः कपिलो दीर्घकेसरः। निभृतः प्रेक्षते लङ्कां दिधक्षन्निव चक्षुषा॥३०॥
विन्ध्यं कृष्णगिरिं सह्यं पर्वतं च सुदर्शनम्।
राजन् सततमध्यास्ते स रम्भो नाम यूथपः। शतं शतसहस्राणां त्रिंशच्च हरिपुङ्गवाः॥३१॥
यं यान्तं वानरा घोराश्चण्डाश्चण्डपराक्रमाः। परिवार्यानुगच्छन्ति लङ्कां मर्दितुमोजसा॥३२॥

"He who is tawny (of hue) with long manes and looks much like a lion, (nay) who with an attentive mind gazes on Laṅkā as though he would consume it with his glance and who continuously dwells on the Vindhya, Kṛṣṇagiri, Sahya and Sudarśana mountains, O king, is a commander of monkey hordes, Rambha by name, surrounding whom, (even) as he marches, one crore and thirty bulls among monkeys, formidable, ferocious and of terrible prowess follow in order to crush Laṅkā with their might. (30—32)

यस्तु कर्णौ विवृणुते जृम्भते च पुनः पुनः। न तु संविजते मृत्योर्न च सेनां प्रधावति॥ ३३ ॥
प्रकम्पते च रोषेण तिर्यक् च पुनरीक्षते। पश्य लाङ्गूलविक्षेपं क्ष्वेडत्येष महाबलः॥ ३४ ॥
महाजवो वीतभयो रम्यं साल्वेयपर्वतम्। राजन् सततमध्यास्ते शरभो नाम यूथपः॥ ३५ ॥
एतस्य बलिनः सर्वे विहारा नाम यूथपाः। राजञ्छतसहस्राणि चत्वारिंशत्तथैव च॥ ३६ ॥

"Look, he who dilates his ears and repeatedly yawns, who does not feel afraid of Death and does not run after an army, nay, who shakes violently through anger and also looks askance, who, lashing his tail, roars like a lion with great vigour and constantly dwells, O king, on the lovely Sālveya mountain, is a commander of monkey hordes, Śarabha by name, who is endowed with extraordinary might and is wholly devoid of fear. (33—35) Under his command there are one lakh and forty commanders of monkey hordes, known by the name of Vihāras, who are all full of might. (36)

यस्तु मेघ इवाकाशं महानावृत्य तिष्ठति। मध्ये वानरवीराणां सुराणामिव वासवः॥ ३७ ॥
भेरीणामिव संनादो यस्यैष श्रूयते महान्। घोषः शाखामृगेन्द्राणां संग्राममभिकाङ्क्षताम्॥ ३८ ॥
एष पर्वतमध्यास्ते पारियात्रमनुत्तमम्। युद्धे दुष्प्रसहो नित्यं पनसो नाम यूथपः॥ ३९ ॥
एनं शतसहस्राणां शतार्धं पर्युपासते। यूथपा यूथपश्रेष्ठं येषां यूथानि भागशः॥ ४० ॥

"The gigantic monkey who for his part stands enveloping space like a cloud, in the midst of monkey heroes as Indra in the midst of gods, (nay) whose roar resembling the roll of kettle-drums is heard at this moment in the midst of leaders of monkeys who are eager to fight, and who dwells on the most excellent Pāriyātra mountain, is a commander of monkey hordes, Panasa by name, who is ever difficult to resist in combat. (37—39) Troop-commanders numbering fifty lakhs and commanding separate units, remain at the beck and call of this leader of troop-commanders. (40)

यस्तु भीमां प्रवल्गन्तीं चमूं तिष्ठति शोभयन्। स्थितां तीरे समुद्रस्य द्वितीय इव सागरः॥ ४१ ॥
एष दर्दुरसंकाशो विनतो नाम यूथपः। पिबंश्चरति यो वेणां नदीनामुत्तमां नदीम्॥ ४२ ॥
षष्टिः शतसहस्राणि बलमस्य प्लवङ्गमाः।

"He who for his part stands here like another sea, lending charm to the formidable army stationed on the sea-shore bounding (for joy), is the commander Vinata, who resembles the Dardura mountain (in size) and moves about drinking the waters of the river Veṇā, the foremost of (all rivers). (41-42) Sixty lakh monkeys constitute the unit under his command.

त्वामाह्वयति युद्धाय क्रोधनो नाम वानरः॥ ४३ ॥
विक्रान्ता बलवन्तश्च यथा यूथानि भागशः।

"The monkey Krodhana, under whose command there are valiant and powerful troop-commanders even as there are distinct units under their command, is challenging you to combat.

यस्तु गैरिकवर्णाभं वपुः पुष्यति वानरः॥ ४४ ॥
अवमत्य सदा सर्वान् वानरान् बलदर्पितः। गवयो नाम तेजस्वी त्वां क्रोधादभिवर्तते॥ ४५ ॥
एनं शतसहस्राणि सप्ततिः पर्युपासते। एषैवाशंसते लङ्कां स्वेनानीकेन मर्दितुम्॥ ४६ ॥
एते दुष्प्रसहा वीरा येषां संख्या न विद्यते। यूथपा यूथपश्रेष्ठास्तेषां यूथानि भागशः॥ ४७ ॥
इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे षड्विंशः सर्गः॥ २६ ॥

"The glorious monkey who for his part nourishes his body having an ochre-like hue (for the sake of war with you) and, proud (as he is) of his might, stands facing you in fury, ever holding all the (other) monkeys in contempt, is Gavaya by name. (43—45) Seventy lakh monkeys stand at his beck and call and he (too) aspires to lay Laṅkā waste with his army. (46) The aforementioned troop-commanders, who are the foremost among generals and who cannot be numbered, are formidable heroes. They have distinct units under their command." (47)

Thus ends Canto Twenty-six in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

* * *

सप्तविंशः सर्गः

Canto XXVII

Mentioning the names of other monkey generals, Sāraṇa proceeds to describe their individual valour

यं पृष्ठतोऽनुगच्छन्ति शतशोऽथ सहस्रशः। वृक्षानुद्यम्य सहसा लङ्कारोहणतत्पराः॥ ४ ॥
यूथपा हरिराजस्य किंकराः समुपस्थिताः।

तांस्तु ते सम्प्रवक्ष्यामि प्रेक्षमाणस्य यूथपान्। राघवार्थे पराक्रान्ता ये न रक्षन्ति जीवितम्॥ १ ॥
स्निग्धा यस्य बहुव्यामा दीर्घलाङ्गूलमाश्रिताः। ताम्राः पीताः सिताः श्वेताः प्रकीर्णा घोरकर्मणः॥ २ ॥
प्रगृहीताः प्रकाशन्ते सूर्यस्येव मरीचयः। पृथिव्यां चानुकृष्यन्ते हरो नामैष वानरः॥ ३ ॥

"I for my part shall describe in detail to you, who are keenly observant, the (monkey) generals who, being ready to show their valour in the cause of Rāma (a scion of Raghu), do not care (even) for their lives. (1) This monkey of terrible deeds is known by the name of Hara. The glossy hairs adhering to his long tail, which are coppery, yellow, brown and white and of great length, shine brightly like the sun's rays, standing erect as they do, and being thrown about are dragged along the ground in his train. (2-3) Lifting up trees and intent on storming Laṅkā, troop-commanders, numbering hundreds and thousands, who stand at the beck and call of Sugrīva (the king of monkeys), follow him close at hand.

नीलानिव महामेघांस्तिष्ठतो यांस्तु पश्यसि ॥ ५ ॥
असिताञ्जनसंकाशान् युद्धे सत्यपराक्रमान्। असंख्येयाननिर्देशान् परं पारमिवोदधेः ॥ ६ ॥
पर्वतेषु च ये केचिद् विषयेषु नदीषु च। एते त्वामभिवर्तन्ते राजन्नृक्षाः सुदारुणाः ॥ ७ ॥
एषां मध्ये स्थितो राजन् भीमाक्षो भीमदर्शनः। पर्जन्य इव जीमूतैः समन्तात् परिवारितः ॥ ८ ॥
ऋक्षवन्तं गिरिश्रेष्ठमध्यास्ते नर्मदां पिबन्। सर्वर्क्षाणामधिपतिर्धूम्रो नामैष यूथपः ॥ ९ ॥

"These warriors, again, whom you perceive ranging like huge sombre clouds, (nay) who possess the hue of black collyrium and who are endowed with unfailing prowess on the field of battle, who cannot be numbered any more than the sands on the other sea-shore, much less mentioned by name, and who lived on mountains and some in plains as also on river-banks, O king, are extremely ferocious bears, who are advancing towards you. (4—7) This warrior of dreadful eyes and fearful aspect standing in their midst, who is surrounded on all sides by bears as Parjanya (the god of rain) is by clouds, and who dwells on Ṛkṣavān, the foremost of mountains, drinking the water of the Narmadā, is the suzerain lord of all bears and a commander of troops, Dhūmra by name. (8-9)

यवीयानस्य तु भ्राता पश्यैनं पर्वतोपमम्। भ्रात्रा समानो रूपेण विशिष्टस्तु पराक्रमे ॥ १० ॥
स , एष जाम्बवान् नाम महायूथपयूथपः। प्रशान्तो गुरुवर्ती च सम्प्रहारेष्वमर्षणः ॥ ११ ॥
एतेन साह्यं तु महत् कृतं शक्रस्य धीमता। दैवासुरे जाम्बवता लब्धाश्च बहवो वराः ॥ १२ ॥
आरुह्य पर्वताग्रेभ्यो महाभ्रविपुलाः शिलाः। मुञ्चन्ति विपुलाकारा न मृत्योरुद्विजन्ति च ॥ १३ ॥
राक्षसानां च सदृशाः पिशाचानां च रोमशाः। एतस्य सैन्या बहवो विचरन्त्यमितौजसः ॥ १४ ॥

"Again, there is a younger brother of Dhūmra, who, though like him in appearance, is decidedly superior in prowess. Look at him, resembling (as he does) a mountain. (10) This warrior is Jāmbavān by name, a commander (even) of mighty generals. He is exceedingly placid, devoted to his elders and indignant in wars. (11) In the conflict between gods and demons great assistance was actually rendered to Indra and numerous boons won by the intelligent Jāmbavān. (12) Scaling mountain-heights, his troops—who are like ogres and fiends (in ferocity), are shaggy and endowed with immense energy, and roam about in large numbers— hurl from them massive rocks, as big as huge clouds, and do not tremble in the face of death.(13-14)

य एनमभिसंरब्धं प्लवमानमवस्थितम्। प्रेक्षन्ते वानराः सर्वे स्थिता यूथपयूथपम् ॥ १५ ॥
एष राजन् सहस्राक्षं पर्युपास्ते हरीश्वरः। बलेन बलसंयुक्तो दम्भो नामैष यूथपः ॥ १६ ॥

"This lord of monkeys—who is a commander of commanders, and at whom, whether he is leaping in fury or standing still, all the monkeys stand gazing, O king—is a commander of troops, Rambha by name, who, accompanied (as he is) by an army, ministers to Indra (the thousand-eyed god) with his army. (15-16)

यः स्थितं योजने शैलं गच्छन् पार्श्वेन सेवते। ऊर्ध्वं तथैव कायेन गतः प्राप्नोति योजनम् ॥ १७ ॥
यस्मात् तु परमं रूपं चतुष्पात्सु न विद्यते। श्रुतः संनादनो नाम वानराणां पितामहः ॥ १८ ॥

येन युद्धं तदा दत्तं रणे शक्रस्य धीमता। पराजयश्च न प्राप्तः सोऽयं यूथपयूथपः॥ १९॥

"He who, while moving about, touches with his flanks a mountain situated at a distance of one Yojana (or eight miles) and, reaching likewise an object one Yojana high, grasps it with his body (itself), nay, a form bigger than whom does not exist among the quadrupeds, is reported to be the grandfather of the monkeys, Saṁnādana by name. (17-18) Battle was (once) given by that intelligent monkey to Indra on a field of battle, but no defeat was sustained (by him) on that occasion. Such is that commander of commanders. (19)

यस्य विक्रममाणस्य शक्रस्येव पराक्रमः। एष गन्धर्वकन्यायामुत्पन्नः कृष्णवर्त्मना॥ २०॥
तदा देवासुरे युद्धे साह्यार्थं त्रिदिवौकसाम्। यत्र वैश्रवणो राजा जम्बूमुपनिषेवते॥ २१॥
यो राजा पर्वतेन्द्राणां बहुकिंनरसेविनाम्। विहारसुखदो नित्यं भ्रातुस्ते राक्षसाधिप॥ २२॥
तत्रैष रमते श्रीमान् बलवान् वानरोत्तमः। युद्धेष्वकत्थनो नित्यं क्रथनो नाम यूथपः॥ २३॥
वृतः कोटिसहस्रेण हरीणां समवस्थितः। एषैवाशंसते लङ्कां स्वेनानीकेन मर्दितुम्॥ २४॥

"This monkey—whose prowess, (even) as he marches for a combat, (equals that of Indra (the ruler of gods)—was begotten by the god of fire through a Gandharva maiden for the purpose of helping the gods (lit., the denizens of heaven) in the conflict between the gods and the demons. This glorious and mighty jewel among the monkeys, a commander of troops, Krathana by name, who is ever unboastful in wars, revels on a mountain (Kailāsa), which is the king of rulers of mountains, frequented by numerous Kinnaras (a class of demigods with a human figure and the head of a horse or with a horse's body and the head of a man), (nay) on which King Kubera (son of Sage Viśravā) takes his seat beneath a Jambū (a variety of rose-apple) tree, and which affords the delight of sport to your (said half-) brother (Kubera), O suzerain lord of ogres! (20—23) Standing firm, surrounded by thousands of crores of monkeys, he too aspires to crush Laṅkā with his army. (24)

यो गङ्गामनुपर्येति त्रासयन् गजयूथपान्। हस्तिनां वानराणां च पूर्ववैरमनुस्मरन्॥ २५॥
एष यूथपतिर्नेता गर्जन् गिरिगुहाशयः। गजान् रोधयते वन्यानारुजंश्च महीरुहान्॥ २६॥
हरीणां वाहिनीमुख्यो नदीं हैमवतीमनु। उशीरबीजमाश्रित्य मन्दरं पर्वतोत्तमम्॥ २७॥
रमते वानरश्रेष्ठो दिवि शक्र इव स्वयम्। एनं शतसहस्राणां सहस्रमभिवर्तते॥ २८॥
वीर्यविक्रमदृप्तानां नर्दतां बाहुशालिनाम्। स एष नेता चैतेषां वानराणां महात्मनाम्॥ २९॥
स एष दुर्धरो राजन् प्रमाथी नाम यूथपः। वातेनेवोद्धतं मेघं यमेनमनुपश्यसि॥ ३०॥
अनीकमपि संरब्धं वानराणां तरस्विनाम्। उद्धूतमरुणाभासं पवनेन समन्ततः॥ ३१॥
विवर्तमानं बहुशो यत्रैतद्बहुलं रजः।

"Thundering and uprooting trees, this commander and leader (of monkeys)—who, remembering (as he does) the old antagonism between elephants and monkeys, roams along the banks of the Gaṅgā, sowing terror among the leaders of herds of elephants, and dwells in mountain caves—obstructs (thereby) the passage of wild elephants. (25-26) Taking up his abode (now) on Mount Uśīrabīja, along the bank of the Gaṅgā (having its source in the Himalayan range) and (now) on Mount Mandara, the foremost of mountains, the prince of monkeys, a leader of the simian troops, revels there as Indra (the ruler of gods) himself does in heaven. Ten crores of roaring monkeys proud of their virility and prowess and rich in the strength of arms follow him; nay, he alone is the leader of these powerful monkeys. (27—29) Difficult to resist, O king, is this celebrated general, Pramāthī by name, whom you see (there) resembling a cloud propelled by the wind as also a furious band of agile monkeys, the smoke-coloured abundant dust raised by which is being repeatedly scattered in all directions by the wind.

एतेऽसितमुखा घोरा गोलाङ्गूला महाबला: ॥ ३२ ॥
शतं शतसहस्राणि दृष्ट्वा वै सेतुबन्धनम् । गोलाङ्गूलं महाराज गवाक्षं नाम यूथपम् ॥ ३३ ॥
परिवार्याभिनर्दन्ते लङ्कां मर्दितुमोजसा ।

"Here are formidable black-faced Golāṅgūlas (a species of large-tailed monkeys) endowed with extraordinary might and numbering a crore. Witnessing the construction of a bridge (across the sea), they stand surrounding the general, Gavākṣa by name, who is a Golāṅgūla (himself) and are roaring in their anxiety to demolish Laṅkā by dint of their might, O great king!

भ्रमराचरिता यत्र सर्वकालफलद्रुमा: ॥ ३४ ॥
यं सूर्यस्तुल्यवर्णाभमनुपर्येति पर्वतम् । यस्य भासा सदा भान्ति तद्वर्णा मृगपक्षिण: ॥ ३५ ॥
यस्य प्रस्थं महात्मानो न त्यजन्ति महर्षय: । सर्वकामफला वृक्षा: सदा फलसमन्विता: ॥ ३६ ॥
मधूनि च महार्हाणि यस्मिन् पर्वतसत्तमे । तत्रैष रमते राजन् रम्ये काञ्चनपर्वते ॥ ३७ ॥
मुख्यो वानरमुख्यानां केसरी नाम यूथप: ।

"The yonder general, Kesarī by name, the foremost of leading monkeys, revels, O king, on the lovely Sumeru (the golden mountain), the most excellent of (all) mountains, the trees on which, yielding fruit in every season, are frequented by bees; which, casting as it does a splendour similar to that of the sun (itself), is circumambulated by the sun clockwise; by virtue of whose lustre beasts and birds (inhabiting that mountain) appear golden; whose peaks are never forsaken by eminent high-souled Ṛṣis; the trees on which, yielding (as they do) all one's desired objects, are ever laden with fruit and on which highly valuable honeys can be had.

षष्टिर्गिरिसहस्राणि रम्या: काञ्चनपर्वता: ॥ ३८ ॥
तेषां मध्ये गिरिवरस्त्वमिवानघ रक्षसाम् । तत्रैके कपिला: श्वेतास्ताम्रास्या मधुपिङ्गला: ॥ ३९ ॥
निवसन्त्यन्तिमगिरौ .तीक्ष्णदंष्ट्रा नखायुधा: । सिंहा इव चतुर्दंष्ट्रा व्याघ्रा इव दुरासदा: ॥ ४० ॥
सर्वे वैश्वानरसमा ज्वलदाशीविषोपमा: । सुदीर्घाञ्चितलाङ्गूला मत्तमातङ्गसंनिभा: ॥ ४१ ॥
महापर्वतसंकाशा महाजीमूतनि:स्वना: । वृत्तपिङ्गलनेत्रा हि महाभीमगतिस्वना: ॥ ४२ ॥

"There are sixty thousand mountains, which are (all) lovely mountains of gold. (30—38) In their midst stands out the foremost of mountains (Sāvarṇi-Meru by name), as you do among (all) the ogres, O sinless one! On the last (the northernmost) of those (sixty thousand) mountains dwell some monkeys, brown, white, coppery-faced and yellow like honey, with pointed teeth and having claws for their weapons, four-toothed as lions and dangerous to approach as tigers. (39-40) They are all fire-like and resemble venomous serpents with flaming tongues. They have very long uplifted tails and look much like elephants in rut. (41) (Nay) they resemble huge mountains (in size) and thunder like big clouds. Having round grey eyes, they create a most appalling uproar while marching. (42)

मर्दयन्तीव ते सर्वे तस्थुर्लङ्कां समीक्ष्य ते । एष चैषामधिपतिर्मध्ये तिष्ठति वीर्यवान् ॥ ४३ ॥
जयार्थी नित्यमादित्यमुपतिष्ठति बुद्धिमान् । नाम्ना पृथिव्यां विख्यातो राजञ्शतबलीति य: ॥ ४४ ॥
एषैवाशंसते लङ्कां स्वेनानीकेन मर्दितुम् । विक्रान्तो बलवाञ्छूर: पौरुषे स्वे व्यवस्थित: ॥ ४५ ॥
रामप्रियार्थं प्राणानां दयां न कुरुते हरि: । गजो गवाक्षो गवयो नलो नीलश्च वानर: ॥ ४६ ॥
एकैकमेव योधानां कोटिभिर्दशभिर्वृत: ।
तथान्ये वानरश्रेष्ठा विन्ध्यपर्वतवासिन: । न शक्यन्ते बहुत्वात् तु संख्यातुं लघुविक्रमा: ॥ ४७ ॥
सर्वे महाराज महाप्रभावा: सर्वे महाशैलनिकाशकाया: ।
सर्वे समर्था: पृथिवीं क्षणेन कर्तुं प्रविध्वस्तविकीर्णशैलाम् ॥ ४८ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे सप्तविंश: सर्ग: ॥ २७ ॥

"They all stand as though they would destroy your Laṅkā as soon as they gaze on it. Nay, here stands in their midst their valiant commander, widely known on earth O king, by the name of Śatabali, who , clever as he is and desirous of victory, worships the sun-god every day. (43-44) He too aspires to demolish Laṅkā with his army. Valiant, powerful and daring he banks on his own valour. (45) The monkey would not spare his life in order to please Rāma. (Besides the above-named) they are Gaja, Gavākṣa, Gavaya, Nala and the monkey Nīla. (46) Each one (of them) is surrounded by ten crores of warriors. Similarly there are other leading monkeys inhabiting the Vindhyan range. Quick of gait, they cannot, however, be numbered due to their large number. (47) All (the aforesaid monkeys) are endowed with extraordinary might. All have bodies resembling big mountains and all are capable of levelling in a trice the earth with its mountains razed to the ground and scattered, O great king!" (48)

Thus ends Canto Twenty-seven in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

***

अष्टाविंशः सर्गः

Canto XXVIII

Śuka completes the account given by Sāraṇa

सारणस्य वचः श्रुत्वा रावणं राक्षसाधिपम्। बलमादिश्य तत् सर्वं शुको वाक्यमथाब्रवीत्॥ १॥

Śuka now spoke as follows to Rāvaṇa, the suzerain lord of ogres, when he had listened to the submission of Sāraṇa, who stood silent after describing the entire army of monkeys as mentioned above:—(1)

स्थितान् पश्यसि यानेतान् मत्तानिव महाद्विपान्। न्यग्रोधानिव गाङ्गेयान् सालान् हैमवतानिवं॥ २॥
एते दुष्प्रसहा राजन् बलिनः कामरूपिणः। दैत्यदानवसंकाशा युद्धे देवपराक्रमाः॥ ३॥
एषां कोटिसहस्राणि नव पञ्च च सप्त च। तथा शङ्कुसहस्राणि तथा वृन्दशतानि च॥ ४॥
एते सुग्रीवसचिवाः किष्किन्धानिलयाः सदा। हरयो देवगन्धर्वैरुत्पन्नाः कामरूपिणः॥ ५॥

"These monkeys—whom you see ranged like huge elephants in rut, like banian trees standing on the banks of the Gaṅgā or like sal trees growing on the Himalayas, O king, are difficult to resist, mighty and able to change their form at will. They look like Daityas and Dānavas and are endowed with the prowess of gods in war. (2-3) There are twenty-one thousand crores (or two hundred and ten thousand millions), a thousand Śaṅkus* and a hundred Vṛndas of these monkeys. (4) These latter, who are the allies of Sugrīva and ever dwell in Kiṣkindhā (itself) were begotten by gods and Gandharvas and are capable of changing their forms at will.(5)

यौ तौ पश्यसि तिष्ठन्तौ समानौ देवरूपिणौ। मैन्दश्च द्विविदश्चैव ताभ्यां नास्ति समो युधि॥ ६॥
ब्रह्मणा समनुज्ञातावमृतप्राशिनावुभौ। आशंसेते यथा लङ्कामेतौ मर्दितुमोजसा॥ ७॥

"The two monkeys whom you see standing over there, who resemble each other and are endowed with the appearance of gods, are Mainda and Dwivida (by name); there is none equal to them in combat. (6) Duly permitted by Brahmā (the creator), both have quaffed the drink of immortality. These two monkeys (too) aspire duly to demolish Laṅkā by their (own) might. (7)

---

* The number exactly corresponding to a Śaṅku and a Vṛnda should be understood as calculated at the end of this canto.

यं तु पश्यसि तिष्ठन्तं प्रभिन्नमिव कुञ्जरम्। यो बलात् क्षोभयेत् क्रुद्धः समुद्रमपि वानरः॥ ८ ॥
एषोऽभिगन्ता लङ्कायां वैदेह्यास्तव च प्रभो। एनं पश्य पुरा दृष्टं वानरं पुनरागतम्॥ ९ ॥
ज्येष्ठः केसरिणः पुत्रो वातात्मज इति श्रुतः। हनूमानिति विख्यातो लङ्घितो येन सागरः॥ १० ॥
कामरूपो हरिश्रेष्ठो बलरूपसमन्वितः। अनिवार्यगतिश्चैव यथा सततगः प्रभुः॥ ११ ॥

"The monkey whom you actually see standing here like an elephant in rut and who when enraged would violently churn up the sea itself went (all the way) to Laṅkā in search of Sītā (a princess of the Videha territory) as well as of yourself, O lord. Behold this monkey seen (by you) before and come for a second time. (8-9) The eldest son of Kesarī, he is (also) known as an offspring of the wind-god and is widely known as Hanūmān, by whom the sea was crossed. (10) This prince of monkeys is able to change his form at will, is richly endowed with might and physical charm and cannot be stayed in his course any more than the powerful wind (which constantly blows). (11)

उद्यन्तं भास्करं दृष्ट्वा बालः किल बुभुक्षितः। त्रियोजनसहस्रं तु अध्वानमवतीर्य हि॥ १२ ॥
आदित्यमाहरिष्यामि न मे क्षुत् प्रतियास्यति। इति निश्चित्य मनसा पुप्लुवे बलदर्पितः॥ १३ ॥
अनाधृष्यतमं देवमपि देवर्षिराक्षसैः। अनासाद्यैव पतितो भास्करोदयने गिरौ॥ १४ ॥
पतितस्य कपेरस्य हनुरेका शिलातले। किंचिद् भिन्ना दृढहनुर्हनूमानेष तेन वै॥ १५ ॥
सत्यमागमयोगेन ममैष विदितो हरिः। नास्य शक्यं बलं रूपं प्रभावो वानुभाषितुम्॥ १६ ॥
एष आशंसते लङ्कामेको मथितुमोजसा।
येन जाज्वल्यतेऽसौ वै धूमकेतुस्तवाद्य वै। लङ्कायां निहितश्चापि कथं विस्मरसे कपिम्॥ १७ ॥

"Seeing the rising sun when (yet) a child feeling hungry, and resolving in his mind that 'I shall eat up the sun inasmuch as my hunger will not be appeased (otherwise),' nay, actually bounding to a distance of three thousand Yojanas (or twenty-four thousand miles), they say, he leapt up (into the air), proud as he was of his (own) might. (12-13) Unable (as he was) to reach the (sun-) god, who is most unassailable even to gods, Ṛṣis and ogres, he, however, fell on the eastern mountain (on which the sun rises). (14) (Even) as the monkey fell on the surface of a rock, one of his jaws got slightly fractured; nevertheless it became (all the more) solid. Hence he actually came to be known as Hanūmān. (15) Through association with the monkeys who came in contact with me, this monkey is known to me in reality. His strength, physical charm or glory is not capable of being described. (16) He aspires to destroy Laṅkā single-handed by his (own) might. How can you actually forget today the monkey by whom fire, which had been deprived of its lustre by your glory, was lighted (on his tail) at that time and also scattered in Laṅkā? (17)

यश्चैषोऽनन्तरः शूरः श्यामः पद्मनिभेक्षणः। इक्ष्वाकूणामतिरथो लोके विश्रुतपौरुषः॥ १८ ॥
यस्मिन् न चलते धर्मो यो धर्मं नातिवर्तते। यो ब्राह्ममस्त्रं वेदांश्च वेद वेदविदां वरः॥ १९ ॥
यो भिन्द्याद् गगनं बाणैर्मेदिनीं वापि दारयेत्। यस्य मृत्योरिव क्रोधः शक्रस्येव पराक्रमः॥ २० ॥
यस्य भार्या जनस्थानात् सीता चापि हृता त्वया। स एष रामस्त्वां राजन् योद्धुं समभिवर्तते॥ २१ ॥

"Again, this valiant prince—who stands close by, (nay) who is dark-brown (of complexion) and has lotus-like eyes, is a great car-warrior among the scions of Ikṣwāku, whose heroism is well-known in the world, in whom virtue never wavers, who never transgresses righteousness, who knows the use of the (mystic) missile presided over by Brahmā (the creator) as also the Vedas, (nay) who is the foremost of the knowers of the Vedas, who can split the vault of heaven with his arrows and even rend the earth, whose wrath is like the wrath of Death and whose prowess is similar to that of Indra (the ruler of gods), and whose consort, Sītā, was borne away by you from Janasthāna. The selfsame

Rāma is advancing to wage war on you, O king! (18—21)

यस्यैष दक्षिणे पार्श्वे शुद्धजाम्बूनदप्रभः। विशालवक्षास्ताम्राक्षो नीलकुञ्चितमूर्धजः॥ २२॥
एषो हि लक्ष्मणो नाम भ्रातुः प्रियहिते रतः। नये युद्धे च कुशलः सर्वशस्त्रभृतां वरः॥ २३॥
अमर्षी दुर्जयो जेता विक्रान्तश्च जयी बली। रामस्य दक्षिणो बाहुर्नित्यं प्राणो बहिश्चरः॥ २४॥
नह्येष राघवस्यार्थे जीवितं परिरक्षति। एषैवाशंसते युद्धे निहन्तुं सर्वराक्षसान्॥ २५॥

"He who actually stands here on the right side of Rāma, radiant as refined gold, with a broad chest, coppery eyes and dark curly locks; is Lakṣmaṇa by name. He is devoted to his (eldest half-) brother's pleasure and interests, skilled in statecraft as well as in warfare and the foremost among all wielders of weapons. (22-23) He is unforgiving (towards the enemies of Rāma), difficult to conquer, victorious, brave, conquering and mighty. He has always been the right arm of Rāma, nay, his (very) external life-breath. (24) Surely he does not spare his (own) life for the sake of Rāma (a scion of Raghu). He too aspires to exterminate all the ogres in battle. (25)

यस्तु सव्यमसौ पक्षं रामस्याश्रित्य तिष्ठति। रक्षोगणपरिक्षिप्तो राजा ह्येष विभीषणः॥ २६॥
श्रीमता राजराजेन लङ्कायामभिषेचितः। त्वामसौ प्रतिसंरब्धो युद्धायैषोऽभिवर्तते॥ २७॥

"He who for his part stands over there sticking to the left flank of Rāma and surrounded by a party of ogres is King Vibhīṣaṇa indeed. (26) Having been consecrated as a sovereign of Laṅkā by the glorious Rāma (the king of kings) and filled with rage, he is marching towards you for an encounter. (27)

यं तु पश्यसि तिष्ठन्तं मध्ये गिरिमिवाचलम्। सर्वशाखामृगेन्द्राणां भर्तारममितौजसम्॥ २८॥
तेजसा यशसा बुद्ध्या बलेनाभिजनेन च। यः कपीनतिबभ्राज हिमवानिव पर्वतः॥ २९॥
किष्किन्धां यः समध्यास्ते गुहां सगहनद्रुमाम्। दुर्गां पर्वतदुर्गम्यां प्रधानैः सह यूथपैः॥ ३०॥
यस्यैषा काञ्चनी माला शोभते शतपुष्करा। कान्ता देवमनुष्याणां यस्यां लक्ष्मीः प्रतिष्ठिता॥ ३१॥
एतां मालां च तारां च कपिराज्यं च शाश्वतम्। सुग्रीवो वालिनं हत्वा रामेण प्रतिपादितः॥ ३२॥

"Sugrīva, whom indeed you see standing immovable like a rock in the centre, the lord of all monkey chiefs, endowed with immeasurable energy, who outshines (all) the monkeys in glory, renown, intelligence, might and pedigree, (even) as the Himālaya mountain outshines other mountains; who comfortably dwells with the principal monkey leaders in Kiṣkindhā, a cave with thickly growing trees and difficult of access, which cannot (further) be easily reached because of mountains; about whose neck shines a chain of gold wrought with a hundred lotuses and coveted by gods and men (alike), in which Lakṣmī (the goddess of fortune) stands firmly installed—the same Sugrīva was granted this chain as well as Tārā (the consort of his elder brother Vālī) as also the lasting rulership of monkeys by Rāma after the latter had killed Vālī. (28—32)

शतं शतसहस्राणां कोटिमाहुर्मनीषिणः। शतं कोटिसहस्राणां शङ्कुरित्यभिधीयते॥ ३३॥
शतं शङ्कुसहस्राणां महाशङ्कुरिति स्मृतः। महाशङ्कुसहस्राणां शतं वृन्दमिहोच्यते॥ ३४॥
शतं वृन्दसहस्राणां महावृन्दमिति स्मृतम्। महावृन्दसहस्राणां शतं पद्ममिहोच्यते॥ ३५॥
शतं पद्मसहस्राणां महापद्ममिति स्मृतम्। महापद्मसहस्राणां शतं खर्वमिहोच्यते॥ ३६॥
शतं खर्वसहस्राणां महाखर्वमिति स्मृतम्।
महाखर्वसहस्राणां समुद्रमभिधीयते। शतं समुद्रसाहस्रमोघ इत्यभिधीयते॥ ३७॥
शतमोघसहस्राणां महौघ इति विश्रुतः।
एवं कोटिसहस्रेण शङ्कूनां च शतेन च। महाशङ्कुसहस्रेण तथा वृन्दशतेन च॥ ३८॥
महावृन्दसहस्रेण तथा पद्मशतेन च। महापद्मसहस्रेण तथा खर्वशतेन च॥ ३९॥

समुद्रेण च तेनैव महौघेन तथैव च। एष कोटिमहौघेन समुद्रसदृशेन च॥४०॥
विभीषणेन वीरेण सचिवैः परिवारितः।
सुग्रीवो वानरेन्द्रस्त्वां युद्धार्थमनुवर्तते। महाबलवृतो नित्यं महाबलपराक्रमः॥४१॥
इमां महाराज समीक्ष्य वाहिनीमुपस्थितां प्रज्वलितग्रहोपमाम्।
ततः प्रयत्नः परमो विधीयतां यथा जयः स्यान्न परैः पराभवः॥४२॥
इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डेऽष्टाविंशः सर्गः॥ २८॥

"The wise speak of a hundred thousand multiplied by hundred as a crore, while a lakh of (such) crores is called a Śaṅku. (33) A lakh of Śaṅkus is known as a Mahāśaṅku. A lakh of Mahāśaṅkus is spoken of as a Vṛnda in this context. (34) A lakh of Vṛndas is known as a Mahāvṛnda. A lakh of Mahāvṛndas is spoken of in this context as a Padma. (35) A lakh of Padmas is known as a Mahāpadma. A lakh of Mahāpadmas is spoken of in this context as a Kharva. (36) A lakh of Kharvas is known as a Mahākharva. A lakh of Mahākharvas is called a Samudra. A lakh of Samudras is called an Ogha. (37) A lakh of Oghas is popularly known as a Mahaugha. Surrounded according to this computation by a thousand crore and one hundred Śaṅkus and a thousand Mahāśaṅkus and likewise by a hundred Vṛndas, even so by a thousand Mahāvṛndas and a hundred Padmas, in the same manner by a thousand Mahāpadmas and a hundred Kharvas, nay, by a hundred Samudras and similarly by a hundred Mahaughas and by a hundred crore Mahaughas (of monkey warriors). as well as by the gallant Vibhīṣaṇa and his own ministers. Sugrīva, the ruler of monkeys, is following you for waging war—Sugrīva, who is (thus) surrounded by a huge army and ever endowed with extraordinary might and prowess. (38—41) Carefully observing, O great king, this army ranged like a blazing planet, a supreme effort may now be put forth so that your victory may be ensured and no discomfiture may follow at the hands of the enemies." (42)

Thus ends Canto Twenty-eight in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

* * *

एकोनत्रिंशः सर्गः

Canto XXIX

Snubbing Śuka and Sāraṇa, Rāvaṇa expels them from his court and dispatches Śārdūla and other ogres for espionage. Captured by the monkeys, the ogres are thrashed by them and get released by Śrī Rāma. Returning to Laṅkā, they too speak to Rāvaṇa about the army of monkeys

शुकेन तु समादिष्टान् दृष्ट्वा स हरियूथपान्। लक्ष्मणं च महावीर्यं भुजं रामस्य दक्षिणम्॥१॥
समीपस्थं च रामस्य भ्रातरं च विभीषणम्। सर्ववानरराजं च सुग्रीवं भीमविक्रमम्॥२॥
अङ्गदं चापि बलिनं वज्रहस्तात्मजात्मजम्। हनूमन्तं च विक्रान्तं जाम्बवन्तं च दुर्जयम्॥३॥
सुषेणं कुमुदं नीलं नलं च प्लवगर्षभम्। गजं गवाक्षं शरभं मैन्दं च द्विविदं तथा॥४॥
किंचिदाविग्नहृदयो जातक्रोधश्च रावणः। भर्त्सयामास तौ वीरौ कथान्ते शुकसारणौ॥५॥
च अधोमुखौ तौ प्रणतावब्रवीच्छुकसारणौ। रोगद्गदया वाचा संरब्धं परुषं तथा॥६॥

A bit agitated at heart and enraged to behold the monkey leaders duly pointed out by

रोषगद्गदया

Śuka, as also Lakṣmaṇa, who was endowed with extraordinary valour and was the right arm of Śrī Rāma, as well as his (own half-) brother Vibhīṣaṇa, standing close to Śrī Rāma, also Sugrīva of terrible prowess, the ruler of all the monkeys, and the mighty Aṅgada, sprung from the loins of Vālī (an offspring of Indra, who carries the thunderbolt in his hand), nay, the valiant Hanūmān as well as Jāmbavān, who was difficult to conquer, Suṣeṇa Kumuda, Nīla, Nala, the foremost of monkeys, and Gaja, Gavākṣa, Śarabha, Mainda and Dwivida too, Rāvaṇa for his part rebuked the aforesaid two heroes, Śuka and Sāraṇa, at the conclusion of their submission. (1—5) In a voice strangled with fury he spoke indignantly and harshly (as follows) to the said Śuka and Sāraṇa, who stood with their heads bent low in supplication:— (6)

न तावत् सदृशं नाम सचिवैरुपजीविभिः। विप्रियं नृपतेर्वक्तुं निग्रहे प्रग्रहे प्रभोः॥ ७ ॥
रिपूणां प्रतिकूलानां युद्धार्थमभिवर्तताम्। उभाभ्यां सदृशं नाम वक्तुमप्रस्तवे स्तवम्॥ ८ ॥
आचार्या गुरवो वृद्धा वृथा वां पर्युपासिताः। सारं यद् राजशास्त्राणामनुजीव्यं न गृह्यते॥ ९ ॥
गृहीतो वा न विज्ञातो भारोऽज्ञानस्य वाह्यते। ईदृशैः सचिवैर्युक्तो मूर्खैर्दिष्ट्या धराम्यहम्॥ १० ॥
किं नु मृत्योर्भयं नास्ति मां वक्तुं परुषं वचः। यस्य मे शासतो जिह्वा प्रयच्छति शुभाशुभम्॥ ११ ॥
अप्येव दहनं स्पृष्ट्वा वने तिष्ठन्ति पादपाः। राजदण्डपरामृष्टास्तिष्ठन्ते नापराधिनः॥ १२ ॥
हन्यामहं त्विमौ पापौ शत्रुपक्षप्रशंसिनौ। यदि पूर्वोपकारैर्मे क्रोधो न मृदुतां व्रजेत्॥ १३ ॥
अपध्वंसत नश्यध्वं संनिकर्षादितो मम।
नहि वां हन्तुमिच्छामि स्मराम्युपकृतानि वाम्। हतावेव कृतघ्नौ द्वौ मयि स्नेहपराङ्मुखौ॥ १४ ॥

"Really speaking, it is not at all fitting that unpalatable words should be uttered by dependent ministers in the presence of a ruler of men who has the power to mete out punishment or reward. (7) Was it really becoming of you both to utter out of season the praises of enemies who are antagonistic (to us) and are advancing to wage war? (8) In vain have preceptors, parents and elders been waited upon by you in that the essence of scriptures on political wisdom, which deserved to be acted upon in your life, has not been imbibed (by you). (9) Even if it was grasped (by you), it has not been retained in memory. The load of ignorance (alone) is being borne by you. Through (sheer) good luck I (am able to) retain my sovereignty (even) though conjoined with stupid ministers like these. (10) Did no fear of death really haunt you when you made bold to speak (such) insolent words to me, your ruler, whose (mere) tongue can dispense good and evil (to you)? (11) Trees in a forest may remain standing unscathed even on touching a (forest) conflagration. No evil-doers can (however) remain unpunished when made the target of a ruler's punishment. (12) I should undoubtedly put to death these two sinful ogres hymning the praises of the hostile ranks, had my anger not been moderated by (the thought of) their past services. (13) Get out of my court (for good) and disappear from my presence. I do not wish to kill you since I am cognizant of your (past) services. You two stand killed all the same, ungrateful as you are and devoid of devotion to me." (14)

एवमुक्तौ तु सव्रीडौ तौ दृष्ट्वा शुकसारणौ। रावणं जयशब्देन प्रतिनन्द्याभिनिस्सृतौ॥ १५ ॥
अब्रवीच्च दशग्रीवः समीपस्थं महोदरम्।
उपस्थापय मे शीघ्रं चारानिति निशाचरः। महोदरस्तथोक्तस्तु शीघ्रमाज्ञापयच्चरान्॥ १६ ॥
ततश्चाराः संत्वरिताः प्राप्ताः पार्थिवशासनात्। उपस्थिताः प्राञ्जलयो वर्धयित्वा जयाशिषः॥ १७ ॥
तानब्रवीत् ततो वाक्यं रावणो राक्षसाधिपः। चारान् प्रत्यायिकाञ्शूरान्धीरान्विगतसाध्वसान्॥ १८ ॥

Feeling abashed when admonished in these words (by Rāvaṇa), nay, looking at Rāvaṇa and cheering him in the words "Be victorious!", Śuka and Sāraṇa for their part withdrew. (15) Rāvaṇa (the ten-headed monster) further said to Mahodara, standing close to him, "Bring me (other) spies quickly." Commanded thus, the ranger of the night, Mahodara, for his part speedily ordered spies to be present (before the king). (16) Arrived posthaste in obedience to the royal command, spies thereupon stood in waiting (before the king) with joined palms, pronouncing benedictions wishing him victory. (17) Rāvaṇa, the suzerain lord of ogres, then spoke as follows to those spies, who were trustworthy, brave, resolute and fearless:—(18)

इतो गच्छत रामस्य व्यवसायं परीक्षितुम्। मन्त्रेष्वभ्यन्तरा येऽस्य प्रीत्या तेन समागताः॥ १९॥
कथं स्वपिति जागर्ति किमद्य च करिष्यति। विज्ञाय निपुणं सर्वमागन्तव्यमशेषतः॥ २०॥
चारेण विदितः शत्रुः पण्डितैर्वसुधाधिपैः। युद्धे स्वल्पेन यत्नेन समासाद्य निरस्यते॥ २१॥

"Proceed from this place to ascertain the plans of Rāma as well as of those who are nearest to him in deliberations and who have got united with him through love. (19) Finding out definitely everything thoroughly as to how he goes to bed, how (again) he wakes up and what he intends to do today, you should come back. (20) An enemy whose movements and strength have come to be known through a spy is repulsed by wise monarchs with very little effort after being assailed." (21)

चारास्तु ते तथेत्युक्त्वा प्रहृष्टा राक्षसेश्वरम्। शार्दूलमग्रतः कृत्वा ततश्चक्रुः प्रदक्षिणम्॥२२॥
ततस्तं तु महात्मानं चारा राक्षससत्तमम्। कृत्वा प्रदक्षिणं जग्मुर्यत्र रामः सलक्ष्मणः॥२३॥
ते सुवेलस्य शैलस्य समीपे रामलक्ष्मणौ। प्रच्छन्ना ददृशुर्गत्वा ससुग्रीवविभीषणौ॥२४॥
प्रेक्षमाणाश्चमूं तां च बभूवुर्भयविह्वलाः। ते तु धर्मात्मना दृष्टा राक्षसेन्द्रेण राक्षसाः॥२५॥
विभीषणेन तत्रस्था निगृहीता यदृच्छया। शार्दूलो ग्राहितस्त्वेकः पापोऽयमिति राक्षसः॥२६॥
मोचितः सोऽपि रामेण वध्यमानः प्लवङ्गमैः। अनृशंसेन रामेण मोचिता राक्षसाः परे॥२७॥
वानरैरर्दितास्ते तु विक्रान्तैर्लघुविक्रमैः। पुनर्लङ्कामनुप्राप्ताः श्वसन्तो नष्टचेतसः॥२८॥
ततो दशग्रीवमुपस्थितास्ते चारा बहिर्नित्यचरा निशाचराः।
गिरेः सुवेलस्य समीपवासिनं न्यवेदयन् रामबलं महाबलाः॥ २९॥
इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे एकोनत्रिंशः सर्गः॥ २९॥

Saying "Amen!" to Rāvaṇa (the king of ogres) and placing Śārdūla at their head, the aforesaid spies for their part thereupon went round Rāvaṇa clockwise, highly rejoiced. (22) Having gone round the gigantic Rāvaṇa, the foremost of ogres, clockwise, the spies for their part then left for the place where Śrī Rāma accompanied by Lakṣmaṇa was. (23) Approaching the Suvela mountain in disguise, they saw Śrī Rāma and Lakṣmaṇa, accompanied by Sugrīva and Vibhīṣaṇa. (24) Nay, they were beside themselves with fear as they were observing the aforesaid army (of monkeys). Meanwhile the said ogres were detected by Vibhīṣaṇa (the lord of ogres), whose mind was given to piety. (25) Standing unexpectedly there, the ogres were scolded by Vibhīṣaṇa. The ogre Śārdūla alone was, however, pointed out (by name) on the plea that he was a sinner. (26) He too was (however) set free by Śrī Rāma, (even) while he was being smitten by the monkeys. (Nay) the other ogres (too) were given their freedom by the humane Śrī Rāma. (27) Harassed all the same by the monkeys, who were (all) valiant and swift-footed, they returned to Laṅkā panting and stupefied. (28) Arrived in the presence of Rāvaṇa (the ten-headed monster), the aforesaid ogres, who were always ranging outside as spies and who were endowed with extraordinary might, reported the army of Śrī Rāma to be camping in the vicinity of the Suvela mountain. (29)

Thus ends Canto Twenty-nine in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

* * *

त्रिंशः सर्गः

Canto XXX

Dispatched by Rāvaṇa to ascertain the strength of the simian army, the ogre Śārdūla acquaints his master with the topmost leaders of the monkeys

ततस्तमक्षोभ्यबलं लङ्काधिपतये चराः। सुवेले राघवं शैले निविष्टं प्रत्यवेदयन्॥ १॥
चाराणां रावणः श्रुत्वा प्राप्तं रामं महाबलम्। जातोद्वेगोऽभवत् किंचिच्छार्दूलं वाक्यमब्रवीत्॥ २॥
अयथावच्च ते वर्णो दीनश्चासि निशाचर। नासि कच्चिदमित्राणां क्रुद्धानां वशमागतः॥ ३॥
इति तेनानुशिष्टस्तु वाचं मन्दमुदीरयन्। तदा राक्षसशार्दूलं शार्दूलो भयविक्लवः॥ ४॥

The spies thereupon reported to Rāvaṇa (the sovereign of Laṅkā) about Śrī Rāma (a scion of Raghu) having encamped with his unshakable army on the Suvela mountain. (1) Hearing from the mouth of his spies about Śrī Rāma, who was endowed with extraordinary might, having arrived (at the very door of Laṅkā), Rāvaṇa felt a bit perturbed and spoke to Śārdūla as follows:— (2) "Your colour is not as it should be; nay, you look wretched too, O ranger of the night! I hope you did not fall into the sway of enraged enemies." (3) Interrogated in these words by Rāvaṇa Śārdūla for his part, who had been unnerved by fear, then replied to Rāvaṇa (a tiger among the ogres) in faint accents (as follows):— (4)

न ते चारयितुं शक्या राजन् वानरपुङ्गवाः। विक्रान्ता बलवन्तश्च राघवेण च रक्षिताः॥ ५॥
नापि सम्भाषितुं शक्याः सम्प्रश्नोऽत्र न लभ्यते। सर्वतो रक्ष्यते पन्था वानरैः पर्वतोपमैः॥ ६॥
प्रविष्टमात्रे ज्ञातोऽहं बले तस्मिन् विचारिते। बलाद् गृहीतो रक्षोभिर्बहुधास्मि विचारितः॥ ७॥
जानुभिर्मुष्टिभिर्दन्तैस्तलैश्चाभिहतो भृशम्। परिणीतोऽस्मि हरिभिर्बलमध्ये अमर्षणैः॥ ८॥
परिणीय च सर्वत्र नीतोऽहं रामसंसदि। रुधिरस्राविदीनाङ्गो विह्वलश्चलितेन्द्रियः॥ ९॥
हरिभिर्वध्यमानश्च याचमानः कृताञ्जलिः। राघवेण परित्रातो मा मेति च यदृच्छया॥ १०॥
एष शैलशिलाभिस्तु पूरयित्वा महार्णवम्। द्वारमाश्रित्य लङ्काया रामस्तिष्ठति सायुधः॥ ११॥
गरुडव्यूहमास्थाय सर्वतो हरिभिर्वृतः। मां विसृज्य महातेजा लङ्कामेवातिवर्तते॥ १२॥
पुरा प्राकारमायाति क्षिप्रमेकतरं कुरु। सीतां वापि प्रयच्छाशु युद्धं वापि प्रदीयताम्॥ १३॥

"Those bulls among the monkeys are not capable of being spied upon, O king, valiant and mighty and protected by Rāma (a scion of Raghu) as they are. (5) They are not capable even of being talked with nor is there any scope for a question being put to them: (for) access (to them) is guarded on all sides by monkeys looking like mountains. (6) The aforesaid army was barely penetrated into (by me) and began to be examined when I was detected and forcibly seized by the ogres (forming the retinue of Vibhīṣaṇa) and was made to march hither and thither in various gaits. (7) I was severely belaboured on all sides with knees, fists, teeth and palms by the indignant monkeys and paraded all through in the army. (8) After parading me everywhere I was led into the court of Rāma, unnerved as I was, my limbs bleeding and afflicted, and my senses disturbed. (9) While being smitten by the monkeys and asking for protection with joined palms, I was unexpectedly delivered by Rāma saying "Stay! Stay!!"(10) Having filled the extensive sea with rocks of mountains and taking up his position at the very gate of Laṅkā, Rāma stands there (duly) equipped with weapons. (11) Having disposed his army in the form of Garuḍa (an eagle) and surrounded (as he was) on all sides by monkeys, nay, setting me free, Rāma (who is endowed with extraordinary energy) is advancing towards Laṅkā itself. (12) Before he reaches the defensive wall do one thing or the other with all speed: either return Sītā immediately or battle may be given (to him)." (13)

मनसा तत् तदा प्रेक्ष्य तच्छ्रुत्वा राक्षसाधिपः। शार्दूलं सुमहद्वाक्यमथोवाच स रावणः ॥१४॥
यदि मां प्रतियुध्यन्ते देवगन्धर्वदानवाः। नैव सीतां प्रदास्यामि सर्वलोकभयादपि ॥१५॥
एवमुक्त्वा महातेजा रावणः पुनरब्रवीत्।

Hearing the aforesaid submission and reviewing it with his mind then and there, the celebrated Rāvaṇa, the suzerain lord of ogres, now addressed the following highly momentous reply to Śārdūla:—(14) "(Even) if gods, Gandharvas (the musicians of heaven) and demons were to fight against me, I shall under no circumstance restore Sītā even under stress of peril from all the worlds." (15) Having replied as aforesaid, Rāvaṇa, who was endowed with extraordinary energy, spoke again (as follows):—

चरिता भवता सेना केऽत्र शूराः प्लवङ्गमाः ॥१६॥
किं प्रभाः कीदृशाः सौम्य वानरा ये दुरासदाः। कस्य पुत्राश्च पौत्राश्च तत्त्वमाख्याहि राक्षस ॥१७॥
तथात्र प्रतिपत्स्यामि ज्ञात्वा तेषां बलाबलम्। अवश्यं खलु संख्यानं कर्तव्यं युद्धमिच्छता ॥१८॥

"The army stands explored by you. Who are the gallant monkeys in it? (16) Of what description are the monkeys who are difficult to approach, O gentle one, and how powerful are they? Nay, whose sons and grandsons are they? Speak the (bare) truth, O ogre! (17) Having known their strength and weakness, I shall take my decision on the matter accordingly. Indeed a calculation needs must be made (of one's own army as well as of the hostile ranks) by him who courts war."(18)

अथैवमुक्तः शार्दूलो रावणेनोत्तमश्चरः। इदं वचनमारेभे वक्तुं रावणसंनिधौ ॥१९॥

Interrogated thus by Rāvaṇa, Śārdūla, the foremost spy, forthwith proceeded to speak as follows in the presence of the former:—(19)

अथर्क्षरजसः पुत्रो युधि राजन् सुदुर्जयः। गद्गदस्याथ पुत्रोऽत्र जाम्बवानिति विश्रुतः ॥२०॥
गद्गदस्याथ पुत्रोऽन्यो गुरुपुत्रः शतक्रतोः। कदनं यस्य पुत्रेण कृतमेकेन रक्षसाम् ॥२१॥
सुषेणश्चात्र धर्मात्मा पुत्रो धर्मस्य वीर्यवान्। सौम्यः सोमात्मजश्चात्र राजन् दधिमुखः कपिः ॥२२॥
सुमुखो दुर्मुखश्चात्र वेगदर्शी च वानरः। मृत्युर्वानररूपेण नूनं सृष्टः स्वयम्भुवा ॥२३॥
पुत्रो हुतवहस्यात्र नीलः सेनापतिः स्वयम्। अनिलस्य तु पुत्रोऽत्र हनूमानिति विश्रुतः ॥२४॥
नप्ता शक्रस्य दुर्धर्षो बलवानङ्गदो युवा। मैन्दश्च द्विविदश्चोभौ बलिनावश्विसम्भवौ ॥२५॥
पुत्रा वैवस्वतस्याथ पञ्च कालान्तकोपमाः। गजो गवाक्षो गवयः शरभो गन्धमादनः ॥२६॥
दश वानरकोट्यश्च शूराणां युद्धकाङ्क्षिणाम्। श्रीमतां देवपुत्राणां शेषं नाख्यातुमुत्सहे ॥२७॥

"First there is King Sugrīva (son of Ṛkṣarajā), who is very difficult to conquer in an encounter, O king! And here is a son of Gadgada*, widely known by the name of Jāmbavān.(20) Here is also another son (Dhūmra by name) of Gadgada. (Further) there is Kesarī (son of Sage Bṛhaspati, the preceptor of Indra—who is believed to have performed a hundred horse-sacrifices as a condition precedent to his attaining the position of Indra), by whose son (Hanumān) alone a holocaust of ogres was brought about. (21) And here is the valiant son of Dharma (the deity presiding over righteousness), Suṣeṇa, whose mind is set on virtue. Again, here is the placid monkey Dadhimukha, sprung from the loins of Soma (the moon-god). (22) Here are Sumukha and Durmukha as well as the monkey Vegadarśī. Undoubtedly they are (no other than) Death evolved in the form of monkeys by Brahmā (the self-born creator). (23) Here is Nīla himself, the commander-in-chief, a son of the god of fire (the bearer of sacrificial offerings). And here is the son of the wind-god, widely known as

---

* Although Jāmbavān has been spoken of elsewhere as a progeny of Brahmā, he is referred to as a son of Gadgada in this context evidently because he was brought up by Gadgada.

Hanūmān. (24) The mighty and youthful Aṅgada is a grandson of Indra and difficult to overpower. Again, the mighty Mainda and Dwivida are both off springs of Aświns (the twingods who are the physicians of gods). (25) Again, Gaja, Gavākṣa, Gavaya, Śarabha and Gandhamādana, who vie with Kāla (the Time-Spirit) and Death, are the five sons of Yama (the god of retribution, a son of the sun-god) (26) Moreover, there are (as many as) ten crores of (such) monkeys, (who are) all valiant, bellicose, glorious and sons of gods. The rest I am not able to count. (27)

पुत्रो दशरथस्यैष सिंहसंहननो युवा। दूषणो निहतो येन खरश्च त्रिशिरास्तथा॥२८॥
नास्ति रामस्य सदृशे विक्रमे भुवि कश्चन। विराधो निहतो येन कबन्धश्चान्तकोपमः॥२९॥
वक्तुं न शक्तो रामस्य गुणान् कश्चिन्नरः क्षितौ। जनस्थानगता येन तावन्तो राक्षसा हताः॥३०॥
लक्ष्मणश्चात्र धर्मात्मा मातंगानामिवर्षभः। यस्य बाणपथं प्राप्य न जीवेदपि वासवः॥३१॥
श्वेतो ज्योतिर्मुखश्चात्र भास्करस्यात्मसम्भवौ। वरुणस्याथ पुत्रोऽथ हेमकूटः प्लवङ्गमः॥३२॥
विश्वकर्मसुतो वीरो नलः प्लवगसत्तमः। विक्रान्तो वेगवानत्र वसुपुत्रः स दुर्धरः॥३३॥
राक्षसानां वरिष्ठश्च तव भ्राता विभीषणः। प्रतिगृह्य पुरीं लङ्कां राघवस्य हिते रतः॥३४॥
इति सर्वं समाख्यातं तथा वै वानरं बलम्। सुवेलेऽधिष्ठितं शैले शेषकार्ये भवान् गतिः॥३५॥
इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे त्रिंशः सर्गः॥ ३०॥

"The yonder youth, who is well-built like a lion, is Rāma (son of Daśaratha), by whom was killed Dūṣaṇa as well as Khara as also Triśirā. (28) No one on earth can compare in prowess with Rāma, by whom was killed Virādha as well as Kabandha, who vied with Death. (29) No human being on earth is able to recount the excellences of Rāma, by whom as many ogres as were present in Janasthāna were dispatched. (30) Here is Lakṣmaṇa too, whose mind is set on virtue, who resembles the foremost of elephants, and falling within the range of whose arrows even Indra would not survive. (31) Here are Śweta and Jyotirmukha, sprung from the loins of the sun-god. And further there is the monkey Hemakūṭa, son of Varuṇa (the god of water). (32) Nala, the foremost of monkeys is the gallant son of Viśwakarmā (the architect of gods). (And) here is the valiant and impetuous son of Vasu, the celebrated Durdhara. (33) Besides, there is your (younger half-) brother, Vibhīṣaṇa, the prince of ogres, who having secured the city of Laṅkā (as a prospective gift from Rāma), remains devoted to the good of Rāma (a scion of Raghu). (34) Thus has the entire army of monkeys, encamped near the Suvela mountain, been actually described at length (by me) in the way I have done. (Now) you are the competent authority to decide what remains to be done"*. (35)

Thus ends Canto Thirty in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

* * *

---

* The parentage of the principal monkeys given in this canto by Śārdūla will be found to differ in many cases from that given in Canto XVII of the Bālakāṇḍa of Vālmīki-Rāmāyaṇa Number-I. While in the Bālakāṇḍa, Suṣeṇa, Śarabha and Gandhamādana have been spoken of as sprung from the loins of Varuṇa, Parjanya and Kubera respectively, in the present canto Suṣeṇa has been declared to be an offspring of the wind-god, while Śarabha and Gandhamādana have been called the offsprings of Yama (son of Vivaswān). The commentators attribute this anomaly to the fact that the three monkeys referred to in the Bālakāṇḍa were different from the monkeys of the same name mentioned in this canto.

एकत्रिंशः सर्गः

Canto XXXI

Perturbed to learn from the spies sent by him that Śrī Rāma had taken up his position near the Suvela mountain, Rāvaṇa takes counsel with his ministers and, after dismissing them, approaches Sītā with Vidyujjihva, who was a past master in conjuring tricks. Telling her how her husband had been killed by him with his entire army, he produces before her as an evidence the counterfeit head of Śrī Rāma brought by Vidyujjihva

ततस्तमक्षोभ्यबलं लङ्कायां नृपतेश्चराः। सुवेले राघवं शैले निविष्टं प्रत्यवेदयन्॥ १॥
9 चाराणां रावणः श्रुत्वा प्राप्तं रामं महाबलम्। जातोद्वेगोऽभवत् किंचित् सचिवानिदमब्रवीत्॥ २॥
मन्त्रिणः शीघ्रमायान्तु सर्वे वै सुसमाहिताः। अयं नो मन्त्रकालो हि सम्प्राप्त इति राक्षसाः॥ ३॥
तस्य तच्छासनं श्रुत्वा मन्त्रिणोऽभ्यागमन् द्रुतम्। ततः स मन्त्रयामास राक्षसैः सचिवैः सह॥ ४॥
मन्त्रयित्वा तु दुर्धर्षः क्षमं यत् तदनन्तरम्। विसर्जयित्वा सचिवान् प्रविवेश स्वमालयम्॥ ५॥
ततो राक्षसमादाय विद्युज्जिह्वं महाबलम्। मायाविनं महामायं प्राविशद् यत्र मैथिली॥ ६॥
विद्युज्जिह्वं च मायाज्ञमब्रवीद् राक्षसाधिपः। मोहयिष्यावहे सीतां मायया जनकात्मजाम्॥ ७॥
5) ENVOY शिरो मायामयं गृह्य राघवस्य निशाचर। मां त्वं समुपतिष्ठस्व महच्च सशरं धनुः॥ ८॥

10 Returning from the Suvela mountain to Laṅkā, spies told the king about the celebrated Śrī Rāma (a scion of Raghu) having encamped near the Suvela mountain with his army, which could not be shaken (from its position by the enemy). (1) Having heard from the mouth of his emissaries about Śrī Rāma, who was endowed with extraordinary might, having arrived (at his door), Rāvaṇa felt a bit perturbed and spoke as follows to his ministers:—(2) "Let all my counsellors come at once fully composed; for now indeed has the time duly arrived for us to take counsel (together), O ogres!" (3) Hearing his aforesaid command, (all) his counsellors instantly came together. Then he began to confer with the ogres, his ministers. (4) Having for his part discussed that which was called for immediately after that, and dismissed the ministers, Rāvaṇa (who was difficult to overpower) penetrated deep into his own palace. (5) Then, taking (with him) the ogre (named) Vidyujjihva, who was endowed with extraordinary might, skilled in conjuring tricks, nay, a great sorcerer, Rāvaṇa entered in state the pleasance where Sītā (a princess of Mithilā) was. (6) Nay, Rāvaṇa (the suzerain lord of ogres) spoke (as follows) to Vidyujjihva, who was a knower of conjuring tricks:—"We two shall impose on Sītā, daughter of Janaka, by means of conjuring tricks.(7) Fetching (with you) an illusory head of Rāma (a scion of Raghu) and a mighty bow with an arrow, duly present yourself before me, O ranger of the night!" (8)

एवमुक्तस्तथेत्याह विद्युज्जिह्वो निशाचरः। दर्शयामास तां मायां सुप्रयुक्तां स रावणे॥ ९॥
तस्य तुष्टोऽभवद् राजा प्रददौ च विभूषणम्। अशोकवनिकायां च सीतादर्शनलालसः॥ १०॥
नैर्ऋतानामधिपतिः संविवेश महाबलः। ततो दीनामदैन्यार्हां ददर्श धनदानुजः॥ ११॥
अधोमुखीं शोकपरामुपविष्टां महीतले। भर्तारं समनुध्यान्तीमशोकवनिकां गताम्॥ १२॥
उपास्यमानां घोराभी राक्षसीभिरदूरतः। उपसृत्य ततः सीतां प्रहर्षं नाम कीर्तयन्॥ १३॥
इदं च वचनं धृष्टमुवाच जनकात्मजाम्।

Commanded thus (by Rāvaṇa), the ogre Vidyujjihva said, "Amen!" (Nay) he displayed before Rāvaṇa the said conjuring trick, dextrously managed. (9) The king (Rāvaṇa) was pleased with him and parted (in his favour) with a precious ornament. Nay, eagerly longing (as he did) for a sight of Sītā, Rāvaṇa (the suzerain lord of ogres), who was endowed with extraordinary might, duly entered the Aśoka grove. Thereupon Rāvaṇa (a younger brother of Kubera, the bestower of riches) beheld the wretched princess (Sītā), who did not deserve the miserable plight (to which she had been reduced), seated on the earth's surface in the Aśoka grove with her head bent low, given over (as she was) to grief and thinking all the time of her husband and being waited upon at close quarters by hideous ogresses. Approaching Sītā, and mentioning his (own) name with great delight, he then addressed the following impudent words to Janaka's daughter:—

सान्त्व्यमाना मया भद्रे यमाश्रित्य विमन्यसे॥ १४॥
खरहन्ता स ते भर्ता राघवः समरे हतः। छिन्नं ते सर्वथा मूलं दर्पश्च निहतो मया॥ १५॥
व्यसनेनात्मनः सीते मम भार्या भविष्यसि। विसृजैतां मतिं मूढे किं मृतेन करिष्यसि॥ १६॥
भवस्व भद्रे भार्याणां सर्वासामीश्वरी मम।
अल्पपुण्ये निवृत्तार्थे मूढे पण्डितमानिनि। शृणु भर्तृवधं सीते घोरं वृत्रवधं यथा॥ १७॥

"That husband of yours, Rāma (a scion of Raghu), the slayer of Khara, relying on whom you have been treating me with disrespect while being coaxed by me, O blessed lady, has been killed in combat. Your roots stand completely severed and your vanity has been crushed by me. (10—15) Compelled by your misfortune (in the shape of your husband's death), you will become my wife (of your own accord). Give up your present resolution (of spurning my advances), O stupid woman! What will you do with your deceased husband? (16) Become, O blessed lady, the queen of all my consorts, now that your object (in the shape of getting re-united with your husband) has come to an end, O stupid woman of scant virtue, who deem yourself wise. (Now) hear (if you so please) the story how your husband was killed, which is as hideous as that relating to the destruction of (the demon) Vṛtra (at the hands of Indra). (17)

समायातः समुद्रान्तं हन्तुं मां किल राघवः। वानरेन्द्रप्रणीतेन बलेन महता वृतः॥ १८॥
संनिविष्टः समुद्रस्य पीड्य तीरमथोत्तरम्। बलेन महता रामो व्रजत्यस्तं दिवाकरे॥ १९॥
अथाध्वनि परिश्रान्तमर्धरात्रे स्थितं बलम्। सुखसुप्तं समासाद्य चरितं प्रथमं चरैः॥ २०॥
तत्प्रहस्तप्रणीतेन बलेन महता मम। बलमस्य हतं रात्रौ यत्र रामः सलक्ष्मणः॥ २१॥
पट्टिशान् परिघांश्चक्रानृष्टीन् दण्डान् महायुधान्। बाणजालानि शूलानि भास्वरान् कूटमुद्गरान्॥ २२॥
यष्टीश्च तोमरान् प्रासांश्चक्राणि मुसलानि च। उद्यम्योद्यम्य रक्षोभिर्वानरेषु निपातिताः॥ २३॥

"Surrounded by a huge army collected by Sugrīva (the ruler of monkeys), they say, Rāma (a scion of Raghu) duly reached the sea-shore to destroy me. (18) While the sun was going to set, Rāma with his vast army forthwith duly struck camp encroaching upon the northern shore. (19) Duly making their way at midnight to the army, which lay comfortably asleep, completely exhausted as it had been in the course of the journey, my spies first reconnoitred it. (20) The said army of Rāma was (eventually) destroyed during the night (itself) on the (very) spot where Rāma was encamping with Lakṣmaṇa, by my huge army led by Prahasta. (21) Uplifting again and again scimitars, iron bars, small discuses, javelins, staffs, large weapons, bundles of arrows, darts sparkling maces bristling with nails, sticks, iron clubs, lances, large discuses and Musalas, the ogres hurled them against the monkeys. (22-23)

अथ सुप्तस्य रामस्य प्रहस्तेन प्रमाथिना। असक्तं कृतहस्तेन शिरश्छिन्नं महासिना॥ २४॥
विभीषणः समुत्पत्य निगृहीतो यदृच्छया। दिशः प्रव्राजितः सैन्यैर्लक्ष्मणः प्लवगैः सह॥ २५॥
सुग्रीवो ग्रीवया सीते भग्नया प्लवगाधिपः। निरस्तहनुकः सीते हनूमान् राक्षसैर्हतः॥ २६॥

जाम्बवानथ जानुभ्यामुत्पतन् निहतो युधि। पट्टिशैर्बहुभिश्छिन्नो निकृत्तः पादपो यथा॥ २७॥
मैन्दश्च द्विविदश्चोभौ तौ वानरवरर्षभौ। निःश्वसन्तौ रुदन्तौ च रुधिरेण परिप्लुतौ॥ २८॥
असिना व्यायतौ छिन्नौ मध्ये ह्यरिनिषूदनौ। अनुश्वसिति मेदिन्यां पनसः पनसो यथा॥ २९॥
नाराचैर्बहुभिश्छिन्नः शेते दर्यां दरीमुखः। कुमुदस्तु महातेजा निष्कूजन् सायकैर्हतः॥ ३०॥
अङ्गदो बहुभिश्छिन्नः शरैरासाद्य राक्षसैः। परितो रुधिरोद्गारी क्षितौ निपतितोऽङ्गदः॥ ३१॥

"The head of Rāma, who was lying asleep (at that moment), was then severed at once with a big sword by the ferocious Prahasta, who is skilled in archery. (24) Springing up, he casually took Vibhīṣaṇa captive; (while) Lakṣmaṇa with the monkey troops was made to flee in all directions. (25) Sugrīva, the suzerain lord of monkeys, lies prostrate with his neck broken; while Hanūmān, with his lower jaw dashed off, has been killed by the ogres, O Sītā! (26) While springing up, Jāmbavān was forthwith struck violently at the knees in a melee and, cut with many scimitars, was felled like a tree. (27) Nay, the gigantic Mainda and Dwivida, the foremost among the best of monkeys and the well-known slayers of their foes, who were breathing hard and groaning, bathed as they were in blood, have both been actually cut into two with a sword at the waist. Burst open like a (ripe) jack fruit, Panasa lies on the ground gasping for breath (28-29) Pierced with numerous steel arrows, Darīmukha is lying in a ravine; while Kumuda, who was endowed with extraordinary energy, lies shrieking, struck down with arrows. (30) Pierced by the ogres with many arrows after making towards him, Aṅgada, who was adorned with armlets, lies fallen down on the ground, vomiting blood on all sides. (31)

हरयो मथिता नागै रथजालैस्तथापरे। शयाना मृदितास्तत्र वायुवेगैरिवाम्बुदाः॥ ३२॥
प्रसृताश्च परे त्रस्ता हन्यमाना जघन्यतः। अनुद्रुतास्तु रक्षोभिः सिंहैरिव महाद्विपाः॥ ३३॥
सागरे पतिताः केचित् केचिद् गगनमाश्रिताः। ऋक्षा वृक्षानुपारूढा वानरीं वृत्तिमाश्रिताः॥ ३४॥
सागरस्य च तीरेषु शैलेषु च वनेषु च। पिङ्गलास्ते विरूपाक्षै राक्षसैर्बहवो हताः॥ ३५॥
एवं तव हतो भर्ता ससैन्यो मम सेनया। क्षतजार्द्रं रजोध्वस्तमिदं चास्याहृतं शिरः॥ ३६॥

"Lying asleep there, other monkeys were crushed by elephants and multitudes of chariots (even) as clouds are dashed to pieces by force of wind.(32) Nay, pursued by ogres as huge elephants are by lions, still other monkeys fled panic-stricken while being struck in the back. (33) Some took a plunge into the sea, while others sought refuge in the air, (nay) resorting to the ways of monkeys, the bears climbed up trees (in order to escape destruction at the hands of the ogres). (34) Nay, many (more) well-known monkeys have been killed by the ogres with fierce eyes on the shores of the sea, as well as in the midst of rocks as also in the woods. (35) In this way has your husband been destroyed with his forces by my army. Soaked in blood and smeared with dust, his head too has been brought here (to convince you of his death)." (36)

/Canvins/

ततः परमदुर्धर्षो रावणो राक्षसेश्वरः। सीतायामुपशृण्वत्यां राक्षसीमिदमब्रवीत्॥ ३७॥
राक्षसं क्रूरकर्माणं विद्युज्जिह्वं समानय। येन तद् राघवशिरः संग्रामात् स्वयमाहृतम्॥ ३८॥
विद्युज्जिह्वस्तदा गृह्य शिरस्तत्सशरासनम्। प्रणामं शिरसा कृत्वा रावणस्याग्रतः स्थितः॥ ३९॥
तमब्रवीत् ततो राजा रावणो राक्षसं स्थितम्। विद्युज्जिह्वं महाजिह्वं समीपपरिवर्तिनम्॥ ४०॥
अग्रतः कुरु सीतायाः शीघ्रं दाशरथेः शिरः। अवस्थां पश्चिमां भर्तुः कृपणा साधु पश्यतु॥ ४१॥
एवमुक्तं तु तद् रक्षः शिरस्तत् प्रियदर्शनम्। उपनिक्षिप्य सीतायाः क्षिप्रमन्तरधीयत॥ ४२॥
रावणश्चापि चिक्षेप भास्वरं कार्मुकं महत्। त्रिषु लोकेषु विख्यातं रामस्यैतदिति ब्रुवन्॥ ४३॥
इदं तत् तव रामस्य कार्मुकं ज्यासमावृतम्। इह प्रहस्तेनानीतं तं हत्वा निशि मानुषम्॥ ४४॥
स विद्युज्जिह्वेन सहैव तच्छिरो धनुश्च भूमौ विनिकीर्यमाणः।

विदेहराजस्य सुतां यशस्विनीं ततोऽब्रवीत् तां भव मे वशानुगा॥ ४५॥
इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे एकत्रिंशः सर्गः॥ ३१॥

Rāvaṇa the lord of ogres, who was most difficult to overpower, then spoke as follows to an ogress within the close hearing of Sītā:—(37) "Bring politely (to my presence) the ogre Vidyujjihva of cruel deeds, by whom has the well-known head of Rāma (a scion of Raghu) been personally brought from the field of battle." (38) Holding the aforesaid head alongwith a bow, and making a respectful salute with his head bent low, Vidyujjihva now stood in front of Rāvaṇa. (39) King Rāvaṇa thereupon spoke (as follows) to the said ogre, Vidyujjihva, who had a long tongue and stood near by:— "Place at once in front of Sītā the head of Rāma (son of Daśaratha). Let the poor woman clearly behold the ultimate condition of her husband." (40-41) Placing that head, which was agreeable to look at, by the side of Sītā, when commanded as aforesaid, the said ogre for his part instantly vanished out of sight. (42) Nay, Rāvaṇa too cast down the brilliant and mighty bow, saying: "This is the bow, famed in (all) the three worlds, belonging to Rāma." (43) "This is the bow," he added, "belonging to your Rāma, duly provided with a string and brought hither by Prahasta after disposing of that mortal at night." (44) Casting the bow too on the ground at the same place where the aforesaid head had been placed by Vidyujjihva, Rāvaṇa then said to that illustrious daughter of Janaka (the ruler of the Videha territory), "(Now) submit to my will." (45)

Thus ends Canto Thirty-one in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

द्वात्रिंशः सर्गः

Canto XXXII

Sītā bursts into a wail at the sight of Śrī Rāma's head and bow, when Rāvaṇa is abruptly called away by an emissary and after consultation with his ministers prepares his forces for action against the army of Śrī Rāma

सा सीता तच्छिरो दृष्ट्वा तच्च कार्मुकमुत्तमम्। सुग्रीवप्रतिसंसर्गमाख्यातं च हनूमता॥ १॥
नयने मुखवर्णं च भर्तुस्तत्सदृशं मुखम्। केशान् केशान्तदेशं च तं च चूडामणिं शुभम्॥ २॥
एतैः सर्वैरभिज्ञानैरभिज्ञाय सुदुःखिता। विजगर्हेऽत्र कैकेयीं क्रोशन्ती कुररी यथा॥ ३॥
सकामा भव कैकेयि हतोऽयं कुलनन्दनः। कुलमुत्सादितं सर्वं त्वया कलहशीलया॥ ४॥
आर्येण किं नु कैकेय्याः कृतं रामेण विप्रियम्। यन्मया चीरवसनं दत्त्वा प्रव्राजितो वनम्॥ ५॥
एवमुक्त्वा तु वैदेही वेपमाना तपस्विनी। जगाम जगतीं बाला छिन्ना तु कदली यथा॥ ६॥
सा मुहूर्तात् समाश्वस्य परिलभ्याथ चेतनाम्। तच्छिरः समुपास्थाय विललापायतेक्षणा॥ ७॥

Beholding that head as well as that excellent bow, nay, recalling the alliance (of Śrī Rāma) with Sugrīva (which accounted for the destruction of monkeys by the ogres), spoken of by Hanūmān, the eyes, the hue of the countenance, the said countenance resembling that of her husband, the locks as well as the brow as also the well-known splendid jewel on the top, nay, identifying the head (of her husband) by means of these distinguishing marks, the aforesaid Sītā felt sore distressed and, crying like a female osprey, began to reproach Kaikeyī for this (as follows):— (1—3) "Be now satisfied (now that your desire has been fulfilled), O Kaikeyī, in that this delight of his House has been killed. The entire race has been uprooted by you, given as you were to quarrelling. (4) What offence, I wonder, was given by the noble Śrī Rāma to Kaikeyī, for which he was exiled into the forest with me after presenting him with a robe of bark!" (5) Trembling (all over) while saying so, the youthful lady, the poor Sītā (a princess of the Videha territory) for her part fell prostrate to the ground like a plantain tree out to the root. (6) Regaining consciousness after a while and taking heart, nay, sitting very near the head, that large-eyed lady began to lament (as follows):— (7)

हा हतास्मि महाबाहो वीरव्रतमनुव्रत। इमां ते पश्चिमावस्थां गतास्मि विधवा कृता॥ ८ ॥
प्रथमं मरणं नार्या भर्तुर्वैगुण्यमुच्यते। सुवृत्तः साधुवृत्तायाः संवृत्तस्त्वं ममाग्रतः॥ ९ ॥
महद् दुःखं प्रपन्नाया मग्नायाः शोकसागरे। यो हि मामुद्यतस्त्रातुं सोऽपि त्वं विनिपातितः॥ १० ॥
सा श्वश्रूर्मम कौसल्या त्वया पुत्रेण राघव। वत्सेनेव यथा धेनुर्विवत्सा वत्सला कृता॥ ११ ॥
उद्दिष्टं दीर्घमायुस्ते दैवज्ञैरपि राघव। अनृतं वचनं तेषामल्पायुरसि राघव॥ १२ ॥
अथवा नश्यति प्रज्ञा प्राज्ञस्यापि सतस्तव। पचत्येनं तथा कालो भूतानां प्रभवो ह्ययम्॥ १३ ॥
अदृष्टं मृत्युमापन्नः कस्मात् त्वं नयशास्त्रवित्। व्यसनानामुपायज्ञः कुशलो ह्यसि वर्जने॥ १४ ॥
तथा त्वं सम्परिष्वज्य रौद्रयातिनृशंसया। कालरात्र्या ममाच्छिद्य हृतः कमललोचन॥ १५ ॥

"Alas! I am undone, O mighty-armed prince, faithful to your heroic vow (of carrying out the command of your father till the last moment of your life)! I have witnessed your final state, widowed as I am. (8) The death of a husband before that of his wife is declared to be a catastrophe. A man of noble conduct, you have died before me, a woman of virtuous conduct! (9) Even you, who were actually intent on delivering me, fallen in great adversity and swallowed up in an ocean of grief, have been struck down (by the enemies)! (10) My celebrated mother-in-law, Kausalyā, who was (so) fond of her offspring, O scion of Raghu, has been disunited from you, her son, (even) as a cow, who is fond of its calf, would get disunited from its calf. (11) Your life was predicted to be long by astrologers, O scion of Raghu! Their prophecy, however, has proved to be false since your life has been (so) short, O Rāma! (12) Or even though you were extremely sagacious, (perhaps) prudence disappeared (in you in that you fell into the enemy's hands while asleep). Indeed this Time-Spirit (alone), who is the cause of existence of (all) created beings, brings them to an end. (13) How did you meet with an unforeseen death—you, who were well-versed in the science of political ethics, (nay) who knew the ways and means of warding off calamities and were skilled in employing them?(14) After tearing you from me and closely embracing you, O lotus-eyed one, you were in that condition (of lying buried in sleep) borne away by the horrible and most cruel deity presiding over the night of destruction. (15)

इह शेषे महाबाहो मां विहाय तपस्विनीम्। प्रियामिव यथा नारीं पृथिवीं पुरुषर्षभ॥ १६ ॥
अर्चितं सततं यत्नाद् गन्धमाल्यैर्मया तव। इदं ते मत्प्रियं वीर धनुः काञ्चनभूषितम्॥ १७ ॥
पित्रा दशरथेन त्वं श्वशुरेण ममानघ। सर्वैश्च पितृभिः सार्धं नूनं स्वर्गे समागतः॥ १८ ॥
दिवि नक्षत्रभूतं च महत्कर्मकृतं तथा। पुण्यं राजर्षिवंशं त्वमात्मनः समुपेक्षसे॥ १९ ॥
किं मां न प्रेक्षसे राजन्. किं वा न प्रतिभाषसे। बालां बालेन सम्प्राप्तां भार्यां मां सहचारिणीम्॥ २० ॥
संश्रुतं गृह्णता पाणिं चरिष्यामीति यत् त्वया। स्मर तन्नाम काकुत्स्थ नय मामपि दुःखिताम्॥ २१ ॥
कस्मान्मामपहाय त्वं गतो गतिमतां वर। अस्माल्लोकादमुं लोकं त्यक्त्वा मामपि दुःखिताम्॥ २२ ॥
कल्याणै रुचिरं गात्रं परिष्वक्तं मयैव तु। क्रव्यादैस्तच्छरीरं ते नूनं विपरिकृष्यते॥ २३ ॥
अग्निष्टोमादिभिर्यज्ञैरिष्टवानाप्तदक्षिणैः। अग्निहोत्रेण संस्कारं केन त्वं न तु लप्स्यसे॥ २४ ॥

"Having deserted me, a pitiable woman, and embracing the earth like a darling, you are lying here, O mighty-armed jewel among men! (16) Here lies your bow decked with gold, which was always meticulously worshipped by me with sandal paste and wreaths of flowers and which was (so) dear to me, O gallant prince! (17) You have surely been re-united in heaven with your father and my father-in-law, King Daśaratha, as well as with all the manes, O sinless one! (18) (What a pity that) you are deserting the saintly race of royal sages to which you belong—you, by whom such extraordinary exploits have been performed, which shine like luminaries in the sky! (19) Why don't you look at me, O prince? And why don't you answer me, won by you when you were a (mere) boy, as a wife and companion of a tender age? (20) Call to mind, O scion of Kakutstha, the solemn promise that was actually made by you while taking my hand (in yours), viz., that 'I shall practise virtue (with you)' and take me, the wretched one, too (with you to the other world). (21) Wherefore, having brought me (all the way from Ayodhyā to Janasthāna), O jewel among the resourceful, have you departed from this world to the other, deserting even me, the miserable woman? (22) That body of yours, which looked charming with festive decorations, and was till now embraced by me alone, is surely being violently dragged here and there by carnivorous beasts. (23) Why are you not really going to secure the privilege of being cremated with a sacrificial fire even though you have worshipped the Lord through sacrificial performances such as Agniṣṭoma, in which handsome fees were paid to the officiating priests? (24)

प्रव्रज्यामुपपन्नानां त्रयाणामेकमागतम्। परिप्रेक्ष्यति कौसल्या लक्ष्मणं शोकलालसा॥ २५॥
स तस्याः परिपृच्छन्त्या वधं मित्रबलस्य ते। तव चाख्यास्यते नूनं निशायां राक्षसैर्वधम्॥ २६॥
सा त्वां सुप्तं हतं ज्ञात्वा मां च रक्षोगृहं गताम्। हृदयेनावदीर्णेन न भविष्यति राघव॥ २७॥
मम हेतोरनार्याया अनघः पार्थिवात्मजः। रामः सागरमुत्तीर्य वीर्यवान् गोष्पदे हतः॥ २८॥
अहं दाशरथेनोढा मोहात् स्वकुलपांसनी। आर्यपुत्रस्य रामस्य भार्या मृत्युरजायत॥ २९॥
नूनमन्यां मया जातिं वारितं दानमुत्तमम्। याहमद्यैव शोचामि भार्या सर्वातिथेरिह॥ ३०॥
साधु घातय मां क्षिप्रं रामस्योपरि रावण। समानय पतिं पत्न्या कुरु कल्याणमुत्तमम्॥ ३१॥
शिरसा मे शिरश्चास्य कायं कायेन योजय। रावणानुगमिष्यामि गतिं भर्तुर्महात्मनः॥ ३२॥

"(What a pity that) completely given up to grief, Kausalyā (your mother) will eagerly see returned Lakṣmaṇa alone of the three who went into exile (from Ayodhyā)! (25) To her, when she keenly inquires (about you), he will undoubtedly communicate (to her) the extermination at night by the ogres of the army of your ally (Sugrīva) as well as your own death. (26) Coming to know of your having been killed while asleep and of myself having found my way into the abode of the ogre (Rāvaṇa) she with a broken heart will not survive, O scion of Raghu! (27) (How strange that) having crossed the sea on my account, unworthy as I am, Śrī Rāma, a sinless prince, who was full of valour, has been killed in the footprint of a cow (without any struggle). (28) The obloquy of my race, I was wedded by Śrī Rāma (a son of Daśaratha) through ignorance. The wife has (eventually) proved to be the death of Śrī Rāma, her consort (the son of a worthy father)! (29) Undoubtedly in some other brith a supreme gift (viz., the gift of a girl in marriage) was obstructed by me in that I, the consort of one who was hospitable to all, grieve even at this age on this spot. (30) Kill me at once by all means, laying me on the body of Śrī Rāma, O Rāvaṇa! Unite a husband with his wife and (thus) practise a supreme virtue. (31) Join my head with his head and my body with his body. I shall follow the way of my high-souled husband, O Rāvaṇa!" (32)

इतीव दुःखसंतप्ता विललापायतेक्षणा। भर्तुः शिरो धनुश्चैव ददर्श जनकात्मजा॥ ३३॥
एवं लालप्यमानायां सीतायां तत्र राक्षसः। अभिचक्राम भर्तारमनीकस्थः कृताञ्जलिः॥ ३४॥
विजयस्वार्यपुत्रेति सोऽभिवाद्य प्रसाद्य च। न्यवेदयदनुप्राप्तं प्रहस्तं वाहिनीपतिम्॥ ३५॥
अमात्यैः सहितः सर्वैः प्रहस्तस्त्वामुपस्थितः। तेन दर्शनकामेन अहं प्रस्थापितः प्रभो॥ ३६॥
नूनमस्ति महाराज राजभावात् क्षमान्वित। किंचिदात्ययिकं कार्यं तेषां त्वं दर्शनं कुरु॥ ३७॥

In these words did the large-eyed daughter of Janaka lament, tormented as she was with agony, and looked on her husband's head and bow. (33) While Sītā was wailing as aforesaid, an ogre guarding the gate approached his master (Rāvaṇa) on that spot with joined palms. (34) Greeting Rāvaṇa with the words "Be victorious, my lord !" and (thereby) winning his pleasure, the ogre reported (to him in the following words) about Prahasta, the Commander-in- Chief, having arrived:—(35) "Accompanied by all the ministers, Prahasta has sought your presence. I have been dispatched by him, eager as he is to see you, my lord! (36) Surely there is some urgent work, O great monarch endowed with forgiveness as a mark of royalty, (therefore) be pleased to see them."(37)

एतच्छ्रुत्वा दशग्रीवो राक्षसप्रतिवेदितम्। अशोकवनिकां त्यक्त्वा मन्त्रिणां दर्शनं ययौ॥ ३८॥
स तु सर्वं समर्थ्यैव मन्त्रिभिः कृत्यमात्मनः। सभां प्रविश्य विदधे विदित्वा रामविक्रमम्॥ ३९॥
अन्तर्धानं तु तच्छीर्षं तच्च कार्मुकमुत्तमम्। जगाम रावणस्यैव निर्याणसमनन्तरम्॥ ४०॥
राक्षसेन्द्रस्तु तैः सार्धं मन्त्रिभिर्भीमविक्रमैः। समर्थयामास तदा रामकार्यविनिश्चयम्॥ ४१॥
अविदूरस्थितान् सर्वान् बलाध्यक्षान् हितैषिणः। अब्रवीत् कालसदृशं रावणो राक्षसाधिपः॥ ४२॥
शीघ्रं भेरीनिनादेन स्फुटं कोणाहतेन मे। समानयध्वं सैन्यानि वक्तव्यं च न कारणम्॥ ४३॥
ततस्तथेति प्रतिगृह्य तद्वचस्तदैव दूताः सहसा महद् बलम्।
समानयंश्चैव समागतं च न्यवेदयन् भर्तरि युद्धकाङ्क्षिणि॥ ४४॥
इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे द्वात्रिंशः सर्गः॥ ३२॥

Leaving the Aśoka grove on hearing the aforesaid submission of the ogre, Rāvaṇa (the ten-headed monster) left to see the counsellors. (38) Having come to know the prowess of Śrī Rāma, (nay) entering the council-chamber and deciding upon his course of action in consultation with his counsellors, Rāvaṇa for his part proceeded to act accordingly. (39) Immediately after the departure of Rāvaṇa, the aforesaid (illusory) head as well as that excellent bow vanished. (40) In consultation with the aforesaid counsellors of terrible prowess Rāvaṇa (the ruler of ogres) for his part then arrived at a definite conclusion regarding the course of action to be taken against Śrī Rāma. (41) Rāvaṇa, the suzerain lord of ogres, (thereupon) spoke in the following opprotune words to all the troop commanders, who wished him well and stood not very far (from him):— (42) "Speedily collect in my presence the forces through the sounding of kettledrums produced by beating them with drum-sticks. The reason (for collecting the forces) should not, however, be pointed out." (43) Bowing to his command in the words "Amen!", the envoys (who were present there) thereupon immediately collected a huge army in an unpremeditated way and further reported to their bellicose lord about the army having assembled. (44)

(S) AGGRESSIVE, WARLIKE

Thus ends Canto Thirty-two in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

* * *

त्रयस्त्रिंशः सर्गः

Canto XXXIII

Saramā reassures Sītā by telling her that the head brought before her was not of Śrī Rāma, who was alive and would soon be able to see her, and asks her not to be afraid

सीतां तु मोहितां दृष्ट्वा सरमा नाम राक्षसी। आससादाथ वैदेहीं प्रियां प्रणयिनी सखीम्॥ १॥
मोहितां राक्षसेन्द्रेण सीतां परमदुःखिताम्। आश्वासयामास तदा सरमा मृदुभाषिणी॥ २॥

सा हि तत्र कृता मित्रं सीतया रक्ष्यमाणया। रक्षन्ती रावणादिष्टा सानुक्रोशा दृढव्रता॥ ३॥
सा ददर्श सखी सीतां सरमा नष्टचेतनाम्। उपावृत्योत्थितां ध्वस्तां वडवामिव पांसुषु॥ ४॥

Seeing Sītā distraught, an ogress, Saramā* by name, for her part, who was full of love (for Sītā), forthwith approached the princess of the Videha territory, her beloved friend. (1) Saramā, who was sweet of expression, then comforted Sītā, who, having been put off the scent by Rāvaṇa (the ruler of ogres), was felling extremely distressed. (2) Taking care (as she did) of Sītā, as enjoined by Rāvaṇa (who was afraid lest Sītā might succumb to her grief, which was too much for her), (nay) full of compassion and firm of resolve, she had actually been made friends with by Sītā, who was being taken care of by her. (3) Saramā, that friendly lady, found Sītā stupefied and (just) risen after rolling in the dust and soiled like a mare. (4)

तां समाश्वासयामास सखीस्नेहेन सुव्रताम्।
समाश्वसिहि वैदेहि मा भूत् ते मनसो व्यथा। उक्ता यद् रावणेन त्वं प्रत्युक्तश्च स्वयं त्वया॥ ५॥
सखीस्नेहेन तद् भीरु मया सर्वं प्रतिश्रुतम्।
लीनया गहने शून्ये भयमुत्सृज्य रावणात्। तव हेतोर्विशालाक्षि नहि मे रावणाद् भयम्॥ ६॥
स सम्भ्रान्तश्च निष्क्रान्तो यत्कृते राक्षसेश्वरः। तत्र मे विदितं सर्वमभिनिष्क्रम्य मैथिलि॥ ७॥
न शक्यं सौप्तिकं कर्तुं रामस्य विदितात्मनः। वधश्च पुरुषव्याघ्रे तस्मिन् नैवोपपद्यते॥ ८॥
न त्वेवं वानरा हन्तुं शक्याः पादपयोधिनः। सुरा देवर्षभेणेव रामेण हि सुरक्षिताः॥ ९॥

Out of affection for her friend, Saramā began to console that princess of noble vows (as follows):— "Be fully restored to confidence, O princess of the Videha territory! Let there be no anguish in your mind. All that which you were told by Rāvaṇa and that which he was told in return by yourself was overheard by me out of affection for my friend (viz., yourself) while remaining concealed in a lonely thicket for your sake, O large-eyed lady, and shaking of (all) fear of Rāvaṇa; really speaking, I have no fear of Rāvaṇa (5-6) The reason for which that ruler of ogres has sallied forth agitated has also been ascertained by me on the spot after going out, O princess of Mithilā ! (7) It is not (at all) possible to kill Śrī Rāma, a knower of his self, while he is asleep. Nay, even death is not possible in the case of that tiger among men. (8) Fighting (as they do) with trees, the monkeys too are not capable of being killed in that wise inasmuch as they stand fully protected by Śrī Rāma (even) as gods are by Indra (the foremost of gods). (9)

दीर्घवृत्तभुजः श्रीमान् महोरस्कः प्रतापवान्। धन्वी संनहनोपेतो धर्मात्मा भुवि विश्रुतः॥ १०॥
विक्रान्तो रक्षिता नित्यमात्मनश्च परस्य च। लक्ष्मणेन सह भ्रात्रा कुलीनो नयशास्त्रवित्॥ ११॥
हन्ता परबलौघानामचिन्त्यबलपौरुषः। न हतो राघवः श्रीमान् सीते शत्रुनिबर्हणः॥ १२॥

"Endowed with long rounded arms, a broad chest and a muscular body, the glorious and triumphant Śrī Rāma, an archer well-known in the world, the exterminator of hostile armies and the destroyer of his foes—who is full of fire and valour, whose mind is set on virtue, who with his (younger half-) brother, Lakṣmaṇa, is ever capable of defending himself as well as another, is well-born and well-versed in the science of politics and is possessed of inconceivable might and manliness, has not been killed, O Sītā! (10—12)

अयुक्तबुद्धिकृत्येन सर्वभूतविरोधिना। एवं प्रयुक्ता रौद्रेण माया मायाविना त्वयि॥ १३॥
शोकस्ते विगतः सर्वकल्याणं त्वामुपस्थितम्। ध्रुवं त्वां भजते लक्ष्मीः प्रियं ते भवति शृणु॥ १४॥
उत्तीर्य सागरं रामः सह वानरसेनया। संनिविष्टः समुद्रस्य तीरमासाद्य दक्षिणम्॥ १५॥
दृष्टो मे परिपूर्णार्थः काकुत्स्थः सहलक्ष्मणः। सहितैः सागरान्तस्थैर्बलैस्तिष्ठति रक्षितः॥ १६॥

---

* Saramā, according to the commentators, is the wife of Vibhīṣaṇa. She is full of reverence towards Sītā.

अनेन प्रेषिता ये च राक्षसा लघुविक्रमाः। राघवस्तीर्ण इत्येवं प्रवृत्तिस्तैरिहाहृता॥ १७॥
स तां श्रुत्वा विशालाक्षि प्रवृत्तिं राक्षसाधिपः। एष मन्त्रयते सर्वैः सचिवैः सह रावणः॥ १८॥

"In this way a conjuring trick was played on you by the cruel Rāvaṇa (who is skilled in employing conjuring tricks), who is perverse in thought and action and is antagonistic to all created beings. (13) Your grief is (now) gone once for all, (nay) every form of goodluck awaits you. Prosperity will surely attend on you and something agreeable is going to happen to you, hark! (14) Having crossed the sea alongwith the army of monkeys and reached its southern shore, Śrī Rāma is settled in camp (there). (15) Śrī Rāma (a scion of Kakutstha), who stands, fully accomplished of purpose, has been seen by me with Lakṣmaṇa. He stands protected by troops gathered together and stationed on the seashore. (16) Nay, by the swift-footed ogres who were dispatched by Rāvaṇa, this very intelligence has been brought here that Śrī Rāma (a scion of Raghu) has crossed the sea. (17) Hearing the aforesaid news, O large-eyed lady, yonder Rāvaṇa, the suzerain lord of ogres, is (busy) holding consultation with all his ministers." (18)

इति ब्रुवाणा सरमा राक्षसी सीतया सह। सर्वोद्योगेन सैन्यानां शब्दं शुश्राव भैरवम्॥ १९॥
दण्डनिर्घातवादिन्याः श्रुत्वा भेर्या महास्वनम्। उवाच सरमा सीतामिदं मधुरभाषिणी॥ २०॥

While talking thus with Sītā, the ogress Saramā heard the terrible noise of troops engaged in every effort (for war). (19) Hearing the crash of kettledrums sounding when beaten with a stick, Saramā, who had a sweet tongue, spoke to Sītā as follows:— (20)

संनाहजननी ह्येषा भैरवा भीरु भेरिका। भेरीनादं च गम्भीरं शृणु तोयदनिःस्वनम्॥ २१॥
कल्प्यन्ते मत्तमातङ्गा युज्यन्ते रथवाजिनः। दृश्यन्ते तुरगारूढाः प्रासहस्ताः सहस्रशः॥ २२॥
तत्र तत्र च संनद्धाः सम्पतन्ति सहस्रशः। आपूर्यन्ते राजमार्गाः सैन्यैरद्भुतदर्शनैः॥ २३॥
वेगवद्भिर्नदद्भिश्च तोयौघैरिव सागरः। शस्त्राणां च प्रसन्नानां चर्मणां वर्मणां तथा॥ २४॥
रथवाजिगजानां च राक्षसेन्द्रानुयायिनाम्। सम्भ्रमो रक्षसामेष हृषितानां तरस्विनाम्॥ २५॥
प्रभां विसृजतां पश्य नानावर्णसमुत्थिताम्। वनं निर्दहतो घर्मे यथा रूपं विभावसोः॥ २६॥
घण्टानां शृणु निर्घोषं रथानां शृणु निःस्वनम्। हयानां हेषमाणानां शृणु तूर्यध्वनिं तथा॥ २७॥
उद्यतायुधहस्तानां राक्षसेन्द्रानुयायिनाम्। सम्भ्रमो रक्षसामेष तुमुलो लोमहर्षणम्॥ २८॥
श्रीस्त्वां भजति शोकघ्नी रक्षसां भयमागतम्।

"Indeed here is a fearful kettledrum, producing a sound signifying preparations for war, being beaten, O timid lady! Also hear the deep-sounding crash of kettledrums, which resembles the rumbling of clouds. (21) Elephants in rut are being decorated and horses are being yoked to the chariots. (Nay) carrying spears in their hands, horsemen are seen in their thousands. (22) Prepared for a fight, warriors are rushing hither and thither in their thousands. Nay, the principal roads are being choked with roaring troops presenting a weird appearance and full of impetuosity, (even) as a sea is filled with streams of water. Look at the sheen of polished weapons, shields and coats of mail, sending forth a lustre of many hues resembling the splendour of fire consuming a forest in summer. (And) here is seen the flurry of chariots, horses and elephants following the lead of Rāvaṇa (the ruler of ogres) as well as of ogres thrilled with joy and full of impetuosity. (23—26) Hear the ringing of bells, (also) hear the rattling of chariots, (nay) listen to the cry of neighing horses as also to the flourish of trumpets. (27) Here is the bustle of ogres carrying uplifted weapons in their hands and following the lead of Rāvaṇa (the lord of ogres). Good fortune, which will bring your grief to an end, awaits you and a danger, which will make one's hair stand on end, threatens the ogres.

रामः कमलपत्राक्षो दैत्यानामिव वासवः॥ २९॥
अवजित्य जितक्रोधस्तमचिन्त्यपराक्रमः। रावणं समरे हत्वा भर्ता त्वाधिगमिष्यति॥ ३०॥

विक्रमिष्यति रक्षस्सु भर्ता ते सहलक्ष्मणः। यथा शत्रुषु शत्रुघ्नो विष्णुना सह वासवः॥ ३१॥
आगतस्य हि रामस्य क्षिप्रमङ्कागतां सतीम्। अहं द्रक्ष्यामि सिद्धार्थां त्वां शत्रौ विनिपातिते॥ ३२॥
अस्राण्यानन्दजानि त्वं वर्तयिष्यसि जानकि। समागम्य परिष्वक्ता तस्योरसि महोरसः॥ ३३॥
अचिरान्मोक्ष्यते सीते देवि ते जघनं गताम्। धृतामेकां बहून् मासान् वेणीं रामो महाबलः॥ ३४॥
तस्य दृष्ट्वा मुखं देवि पूर्णचन्द्रमिवोदितम्। मोक्ष्यसे शोकजं वारि निर्मोकमिव पन्नगी॥ ३५॥
रावणं समरे हत्वा नचिरसदेव मैथिलि। त्वया समग्रः प्रियया सुखार्हो लप्स्यते सुखम्॥ ३६॥
सभाजिता त्वं रामेण मोदिष्यसि महात्मना। सुवर्षेण समायुक्ता यथा सस्येन मेदिनी॥ ३७॥
गिरिवरमभितो विवर्तमानो हय इव मण्डलमाशु यः करोति।
तमिह शरणमभ्युपैहि देवि दिवसकरं प्रभवो ह्ययं प्रजानाम्॥ ३८॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे त्रयस्त्रिंशः सर्गः॥ ३३॥

"Vanquishing and killing the notorious Rāvaṇa in combat (even) as Indra vanquished the Daityas, your husband, Śrī Rāma, whose eyes resemble the petals of a lotus, (nay) who has conquered anger and whose prowess is inconceivable, will win you back. (28-30) Accompanied by Lakṣmaṇa, your husband will show his valour against the ogres (even) as Indra, the destroyer of his foes, exhibited his prowess against his enemies (the demons) alongwith Lord Viṣṇu (descended as his younger brother). (31) On the enemy being killed, I shall soon behold you, a virtuous lady, mounted on the lap of Śrī Rāma, actually arrived, your object being (thus) accomplished. (32) Hugged by him on getting united with him, you will shed tears of joy, O daughter of Janaka, on the bosom of that broad-chested prince. (33) Śrī Rāma, who is endowed with extraordinary might, will before long disentangle your single plait, which has been worn (by you) for many months (past) and has reached your very hinder part. O godlike Sītā!(34) Beholding his countenance resembling the full moon just risen, O godlike lady, you will bid adieu to tears of grief (even) as the female snake casts off'its slough. (35) Killing Rāvaṇa in combat before long, O princess of Mithilā, Śrī Rāma (who deserves felicity) will enjoy happiness in the company of his darling, viz., yourself, his desire being fulfilled. (36) Honoured by the high-souled Śrī Rāma, you will rejoice in the same way as the earth becomes green with crops when blessed with a copious downpour. (37) Seek at this juncture as your refuge the well-known sun-god (lit., he who brings the day), who, while coursing round the Meru (the foremost of mountains), revolves quickly like a horse for he is the source of joy and suffering of (all created beings. (38)

Thus ends Canto Thirty-three in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

* * *

चतुस्त्रिंशः सर्गः

Canto XXXIV

Urged by Sītā, Saramā discloses to her the definite plans of Rāvaṇa devised by him in consultation with his ministers

अथ तां जातसंतापां तेन वाक्येन मोहिताम्। सरमा ह्लादयामास महीं दग्धामिवाम्भसा॥ १॥
ततस्तस्या हितं सख्याश्चिकीर्षन्ती सखी वचः। उवाच काले कालज्ञा स्मितपूर्वाभिभाषिणी॥ २॥
उत्सहेयमहं गत्वा त्वद्वाक्यमसितेक्षणे। निवेद्य कुशलं रामे प्रतिच्छन्ना निवर्तितुम्॥ ३॥
नहि मे क्रममाणाया निरालम्बे विहायसि। समर्थो गतिमन्वेतुं पवनो गरुडोऽपि वा॥ ४॥
एवं ब्रुवाणां तां सीता सरमामिदमब्रवीत्। मधुरं श्लक्ष्णया वाचा पूर्वशोकाभिपन्नया॥ ५॥

In this way Saramā gladdened Sītā, who had been put off the scent by the aforesaid speech (of Rāvaṇa) and felt agonized, (even) as the monsoon would gladden the parched earth with water (in the shape of rain). (1) Wishing to do a good turn to her friend, Sītā, Saramā (who was her friend), who knew the time when a thing should be done and (always) smiled before she opened her lips, then spoke in time (as follows):— (2) "Going (to the presence of Śrī Rāma) and delivering your message as well as communicating (to him) your welfare to Śrī Rāma, I can come back hidden from view, O dark-eyed lady! (3) Neither the wind nor even Garuḍa (the king of winged creatures and the carrier of Lord Viṣṇu) will be able to follow my movement (even) as I course in the sky extending without any support." (4) To the aforesaid Saramā, who was speaking in this strain, Sītā sweetly replied as follows in gentle tones overcome by former grief :— (5)

समर्था गगनं गन्तुमपि च त्वं रसातलम्। अवगच्छाद्य कर्तव्यं कर्तव्यं ते मदन्तरे॥ ६ ॥
मत्प्रियं यदि कर्तव्यं यदि बुद्धिः स्थिरा तव। ज्ञातुमिच्छामि तं गत्वा किं करोतीति रावणः॥ ७ ॥
स हि मायाबलः क्रूरो रावणः शत्रुरावणः। मां मोहयति दुष्टात्मा पीतमात्रेव वारुणी॥ ८ ॥
तर्जापयति मां नित्यं भर्त्सापयति चासकृत्। राक्षसीभिः सुघोराभिर्यो मां रक्षति नित्यशः॥ ९ ॥
उद्विग्ना शङ्किता चास्मि न स्वस्थं च मनो मम। तद्भयाच्चाहमुद्विग्ना अशोकवनिकां गता॥ १० ॥
यदि नाम कथा तस्य निश्चितं वापि यद् भवेत्। निवेदयेथाः सर्वं तद् वरो मे स्यादनुग्रहः॥ ११ ॥

"You are capable of ascending to the heavens and even of descending to the penultimate subterranean region. Know (from me) today the duty which has got to be performed by you with regard to myself. (6) If what is pleasing to me must be done (by you) and if your resolve is firm, I wish to know what Rāvaṇa is doing (now). Approaching him, let me know this. (7) Rāvaṇa, who makes his enemies cry (by his tyranny) is indeed cruel and is equipped with strength in the shape of conjuring tricks. The evil-minded fellow has confounded me in the same way as spirituous liquor confounds one the moment it is imbibed. (8) He causes me to be threatened all the time and snubbed off and on by most frightful ogresses and takes care of me everyday.(9) I remain perturbed and apprehensive, and my mind is not at ease. Nay, even though living in the Aśoka grove (far from his view), I continue to be agitated through fear of him. (10) If his talk is going on (with his ministers about releasing me or keeping me confined), report to me all that is decided. That would be a great act of kindness (done) to me." (11)

साप्येवं ब्रुवतीं सीतां सरमा मृदुभाषिणी। उवाच वदनं तस्याः स्पृशन्ती बाष्पविक्लवम्॥ १२ ॥
एष ते यद्यभिप्रायस्तस्माद् गच्छामि जानकि। गृह्य शत्रोरभिप्रायमुपावर्तामि मैथिलि॥ १३ ॥
एवमुक्त्वा ततो गत्वा समीपं तस्य रक्षसः। शुश्राव कथितं तस्य रावणस्य समन्त्रिणः॥ १४ ॥
सा श्रुत्वा निश्चयं तस्य निश्चयज्ञा दुरात्मनः। पुनरेवागमत् क्षिप्रमशोकवनिकां शुभाम्॥ १५ ॥
सा प्रविष्टा ततस्तत्र ददर्श जनकात्मजाम्। प्रतीक्षमाणां स्वामेव भ्रष्टपद्मामिव श्रियम्॥ १६ ॥
तां तु सीता पुनः प्राप्तां सरमां प्रियभाषिणीम्। परिष्वज्य च सुस्निग्धं ददौ च स्वयमासनम्॥ १७ ॥
इहासीना सुखं सर्वमाख्याहि मम तत्त्वतः। क्रूरस्य निश्चयं तस्य रावणस्य दुरात्मनः॥ १८ ॥

Wiping Sītā's face covered with tears, Saramā too, who was gentle of expression, replied (as follows) to the former, who was (hitherto) speaking as aforesaid:— "If such is your will, I leave in that case, O daughter of Janaka! Discovering the enemy's mind, I shall (presently) return, O princess of Mithilā!" (12-13) Saying so and then moving to the presence of that ogre, she overheard the talk of the said Rāvaṇa as well as of his ministers. (14) Having overheard the decision of that evil-minded fellow and understood it, she hastened once more to the charming Aśoka grove. (15) Having made good her entry in that grove, she then saw the daughter of Janaka waiting for her alone like Lakṣmī (the goddess of fortune and the spouse of Lord Viṣṇu) without the lotus. (16) Embracing Saramā, who (always) spoke kindly (to Sītā), including all parts

in toto

and who had (just) come back, Sītā for her part personally and most tenderly offered her seat, saying:—(17) "Seated here at ease, communicate to me accurately *in toto* the decision of that cruel and evil-minded Rāvaṇa." (18)

एवमुक्ता तु सरमा सीतया वेपमानया। कथितं सर्वमाचष्ट रावणस्य समन्त्रिणः॥ १९॥
जनन्या राक्षसेन्द्रो वै त्वन्मोक्षार्थं बृहद्वचः। अतिस्निग्धेन वैदेहि मन्त्रिवृद्धेन चोदितः॥ २०॥
दीयतामभिसत्कृत्य मनुजेन्द्राय मैथिली। निदर्शनं ते पर्याप्तं जनस्थाने यदद्भुतम्॥ २१॥
लङ्घनं च समुद्रस्य दर्शनं च हनूमतः। वधं च रक्षसां युद्धे कः कुर्यान्मानुषो युधि॥ २२॥
एवं स मन्त्रिवृद्धैश्च मात्रा च बहु बोधितः। न त्वामुत्सहते मोक्तुमर्थमर्थपरो यथा॥ २३॥

Requested in these words by Sītā, who was trembling (all the while), Saramā for her part reproduced (to her) all the talk of Rāvaṇa as well as of his ministers (in the following words):— (19) "Rāvaṇa (the ruler of ogres), O princess of the Videha territory, was actually tendered a lengthy advice in favour of discharging you by his (own) mother (Kaikasī) as well as by an exceedingly affectionate and aged counsellor. (20) (They said) 'Let Sītā (a princess of Mithilā) be restored to Rāma (a ruler of men) after receiving him hospitably. The astonishing exploit which was performed by him in Janasthāna (in the shape of exterminating fourteen thousand ogres led by such great warriors as Khara and Dūṣaṇa) should serve as a sufficient eye-opener to you. (21) What mortal could leap across the sea, discover Sītā and destroy the ogres in combat, which was done by Hanūmān?' (22) Even though exhorted at length in the foregoing words by elderly counsellors as well as by his (own) mother, Rāvaṇa is not inclined to set you free any more than a miser would leave his hold on his treasure.(23)

नोत्सहत्यमृतो मोक्तुं युद्धे त्वामिति मैथिलि। सामात्यस्य नृशंसस्य निश्चयो ह्येष वर्तते॥ २४॥
तदेषा सुस्थिरा बुद्धिर्मृत्युलोभादुपस्थिता। भयान्न शक्तस्त्वां मोक्तुमनिरस्तः स संयुगे॥ २५॥
राक्षसानां च सर्वेषामात्मनश्च वधेन हि।
निहत्य रावणं संख्ये सर्वथा निशितैः शरैः। प्रतिनेष्यति रामस्त्वामयोध्यामसितेक्षणे॥ २६॥
एतस्मिन्नन्तरे शब्दो भेरीशङ्खसमाकुलः। श्रुतो वै सर्वसैन्यानां कम्पयन् धरणीतलम्॥ २७॥
श्रुत्वा तु तं वानरसैन्यनादं लङ्कागता राक्षसराजभृत्याः।
हतौजसो दैन्यपरीतचेष्टाः श्रेयो न पश्यन्ति नृपस्य दोषात्॥ २८॥
इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे चतुस्त्रिंशः सर्गः॥ ३४॥

"Rāvaṇa is not prepared to leave you unless he gives up his ghost in combat, O princess of Mithilā! Such indeed is the resolve of the ruthless ogre made in consultation with his ministers. (24) Therefore, due to infatuation caused by his (impending) death, his aforesaid determination is very steady. Unless and until he is actually frustrated in combat through the extermination of all the ogres as well as of himself, he will not be able to leave you through (sheer) fear. Wiping out Rāvaṇa with his sharp arrows in combat, Śrī Rāma will take you back to Ayodhyā, O dark-eyed lady!" (25-26) In the meantime was actually heard the clamour of all the (monkey) troops, blended with the roll of kettledrums and the blast of conches and causing the earth to shake. (27) Hearing the tumult of the monkey forces, the servants of Rāvaṇa (the ruler of ogres) present in Laṅkā felt debilitated and their movements were overcome by depression. Owing to the fault of their ruler they did not see any prospect of prosperity.(28)

Thus ends Canto Thirty-four in the Yuddhakāṇḍa of the glorious
Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

* * *

पञ्चत्रिंशः सर्गः

Canto XXXV

Observing in Laṅkā evil portents and startling phenomena foreboding the destruction of ogres, Mālyavān exhorts Rāvaṇa to make peace with Śrī Rāma

तेन शङ्खविमिश्रेण भेरीशब्देन नादिना। उपयाति महाबाहू रामः परपुरंजयः॥ १॥
तं निनादं निशम्याथ रावणो राक्षसेश्वरः। मुहूर्तं ध्यानमास्थाय सचिवानभ्युदैक्षत॥ २॥
अथ तान् सचिवांस्तत्र सर्वानाभाष्य रावणः। सभां संनादयन् सर्वामित्युवाच महाबलः॥ ३॥
जगत्संतापनः क्रूरोऽगर्हयन् राक्षसेश्वरः। तरणं सागरस्यास्य विक्रमं बलपौरुषम्॥ ४॥
यदुक्तवन्तो रामस्य भवन्तस्तन्मया श्रुतम्।
भवतश्चाप्यहं वेद्मि युद्धे सत्यपराक्रमान्। तूष्णीकानीक्षतोऽन्योन्यं विदित्वा रामविक्रमम्॥ ५॥
ततस्तु सुमहाप्राज्ञो माल्यवान् नाम राक्षसः। रावणस्य वचः श्रुत्वा इति मातामहोऽब्रवीत्॥ ६॥

With the resonant roll of kettledrums blended with the blast of conches the mighty-armed Śrī Rāma, the conqueror of hostile cities, sallied forth (against Laṅkā). (1) Reflecting awhile on hearing that tumult, Rāvaṇa, the ruler of ogres, now looked at his ministers. (2) Addressing all the aforesaid ministers present there and causing the entire council-chamber to resound, Rāvaṇa, the cruel ruler of ogres and the scourge of the (entire) world, who was endowed with extraordinary might, spoke as follows, reproaching none:— "That which you have said about Rāma's crossing the yonder sea, his prowess, might and virility has been heard by me. Nay, I know you too—who on coming to know of Rāma's prowess, stand mute, looking at one another—to be of unfailing prowess on the field of battle." (3—5) Hearing the speech of Rāvaṇa, an ogre Mālyavān by name, his maternal grandfather, for his part, who was exceptionally sagacious, then submitted as follows:—(6)

विद्यास्वभिविनीतो यो राजा राजन् नयानुगः। स शास्ति चिरमैश्वर्यमरींश्च कुरुते वशे॥ ७॥
संदधानो हि कालेन विगृह्णंश्चारिभिः सह। स्वपक्षे वर्धनं कुर्वन्महदैश्वर्यमश्नुते॥ ८॥
हीयमानेन कर्तव्यो राज्ञा संधिः समेन च। न शत्रुमवमन्येत ज्यायान् कुर्वीत विग्रहम्॥ ९॥
तन्मह्यं रोचते संधिः सह रामेण रावण। यदर्थमभियुक्तोऽसि सीता तस्मै प्रदीयताम्॥ १०॥
तस्य देवर्षयः सर्वे गन्धर्वाश्च जयैषिणः। विरोधं मा गमस्तेन संधिस्ते तेन रोचताम्॥ ११॥
असृजद् भगवान् पक्षौ द्वावेव हि पितामहः। सुराणामसुराणां च धर्माधर्मौ तदाश्रयौ॥ १२॥
धर्मो हि श्रूयते पक्ष अमराणां महात्मनाम्। अधर्मो रक्षसां पक्षो ह्यसुराणां च राक्षस॥ १३॥
धर्मो वै ग्रसतेऽधर्मं यदा कृतमभूद् युगम्। अधर्मो ग्रसते धर्मं यदा तिष्यः प्रवर्तते॥ १४॥
तत् त्वया चरता लोकान् धर्मोऽपि निहतो महान्। अधर्मः प्रगृहीतश्च तेनास्मद् बलिनः परे॥ १५॥
स प्रमादात् प्रवृद्धस्तेऽधर्मोऽहिर्ग्रसते हि नः। विवर्धयति पक्षं च सुराणां सुरभावनः॥ १६॥

"That monarch, O king, who is well-versed in the (fourteen) sciences and follows the path of prudence enjoys sovereignty for a long time and brings his enemies under subjection. (7) Concluding peace or contending with his enemies as occasion demands, and strengthening his own party, a ruler enjoys great power. (8) Peace should be concluded by a ruler who is losing strength as well as by him who is equally matched (in strength with his enemy). He should in no case under-rate his enemy and should wage war (against him) if he is superior (in strength to his enemy). (9) Therefore, O Rāvaṇa alliance with Rāma finds favour with me. Let Sītā, for whose sake you have been attacked (by him), be restored to him. (10) Celestial sages as well as Gandharvas (heavenly musicians) all wish him victory. (Therefore) do not antagonize him; let an alliance with him find favour with you. (11) Indeed the glorious Brahmā (the grandfather of the universe, which owes its existence to his mind-born sons, the ten Prajāpatis) evolved only two orders of creation, the celestial order and the devilish order. They take their stand on virtue and vice respectively. (12) Virtue is actually known to be the sheet-anchor of the high-souled immortals; while unrighteousness indeed is the sheet-anchor of ogres as well as of demons, O ogre! (13) When Satya Yuga prevails, virtue actually eclipses evil. When (on the other hand) the Kali age prevails, evil swallows up virtue. (14) Even virtue, which is (so) exalted, was struck at the root and evil embraced by you while ranging the worlds (for conquest). Hence (it is that) our enemies (who have embraced virtue and renounced evil) are stronger than we. (15) Nourished through your error, the aforesaid python in the form of evil is actually going to swallow us up; while virtue (which is being practised by the gods) is promoting the cause of the gods (in the form of the monkeys, who are all sprung from the loins of gods). (16)

विषयेषु प्रसक्तेन यत्किंचित्कारिणा त्वया। ऋषीणामग्निकल्पानामुद्वेगो जनितो महान्॥ १७॥
तेषां प्रभावो दुर्धर्षः प्रदीप्त इव पावकः। तपसा भावितात्मानो धर्मस्यानुग्रहे रताः॥ १८॥
मुख्यैर्यज्ञैर्यजन्त्येते तैस्तैर्यत्ते द्विजातयः। जुह्वत्यग्नींश्च विधिवद् वेदांश्चोच्चैरधीयते॥ १९॥
अभिभूय च रक्षांसि ब्रह्मघोषानुदीरयन्। दिशो विप्रद्रुताः सर्वाः स्तनयित्नुरिवोष्णगे॥ २०॥
ऋषीणामग्निकल्पानामग्निहोत्रसमुत्थितः। आदत्ते रक्षसां तेजो धूमो व्याप्य दिशो दश॥ २१॥
तेषु तेषु च देशेषु पुण्येष्वेव दृढव्रतैः। चर्यमाणं तपस्तीव्रं संतापयति राक्षसान्॥ २२॥
देवदानवयक्षेभ्यो गृहीतश्च वरस्त्वया।
मनुष्या वानरा ऋक्षा गोलाङ्गूला महाबलाः। बलवन्त इहागम्य गर्जन्ति दृढविक्रमाः॥ २३॥

Great molestation was caused to the Ṛṣis (the seers of Vedic Mantras), who resemble the god of fire (in brilliance), by you, who are devoted to the pleasures of sense and do whatever you please. (17) Their power is difficult to overcome like a blazing fire. Having purified their self through asceticism, they are intent on acquiring virtue, inasmuch as these aforesaid Brāhmaṇas (lit., the members of the twice-born class) worship the Lord through different principal sacrifices, also pour oblations into the sacred fires with due ceremony and read the Vedas in a loud voice. (18-19) Having subdued the ogres, they continued to chant the Vedas, on hearing which the former got scattered in all directions as clouds during the hot season. (20) Enveloping the ten directions, the smoke risen from the oblations poured into the sacred fires by the Ṛṣis, who resemble the fire (in brilliance), takes away the energy of the ogres. (21) The burning austerities which are being practised in the various sacred regions by Ṛṣis firm of resolve are tormenting the ogres. (22) Nay, a boon has been secured by you of immunity from death at the hands of gods, demons and Yakṣas (a class of demigods); while human beings, monkeys, bears and Golāṅgūlas (a species of monkeys with dark faces and tails as long as the tail of a cow), full of might, leading a large army and endowed with unyielding prowess are thundering after coming here. (23)

उत्पातान् विविधान् दृष्ट्वा घोरान् बहुविधान् बहून्। विनाशमनुपश्यामि सर्वेषां रक्षसामहम्॥ २४॥
खराभिस्तनिता घोरा मेघाः प्रतिभयंकराः। शोणितेनाभिवर्षन्ति लङ्कामुष्णेन सर्वतः॥ २५॥
रुदतां वाहनानां च प्रपतन्त्यश्रुविन्दवः। रजोध्वस्ता विवर्णाश्च न प्रभान्ति यथापुरम्॥ २६॥
व्याला गोमायवो गृध्रा वाश्यन्ति च सुभैरवम्। प्रविश्य लङ्कामारामे समवायांश्च कुर्वते॥ २७॥
कालिकाः पाण्डुरैर्दन्तैः प्रहसन्त्यग्रतः स्थिताः। स्त्रियः स्वप्नेषु मुष्णन्त्यो गृहाणि प्रतिभाष्य च॥ २८॥
गृहाणां बलिकर्माणि श्वानः पर्युपभुञ्जते। खरा गोषु प्रजायन्ते मूषका नकुलेषु च॥ २९॥
मार्जारा द्वीपिभिः सार्धं सूकराः शुनकैः सह। किंनरा राक्षसैश्चापि समेयुर्मानुषैः सह॥ ३०॥
पाण्डुरा रक्तपादाश्च विहगाः कालचोदिताः। राक्षसानां विनाशाय कपोता विचरन्ति च॥ ३१॥
चीचीकूचीति वाशन्त्यः शारिका वेश्मसु स्थिताः। पतन्ति ग्रथिताश्चापि निर्जिताः कलहैषिभिः॥ ३२॥

पक्षिणश्च मृगाः सर्वे प्रत्यादित्यं रुदन्ति ते। करालो विकटो मुण्डः पुरुषः कृष्णपिङ्गलः॥ ३३॥
कालो गृहाणि सर्वेषां काले कालेऽन्ववेक्षते। एतान्यन्यानि दुष्टानि निमित्तान्युत्पतन्ति च॥ ३४॥

"Beholding numerous and multifarious dreadful portents foreboding evils of various kinds, I foresee the extermination of all the ogres. (24) Formidable clouds striking horror and emitting a harsh peal of thunder are drenching Laṅkā with hot blood on all sides. (25) Teardrops are falling from the eyes of weeping horses and elephants. Soiled with dust and discoloured the quarters do not shine brightly as before. (26) Carnivorous animals, jackals and vultures are emitting exceedingly frightful cries; nay, penetrating deep into Laṅkā, they gather in gardens.(27) Pillaging the dwellings after uttering unpleasant things, coal-black women with yellowish teeth stand before us in dreams laughing heartily. (28) Dogs devour the offerings of food made to gods and other beings before the daily meal in houses. Donkeys are born of cows and rats of mongooses. (29) Cats mate with leopards, pigs with dogs and Kinnaras (a species of demigods with a human figure and the head of a horse or with a horse's body and the head of a man) with ogres as well as with human beings. (30) Nay, impelled by the Time-Spirit, white and red-footed doves move about in the air, boding the extermination of the ogres. (31) Making a chirping sound, minas living in households grapple with (other) bellicose birds and, (ultimately) drop down vanquished (by them). (32) Birds and beasts all utter plaintive cries facing the sun. In the form of a frightful, monstrous blackish fellow with a shaven head, the Time-Spirit casts his eyes on the dwellings of us all both morning and evening. These and other sinister portents appear. (33-34)

विष्णुं मन्यामहेरामं मानुषं रूपमास्थितम्। नहि मानुषमात्रोऽसौ राघवो दृढविक्रमः॥ ३५॥
येन बद्धः समुद्रे च सेतुः स परमाद्भुतः।
कुरुष्व नरराजेन संधिं रामेण रावण। ज्ञात्वावधार्य कर्माणि क्रियतामायतिक्षमम् ॥ ३६॥
इदं वचस्तस्य निगद्य माल्यवान् परीक्ष्य रक्षोऽधिपतेर्मनः पुनः।
अनुत्तमेषूत्तमपौरुषो बली बभूव तूष्णीं समवेक्ष्य रावणम्॥ ३७॥
इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे पञ्चत्रिंशः सर्गः॥ ३५॥

"We look upon Śrī Rāma as Lord Viṣṇu having assumed a human semblance. The aforesaid Śrī Rāma of unyielding prowess, by whom that most wonderful bridge has been constructed over the deep, is no mere human being. (Therefore) conclude peace, O Rāvaṇa, with Śrī Rāma, a ruler of men. Having come to know of his exploits (as well as of the evil portents in Laṅkā), let that which is good for the future be done after mature consideration." (35-36) Having tendered this (salutary) advice and sounding the mind of Rāvaṇa (the suzerain lord of ogres), once more, the mighty Mālyavān, who was foremost in virility among the foremost of his counsellors, became silent after eyeing him. (37)

Thus ends Canto Thirty-five in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

* * *

षट्त्रिंशः सर्गः

Canto XXXVI

Deriding the exhortation of Mālyavān, even though conducive to his good, nay, holding consultation with his ministers and detailing Prahasta (the Commander-in-Chief) and others to guard the four main gates against the inroads of the enemy, Rāvaṇa complacently retires into his gynaeceum

तत् तु माल्यवतो वाक्यं हितमुक्तं दशाननः। न मर्षयति दुष्टात्मा कालस्य वशमागतः॥ १॥
स बद्ध्वा भ्रुकुटिं वक्त्रे क्रोधस्य वशमागतः। अमर्षात् परिवृत्ताक्षो माल्यवन्तमथाब्रवीत्॥ २॥

The evil-minded Rāvaṇa (the ten- headed monster), who had fallen under the sway of Death could not for his part brook the salutary advice tendered by Mālyavān. (1) Knitting his brows on his face, Rāvaṇa (who had fallen a prey to anger) presently spoke as follows to Mālyavān, his eyes rolling through anger:—(2)

हितबुद्ध्या यदहितं वचः परुषमुच्यते। परपक्षं प्रविश्यैव नैतच्छ्रोत्रगतं मम॥ ३॥
मानुषं कृपणं राममेकं शाखामृगाश्रयम्। समर्थं मन्यसे केन त्यक्तं पित्रा वनाश्रयम्॥ ४॥
रक्षसामीश्वरं मां च देवानां च भयंकरम्। हीनं मां मन्यसे केन अहीनं सर्वविक्रमैः॥ ५॥
वीरद्वेषेण वा शङ्के पक्षपातेन वा रिपोः। त्वयाहं परुषाण्युक्तो परप्रोत्साहनेन वा॥ ६॥
प्रभवन्तं पदस्थं हि परुषं कोऽभिभाषते। पण्डितः शास्त्रतत्त्वज्ञो विना प्रोत्साहनेन वा॥ ७॥

"This noxious and harsh utterance, which has been made (by you), taking it to be salutary (for me) and taking sides with the enemy, has not caught my ears. (3) On what grounds do you hold as powerful Rāma, a forlorn wretched human being, who, having been forsaken by his father, has sought the protection of monkeys and has found his asylum in the forest? And how do you consider as deficient me, the ruler of ogres, the terror of gods and endowed with all kinds of prowess? (4-5) I fear I have been told such harsh words by you either because of spitefulness to me, an illustrious warrior, or because of your predilection to the foe or because you were incited by the enemy to do so. (6) Indeed without (such) instigation what learned man, who has grasped the truth of the scriptures would address harsh words to a mighty man still in power? (7)

आनीय च वनात् सीतां पद्महीनामिव श्रियम्। किमर्थं प्रतिदास्यामि राघवस्य भयादहम्॥ ८॥
वृतं वानरकोटीभिः ससुग्रीवं सलक्ष्मणम्। पश्य कैश्चिदहोभिश्च राघवं निहतं मया॥ ९॥
द्वन्द्वे यस्य न तिष्ठन्ति दैवतान्यपि संयुगे। स कस्माद् रावणो युद्धे भयमाहारयिष्यति॥ १०॥
द्विधा भज्येयमप्येवं न नमेयं तु कस्यचित्। एष मे सहजो दोषः स्वभावो दुरतिक्रमः॥ ११॥
यदि तावत् समुद्रे तु सेतुर्बद्धो यदृच्छया। रामेण विस्मयः कोऽत्र येन ते भयमागतम्॥ १२॥
स तु तीर्त्वार्णवं रामः सह वानरसेनया। प्रतिजानामि ते सत्यं न जीवन् प्रतियास्यति॥ १३॥

"Nay, having borne away from the forest Sītā, who is like Lakṣmī (the goddess of fortune) without the lotus, wherefore shall I give her back through fear of Rāma (a scion of Raghu)? (8) Nay, see Rāma (a scion of Raghu) killed by me in a few days alongwith Sugrīva and Lakṣmaṇa in the midst of crores of monkeys. (9) Of whom will Rāvaṇa entertain fear in an encounter—Rāvaṇa, whom even gods dare not withstand in a duel? (10) I would fain break in two but would never bend before anyone. This is my inherent weakness. Nature is hard to overcome. (11) If at all by chance a bridge has been thrown over the sea by Rāma, what marvel is there in it, due to which fear has taken possession of you? (12) Having crossed the sea alongwith an army of monkeys, Rāma, however, will not (be able to) return alive: I truly promise to you." (13)

एवं ब्रुवाणं संरब्धं रुष्टं विज्ञाय रावणम्। व्रीडितो माल्यवान् वाक्यं नोत्तरं प्रत्यपद्यत॥ १४॥
जयाशिषा तु राजानं वर्धयित्वा यथोचितम्। माल्यवानभ्यनुज्ञातो जगाम स्वं निवेशनम्॥ १५॥
रावणस्तु सहामात्यो मन्त्रयित्वा विमृश्य च। लङ्कायास्तु तदा गुप्तिं कारयामास राक्षसः॥ १६॥
व्यादिदेश च पूर्वस्यां प्रहस्तं द्वारि राक्षसम्। दक्षिणस्यां महावीर्यौ महापार्श्वमहोदरौ॥ १७॥
पश्चिमायामथ द्वारि पुत्रमिन्द्रजितं तदा। व्यादिदेश महामायं राक्षसैर्बहुभिर्वृतम्॥ १८॥
उत्तरस्यां पुरद्वारि व्यादिश्य शुकसारणौ। स्वयं चात्र गमिष्यामि मन्त्रिणस्तानुवाच ह॥ १९॥

राक्षसं तु विरूपाक्षं महावीर्यपराक्रमम्। मध्यमेऽस्थापयद् गुल्मे बहुभिः सह राक्षसैः॥२०॥
एवं विधानं लङ्कायां कृत्वा राक्षसपुङ्गवः। कृतकृत्यमिवात्मानं मन्यते कालचोदितः॥२१॥
विसर्जयामास ततः स मन्त्रिणो विधानमाज्ञाप्य पुरस्य पुष्कलम्।
जयाशिषा मन्त्रिगणेन पूजितो विवेश सोऽन्तःपुरमृद्धिमन्महत्॥२२॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे षट्त्रिंशः सर्गः॥ ३६॥

Abashed to find Rāvaṇa full of enthusiasm for war and offended while speaking as aforesaid, Mālyavān made no reply. (14) Having cheered the king with benedictions of triumph in accordance with the rules of propriety, and duly permitted (by him), Mālyavān for his part withdrew to his own residence. (15) Having deliberated with his ministers and reflected (awhile), the ogre Rāvaṇa for his part then actually made (adequate) arrangements for the defence of Laṅkā. (16) He then posted the ogre Prahasta at the eastern gate, Mahāpārśwa and Mahodara, who were (both) endowed with extraordinary virility, at the southern and posted his (eldest) son, Indrajit, who was a great conjurer and was surrounded by numerous ogres, at the western gate at that juncture. (17-18) Nay, having placed Śuka and Sāraṇa at the northern gate of the city, they say, he said to the aforesaid counsellors, "I shall personally visit (and take up my position at) this (northern) gate. (19) Again at the central military post he placed the ogre Virūpākṣa, who was endowed with extraordinary virility and prowess, alongwith numerous (other) ogres. (20) Having made arrangements as aforesaid in Laṅkā, Rāvaṇa (a bull among the ogres) under the sway of destiny deemed his purpose accomplished as it were. (21) Having ordered adequate arrangements for the defence of the city (of Laṅkā), he then let his counsellors depart. (Nay) acclaimed by the body of counsellors with benedictions of triumph, he entered his sumptuous and extensive gynaeceum. (22)

Thus ends Canto Thirty-six in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

* * *

सप्तत्रिंशः सर्गः

Canto XXXVII

While, on reaching the precincts of Laṅkā, Śrī Rāma and Sugrīva as well as other monkeys headed by Hanumān were deliberating as to how to achieve success in their expedition, Vibhīṣaṇa apprises them of the arrangements made by Rāvaṇa at the four gates for the defence of Laṅkā as reported to him by his four ministers, who had entered Laṅkā in the disguise of birds and witnessed everything with their own eyes. Śrī Rāma too after detailing monkeys to storm the four gates climbs up the Suvela mountain with his army

नरवानरराजानौ स तु वायुसुतः कपिः। जाम्बवानृक्षराजश्च राक्षसश्च विभीषणः॥१॥
अङ्गदो वालिपुत्रश्च सौमित्रिः शरभः कपिः। सुषेणः सहदायादो मैन्दो द्विविद एव च॥२॥
गजो गवाक्षः कुमुदो नलोऽथ पनसस्तथा। अमित्रविषयं प्राप्ताः समवेताः समर्थयन्॥३॥
इयं सा लक्ष्यते लङ्का पुरी रावणपालिता। सासुरोरगगन्धर्वैरमरैरपि दुर्जया॥४॥
कार्यसिद्धिं पुरस्कृत्य मन्त्रयध्वं विनिर्णये। नित्यं संनिहितो यत्र रावणो राक्षसाधिपः॥५॥

immeasurable firmness, should make good his entry into it. (28) Pressing against the northern gate of the city (of Laṅkā) alongwith Lakṣmaṇa (son of Sumitrā), personally bent (as I am) on the destruction of that petty-minded ruler of ogres—who is fond of oppressing multitudes of Daityas (giants) and Dānavas (demons) as well as the high-souled Ṛṣis, (nay) who is armed with power derived from boons (conferred on him by Brahmā and others) and who ranges all the worlds persecuting created beings—I shall force my entry into that gate, where Rāvaṇa (himself) is stationed with an army. (29—31) Nay, let the mighty Sugrīva (the ruler of monkeys) and the powerful Jāmbavān (the king of bears) as well as Vibhīṣaṇa (the youngest half-brother of Rāvaṇa) be stationed at the central post. (32) No human semblance should be assumed at any event by the monkeys on the field of battle. In the simian ranks let this serve as our distinctive mark in this conflict. (33) The monkeys alone will be the sign of recognition in distinguishing our ranks in this conflict. Only we seven shall, however, fight the enemies in a human form. (34) I myself will be one, with my (younger half-) brother, Lakṣmaṇa, who is endowed with extraordinary energy (and who will be the second); while (of the other five) this friend of mine, Vibhīṣaṇa, in his (own) person will be the fifth (over and above his four ministers)." (35)

स रामः कृत्यसिद्ध्यर्थमेवमुक्त्वा विभीषणम्।
सुवेलारोहणे बुद्धिं चकार मतिमान् प्रभुः। रमणीयतरं दृष्ट्वा सुवेलस्य गिरेस्तटम्॥ ३६॥
ततस्तु रामो महता बलेन प्रच्छाद्य सर्वां पृथिवीं महात्मा।
प्रहृष्टरूपोऽभिजगाम लङ्कां कृत्वा मतिं सोऽरिवधे महात्मा॥ ३७॥
इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे सप्तत्रिंशः सर्गः॥ ३७॥

Having spoken to Vibhīṣaṇa as aforesaid with a view to the success of his undertaking, and beholding the excessively charming slopes of the Suvela mountain, the aforesaid sagacious and powerful Śrī Rāma made up his mind to climb up the Suvela mountain. (36) Having fully covered the entire land (of that region) with his huge army and having resolved upon the destruction of his foes, that high-souled Śrī Rāma for his part, who was endowed with great firmness, then sallied forth towards Laṅkā with an exultant air. (37)

Thus ends Canto Thirty-seven in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

* * *

अष्टात्रिंशः सर्गः

Canto XXXVIII

Climbing up the Suvela mountain in consultation with and in the company of Lakṣmaṇa and Vibhīṣaṇa as well as of Sugrīva and others, Śrī Rāma surveys that city from that vantage-ground. The eminent heroes among the monkeys too, who were eager to fight, roar at the top of their voice and spend the night on the mountain itself with Śrī Rāma

स तु कृत्वा सुवेलस्य मतिमारोहणं प्रति। लक्ष्मणानुगतो रामः सुग्रीवमिदमब्रवीत्॥ १॥
विभीषणं च धर्मज्ञमनुरक्तं निशाचरम्। मन्त्रज्ञं च विधिज्ञं च श्लक्ष्णया परया गिरा॥ २॥
सुवेलं साधु शैलेन्द्रमिमं धातुशतैश्चितम्। अध्यारोहामहे सर्वे वत्स्यामोऽत्र निशामिमाम्॥ ३॥
लङ्कां चालोकयिष्यामो निलयं तस्य रक्षसः। येन मे मरणान्ताय हृता भार्या दुरात्मना॥ ४॥

राक्षसं तु विरूपाक्षं महावीर्यपराक्रमम्। मध्यमेऽस्थापयद् गुल्मे बहुभिः सह राक्षसैः॥२०॥
एवं विधानं लङ्कायां कृत्वा राक्षसपुङ्गवः। कृतकृत्यमिवात्मानं मन्यते कालचोदितः॥२१॥
विसर्जयामास ततः स मन्त्रिणो विधानमाज्ञाप्य पुरस्य पुष्कलम्।
जयाशिषा मन्त्रिगणेन पूजितो विवेश सोऽन्तःपुरमृद्धिमन्महत्॥२२॥
इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे षट्त्रिंशः सर्गः॥३६॥

Abashed to find Rāvaṇa full of enthusiasm for war and offended while speaking as aforesaid, Mālyavān made no reply. (14) Having cheered the king with benedictions of triumph in accordance with the rules of propriety, and duly permitted (by him), Mālyavān for his part withdrew to his own residence. (15) Having deliberated with his ministers and reflected (awhile), the ogre Rāvaṇa for his part then actually made (adequate) arrangements for the defence of Laṅkā. (16) He then posted the ogre Prahasta at the eastern gate, Mahāpārśwa and Mahodara, who were (both) endowed with extraordinary virility, at the southern and posted his (eldest) son, Indrajit, who was a great conjurer and was surrounded by numerous ogres, at the western gate at that juncture. (17-18) Nay, having placed Śuka and Sāraṇa at the northern gate of the city, they say, he said to the aforesaid counsellors, "I shall personally visit (and take up my position at) this (northern) gate. (19) Again at the central military post he placed the ogre Virūpākṣa, who was endowed with extraordinary virility and prowess, alongwith numerous (other) ogres. (20) Having made arrangements as aforesaid in Laṅkā, Rāvaṇa (a bull among the ogres) under the sway of destiny deemed his purpose accomplished as it were. (21) Having ordered adequate arrangements for the defence of the city (of Laṅkā), he then let his counsellors depart. (Nay) acclaimed by the body of counsellors with benedictions of triumph, he entered his sumptuous and extensive gynaeceum. (22)

Thus ends Canto Thirty-six in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

* * *

सप्तत्रिंशः सर्गः

Canto XXXVII

While, on reaching the precincts of Laṅkā, Śrī Rāma and Sugrīva as well as other monkeys headed by Hanumān were deliberating as to how to achieve success in their expedition, Vibhīṣaṇa apprises them of the arrangements made by Rāvaṇa at the four gates for the defence of Laṅkā as reported to him by his four ministers, who had entered Laṅkā in the disguise of birds and witnessed everything with their own eyes. Śrī Rāma too after detailing monkeys to storm the four gates climbs up the Suvela mountain with his army

नरवानरराजानौ स तु वायुसुतः कपिः। जाम्बवानृक्षराजश्च राक्षसश्च विभीषणः॥१॥
अङ्गदो वालिपुत्रश्च सौमित्रिः शरभः कपिः। सुषेणः सहदायादो मैन्दो द्विविद एव च॥२॥
गजो गवाक्षः कुमुदो नलोऽथ पनसस्तथा। अमित्रविषयं प्राप्ताः समवेताः समर्थयन्॥३॥
इयं सा लक्ष्यते लङ्का पुरी रावणपालिता। सासुरोरगगन्धर्वैरमरैरपि
कार्यसिद्धिं पुरस्कृत्य मन्त्रयध्वं विनिर्णये। दुर्जया॥४॥ नित्यं संनिहितो यत्र रावणो राक्षसाधिपः॥५॥

अथ तेषु ब्रुवाणेषु रावणावरजोऽब्रवीत्। वाक्यमग्राम्यपदवत् पुष्कलार्थं विभीषणः॥ ६॥

Arrived in the enemy's territory and gathered together, Śrī Rāma and Sugrīva (the rulers of men and monkeys respectively) as also the celebrated monkey Hanumān (son of the wind-god), also Jāmbavān, the king of bears, as well as the ogre Vibhīṣaṇa, nay, Aṅgada, son of Vālī, Lakṣmaṇa (son of Sumitrā), the monkey Śarabha, Suṣeṇa accompanied by his kinsfolk, Mainda as well as Dwivida, Gaja, Gavākṣa, Kumuda and Nala as also Panasa said to one another:— (1—3) "Here is to be seen that city of Laṅkā, protected by Rāvaṇa, which is hard to conquer even for the immortals accompanied by the demons, the Nāgas (serpent-demons) and Gandharvas (celestial musicians) and in which Rāvaṇa, the suzerain lord of ogres, is ever present. (Now) take counsel for determining our duty with a view to achieving success in our mission (viz., the overthrow of Rāvaṇa and the recovery of Sītā)." (4-5) While they were speaking (as aforesaid), Vibhīṣaṇa, the youngest (half-) brother of Rāvaṇa, made the following submission, consisting of polished words and full of ample meaning:—(6)

अनलः पनसश्चैव सम्पातिः प्रमतिस्तथा। गत्वा लङ्कां ममामात्याः पुरीं पुनरिहागताः॥ ७॥
भूत्वा शकुनयः सर्वे प्रविष्टाश्च रिपोर्बलम्। विधानं विहितं यच्च तद् दृष्ट्वा समुपस्थिताः॥ ८॥
संविधानं यथाऽऽहुस्ते रावणस्य दुरात्मनः। राम तद् ब्रुवतः सर्वं याथातथ्येन मे शृणु॥ ९॥
पूर्वं प्रहस्तः सबलो द्वारमासाद्य तिष्ठति। दक्षिणं च महावीर्यौ महापार्श्वमहोदरौ॥ १०॥
इन्द्रजित् पश्चिमं द्वारं राक्षसैर्बहुभिर्वृतः। पट्टिशासिधनुष्मद्भिः शूलमुद्गरपाणिभिः॥ ११॥
नानाप्रहरणैः शूरैरावृतो रावणात्मजः। राक्षसानां सहस्रैस्तु बहुभिः शस्त्रपाणिभिः॥ १२॥
युक्तः परमसंविग्नो राक्षसैः सह मन्त्रवित्। उत्तरं नगरद्वारं रावणः स्वयमास्थितः॥ १३॥
विरूपाक्षस्तु महता शूलखड्गधनुष्मता। बलेन राक्षसैः सार्धं मध्यमं गुल्ममाश्रितः॥ १४॥
एतानेवं विधान् गुल्माँल्लङ्कायां समुदीक्ष्य ते। मामका मन्त्रिणः सर्वे शीघ्रं पुनरिहागताः॥ १५॥
गजानां दशसाहस्रं रथानामयुतं तथा। हयानामयुते द्वे च साग्रकोटिश्च रक्षसाम्॥ १६॥
विक्रान्ता बलवन्तश्च संयुगेष्वाततायिनः। इष्टा राक्षसराजस्य नित्यमेते निशाचराः॥ १७॥
एकैकस्यात्र युद्धार्थे राक्षसस्य विशाम्पते। परीवारः सहस्राणां सहस्रमुपतिष्ठते॥ १८॥

"Having gone to the city of Laṅkā, my (four) ministers, Anala as well as Panasa, Sampāti and Pramati, have returned to this place. (7) Nay, assuming the semblance of birds, they all penetrated deep into the enemy's ranks, and have duly turned up after seeing (with their own eyes) the arrangements which have been made (for the defence of Laṅkā). (8) Hear from me, O Rāma, as I speak in accordance with facts of all the defences organized by the evil-minded Rāvaṇa (even) as my ministers have described them. (9) Having reached the eastern gate with a division of the army, Prahasta (the Commander-in- Chief) stands there; while Mahāpārśwa and Mahodara, who are endowed with extraordinary virility, stand at the southern gate. (10) Surrounded by numerous ogres wielding sharp-edged spears, swords and bows and carrying darts and mallets in their hands, nay, accompanied by champions wielding various weapons, Indrajit, (the eldest) son of Rāvaṇa, is stationed at the western gate. Nay, accompanied by many thousands of ogres, bearing weapons in their hands, and extremely agitated, Rāvaṇa himself, who is skilled in counsel, has taken up his position at the northern gate. (11—13) Virūpākṣa for his part is stationed with a huge force armed, with pikes, swords and bows, as well as with (other) ogres at the dentral (military) post. (14) Having keenly observed these garrisons of the aforesaid description at Laṅkā, all my ministers returned apace to this place.(15) The strength of elephants (in the army of Rāvaṇa) is ten thousand, that of chariots is also ten thousand; nay, that of horses is twenty thousand, while that of ogres (foot soldiers) is over one crore. (16) These rangers of the night (viz., Prahasta and others) are (all) valiant and mighty, cruel on the field of battle and are ever beloved of Rāvaṇa (the ruler of ogres). (17) A body of adherents consisting of ten lakhs stands at the beck and call of each ogre of the aforementioned generals, O protector of the people!" (18)

एतां प्रवृत्तिं लङ्कायां मन्त्रिप्रोक्तां विभीषणः। एवमुक्त्वा महाबाहू राक्षसांस्तानदर्शयत्॥ १९॥
लङ्कायां सचिवैः सर्वं रामाय प्रत्यवेदयत्। रामं कमलपत्राक्षमिदमुत्तरमब्रवीत्॥ २०॥
रावणावरजः श्रीमान् रामप्रियचिकीर्षया।

Having conveyed as above the aforesaid information concerning Laṅkā furnished by his ministers, the mighty-armed Vibhīṣaṇa produced the said ogres (before Śrī Rāma) and caused everything concerning Laṅkā to be made known to Śrī Rāma by his ministers (themselves). With intent to please Śrī Rāma the glorious Vibhīṣaṇa (the youngest half-brother of Rāvaṇa) further submitted as follows to Śrī Rāma, whose eyes resembled the petals of a lotus:—

कुबेरं तु यदा राम रावणः प्रतियुद्ध्यति॥ २१॥
षष्टिः शतसहस्राणि तदा निर्यान्ति राक्षसाः।
पराक्रमेण वीर्येण तेजसा सत्त्वगौरवात्। सदृशा ह्यत्र दर्पेण रावणस्य दुरात्मनः॥ २२॥
अत्र मन्युर्न कर्तव्यः कोपये त्वां न भीषये। समर्थो ह्यसि वीर्येण सुराणामपि निग्रहे॥ २३॥
तद्भवांश्चतुरङ्गेण बलेन महता वृतम्। व्यूह्येदं वानरानीकं निर्मथिष्यसि रावणम्॥ २४॥

"When Rāvaṇa for his part, O Rāma, launched an offensive against (his own half-brother) Kubera (the god of riches), sixty lakh ogres sallied forth (with him) at that time—ogres who were actually compeers of the evil-minded Rāvaṇa in prowess, virility, energy, abundance of courage and haughtiness in combat. (19—22) No depression or indignation should be resorted to (by you) on this report. I do not (mean to) terrify you but am (simply) rousing your wrath; for (I know) you are capable of subduing even gods by virtue of your valour. (23) Disposing the yonder simian army in battle array in the same way (as has been done by Rāvaṇa), you shall (be able to) crush Rāvaṇa who is surrounded by a huge army consisting of four limbs (viz., elephants, chariots, cavalry and foot soldiers)."(24)

रावणावरजे वाक्यमेवं ब्रुवति राघवः। शत्रूणां प्रतिघातार्थमिदं वचनमब्रवीत्॥ २५॥

When Vibhīṣaṇa (the youngest half-brother of Rāvaṇa) made the foregoing speech, Śrī Rāma (a scion of Raghu) issued orders as follows for attacking the enemies:—(25)

पूर्वद्वारं तु लङ्काया नीलो वानरपुङ्गवः। प्रहस्तं प्रतियोद्धा स्याद् वानरैर्बहुभिर्वृतः॥ २६॥
अङ्गदो वालिपुत्रस्तु बलेन महता वृतः। दक्षिणे बाधतां द्वारे महापार्श्वमहोदरौ॥ २७॥
हनूमान् पश्चिमद्वारं निष्पीड्य पवनात्मजः। प्रविशत्वप्रमेयात्मा बहुभिः कपिभिर्वृतः॥ २८॥
दैत्यदानवसङ्घानामृषीणां च महात्मनाम्। विप्रकारप्रियः क्षुद्रो वरदानबलान्वितः॥ २९॥
परिक्रमति यः सर्वाँल्लोकान् संतापयन् प्रजाः। तस्याहं राक्षसेन्द्रस्य स्वयमेव वधे धृतः॥ ३०॥
उत्तरं नगरद्वारमहं सौमित्रिणा सह। निपीड्याभिप्रवेक्ष्यामि सबलो यत्र रावणः॥ ३१॥
वानरेन्द्रश्च बलवानृक्षराजश्च वीर्यवान्। राक्षसेन्द्रानुजश्चैव गुल्मे भवतु मध्यमे॥ ३२॥
न चैव मानुषं रूपं कार्यं हरिभिराहवे। एषा भवतु नः संज्ञा युद्धेऽस्मिन् वानरे बले॥ ३३॥
वानरा एव नश्चिह्नं स्वजनेऽस्मिन् भविष्यति। वयं तु मानुषेणैव सप्त योत्स्यामहे परान्॥ ३४॥
अहमेव सह भ्रात्रा लक्ष्मणेन महौजसा। आत्मना पञ्चमश्चायं सखा मम विभीषणः ॥ ३५॥

"Making his way to the eastern gate, surrounded by numerous monkeys, Nīla, a (veritable) bull among the monkeys, for his part should fight against Prahasta. (26) Nay, surrounded by a large army, Aṅgada, son of Vāli, should press (and drive away) Mahāpārśwa aud Mahodara (posted) at the southern gate. (27) Pressing against the western gate, surrounded by numerous monkeys, Hanūmān, an offspring of the wind-god, who is endowed with immeasurable firmness, should make good his entry into it. (28) Pressing against the northern gate of the city (of Laṅkā) alongwith Lakṣmaṇa (son of Sumitrā), personally bent (as I am) on the destruction of that petty-minded ruler of ogres—who is fond of oppressing multitudes of Daityas (giants) and Dānavas (demons) as well as the high-souled Ṛṣis, (nay) who is armed with power derived from boons (conferred on him by Brahmā and others) and who ranges all the worlds persecuting created beings—I shall force my entry into that gate, where Rāvaṇa (himself) is stationed with an army. (29—31) Nay, let the mighty Sugrīva (the ruler of monkeys) and the powerful Jāmbavān (the king of bears) as well as Vibhīṣaṇa (the youngest half-brother of Rāvaṇa) be stationed at the central post. (32) No human semblance should be assumed at any event by the monkeys on the field of battle. In the simian ranks let this serve as our distinctive mark in this conflict. (33) The monkeys alone will be the sign of recognition in distinguishing our ranks in this conflict. Only we seven shall, however, fight the enemies in a human form. (34) I myself will be one, with my (younger half-) brother, Lakṣmaṇa, who is endowed with extraordinary energy (and who will be the second); while (of the other five) this friend of mine, Vibhīṣaṇa, in his (own) person will be the fifth (over and above his four ministers)." (35)

स रामः कृत्यसिद्ध्यर्थमेवमुक्त्वा विभीषणम्।
सुवेलारोहणे बुद्धिं चकार मतिमान् प्रभुः। रमणीयतरं दृष्ट्वा सुवेलस्य गिरेस्तटम्॥ ३६ ॥
ततस्तु रामो महता बलेन प्रच्छाद्य सर्वां पृथिवीं महात्मा।
प्रहृष्टरूपोऽभिजगाम लङ्कां कृत्वा मतिं सोऽरिवधे महात्मा॥ ३७ ॥
इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे सप्तत्रिंशः सर्गः॥ ३७ ॥

Having spoken to Vibhīṣaṇa as aforesaid with a view to the success of his undertaking, and beholding the excessively charming slopes of the Suvela mountain, the aforesaid sagacious and powerful Śrī Rāma made up his mind to climb up the Suvela mountain. (36) Having fully covered the entire land (of that region) with his huge army and having resolved upon the destruction of his foes, that high-souled Śrī Rāma for his part, who was endowed with great firmness, then sallied forth towards Laṅkā with an exultant air. (37)

Thus ends Canto Thirty-seven in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

अष्टात्रिंशः सर्गः

Canto XXXVIII

Climbing up the Suvela mountain in consultation with and in the company of Lakṣmaṇa and Vibhīṣaṇa as well as of Sugrīva and others, Śrī Rāma surveys that city from that vantage-ground. The eminent heroes among the monkeys too, who were eager to fight, roar at the top of their voice and spend the night on the mountain itself with Śrī Rāma

स तु कृत्वा सुवेलस्य मतिमारोहणं प्रति। लक्ष्मणानुगतो रामः सुग्रीवमिदमब्रवीत्॥ १ ॥
विभीषणं च धर्मज्ञमनुरक्तं निशाचरम्। मन्त्रज्ञं च विधिज्ञं च श्लक्ष्णया परया गिरा॥ २ ॥
सुवेलं साधु शैलेन्द्रमिमं धातुशतैश्चितम्। अध्यारोहामहे सर्वे वत्स्यामोऽत्र निशामिमाम्॥ ३ ॥
लङ्कां चालोकयिष्यामो निलयं तस्य रक्षसः। येन मे मरणान्ताय हृता भार्या दुरात्मना॥ ४ ॥

येन धर्मो न विज्ञातो न वृत्तं न कुलं तथा। राक्षस्या नीचया बुद्ध्या येन तद् गर्हितं कृतम्॥ ५॥
तस्मिन् मे वर्तते रोषः कीर्तिते राक्षसाधमे। यस्यापराधान्नीचस्य वधं द्रक्ष्यामि रक्षसाम्॥ ६॥
एको हि कुरुते पापं कालपाशवशं गतः। नीचेनात्मापचारेण कुलं तेन विनश्यति॥ ७॥

Having made up his mind to climb up the Suvela mountain, Śrī Rāma for his part, who was followed by Lakṣmaṇa, spoke as follows in soft and excellent tones to Sugrīva, as well as to the devoted night-ranger, Vibhīṣaṇa, who knew what is right, was experienced in counsel and learned in ritual:— (1-2) "Let us all duly ascend this ruler of mountains, Suvela, (which is) covered with hundreds of minerals. We shall spend this night on it. (3) We shall also (be able to) survey (from its top) Laṅkā, the abode of that ogre (Rāvaṇa) by whom, evil-minded as he is, was my consort borne away to his (own) destruction, the (inevitable) result of his action. (4) The moment his name is mentioned my wrath is aroused towards that vile ogre (Rāvaṇa), by whom neither was virtue rightly understood, nor morality nor was pedigree taken into consideration, but by whom the aforesaid reproachful act was perpetrated as prompted by his mean ogre-like mentality. I shall perceive (with my own eyes) the extermination of (all) the ogres due to the crime of that mean fellow. (5-6) Fallen in the grip of the noose of Death, a single individual actually perpetrates a sin; while the (entire) race perishes on account of that vile fellow due to his wrongdoing."(7)

एवं सम्मन्त्रयन्नेव सक्रोधो रावणं प्रति। रामः सुवेलं वासाय चित्रसानुमुपारुहत्॥ ८॥
पृष्ठतो लक्ष्मणश्चैनमन्वगच्छत् समाहितः। सशरं चापमुद्यम्य सुमहद्विक्रमे रतः॥ ९॥
तमन्वारोहत् सुग्रीवः सामात्यः सविभीषणः। हनुमानङ्गदो नीलो मैन्दो द्विविद एव च॥ १०॥
गजो गवाक्षो गवयः शरभो गन्धमादनः। पनसः कुमुदश्चैव हरो रम्भश्च यूथपः॥ ११॥
जाम्बवांश्च सुषेणश्च ऋषभश्च महामतिः। दुर्मुखश्च महातेजास्तथा शतवलिः कपिः॥ १२॥
एते चान्ये च बहवो वानराः शीघ्रगामिनः। ते वायुवेगप्रवणास्तं गिरिं गिरिचारिणः॥ १३॥
अध्यारोहन्त शतशः सुवेलं यत्र राघवः।

Talking as aforesaid, full of wrath (as he was) towards Rāvaṇa, Śrī Rāma ascended the Suvela mountain, distinguished by its lovely peaks, with a view to halting there. (8) Lifting his bow alongwith an arrow, Lakṣmaṇa, who was (fully) alert and fond of showing extraordinary prowess, followed him at his back. (9) Following him, Sugrīva with his ministers and Vibhīṣaṇa, (nay) Hanumān, Aṅgada, Nīla, Mainda as well as Dwivida, Gaja, Gavākṣa, Gavaya, Śarabha, Gandhamādana, Panasa and Kumuda as well, Hara and the troop-commander Rambha, as also Jāmbavān and Suṣeṇa as well as the highly intelligent Ṛṣabha, as also Durmukha, who was endowed with extraordinary energy, and the monkey Śatabali— these as well as many other well-known swift-footed monkeys, who moved with the speed of the wind and used to range on hills, scaled the Suvela mountain in hundreds, reaching the spot where Śrī Rāma (a scion of Raghu) was.

ते त्वदीर्घेण कालेन गिरिमारुह्य सर्वतः॥ १४॥
ददृशुः शिखरे तस्य विषक्तामिव खे पुरीम्। तां शुभां प्रवरद्वारां प्राकारवरशोभिताम्॥ १५॥
लङ्कां राक्षससम्पूर्णां ददृशुर्हरियूथपाः। प्राकारवरसंस्थैश्च तथा नीलैश्च राक्षसैः॥ १६॥
ददृशुस्ते हरिश्रेष्ठाः प्राकारमपरं कृतम्॥ १७॥
ते दृष्ट्वा वानराः सर्वे राक्षसान् युद्धकाङ्क्षिणः। मुमुचुर्विविधान् नादांस्तस्य रामस्य पश्यतः॥ १८॥
ततोऽस्तमगमत् सूर्यः संध्यया प्रतिरञ्जितः। पूर्णचन्द्रप्रदीप्ता च क्षपा समतिवर्तत॥ १९॥
ततः स रामो हरिवाहिनीपतिर्विभीषणेन प्रतिनन्द्य सत्कृतः।
सलक्ष्मणो यूथपयूथसंयुतः सुवेलपृष्ठे न्यवसद् यथासुखम्॥ २०॥
इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डेऽष्टात्रिंशः सर्गः॥ ३८॥

Climbing up the mountain in a short time on all sides, and taking their stand on the top of that mountain, they for their part beheld the city suspended as it were in the air. The leaders of monkey troops saw the splendid Laṅkā provided with most excellent gates, graced with an excellent defensive wall and packed with ogres. Nay, the aforesaid jewels among the monkeys noticed another wall formed (as it were on the original one) by the dark-hued ogres ranged (in compact rows for defence) on the excellent defensive walls.(10—17) Beholding the ogres burning to fight, all the aforesaid monkeys raised clamours of various kinds while Śrī Rāma stood looking on. (18) Reddened by the evening twilight, the sun presently sank below the horizon, and, illumined by the full moon, the night duly set in. (19) Honoured by Vibhīṣaṇa after greeting him joyfully, (nay) accompanied by Lakṣmaṇa and joined by a company of troop-commanders, the celebrated Śrī Rāma thenceforward sojourned happily on the top of the Suvela mountain. (20)

Thus ends Canto Thirty-eight in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

* * *

एकोनचत्वारिंशः सर्गः

Canto XXXIX

Having passed the night on the summit of the Suvela mountain, the commanders of simian troops entered the parks and gardens in the outskirts of Laṅkā, which were laden with blossom etc., while others make their way into Laṅkā itself. Śrī Rāma, however, feels amazed to behold from the mountain-top Laṅkā, which was charming in every respect

तां रात्रिमुषितास्तत्र सुवेले हरियूथपाः। लङ्कायां ददृशुर्वीरा वनान्युपवनानि च॥ १॥
समसौम्यानि रम्याणि विशालान्यायतानि च। दृष्टिरम्याणि ते दृष्ट्वा बभुवुर्जातविस्मयाः॥ २॥
चम्पकाशोकबकुलशालतालसमाकुला। तमालवनसंछन्ना नागमालासमावृता॥ ३॥
हिन्तालैरर्जुनैर्नीपैः सप्तपर्णैः सुपुष्पितैः। तिलकैः कर्णिकारैश्च पाटलैश्च समन्ततः॥ ४॥
शुशुभे पुष्पिताग्रैश्च लतापरिगतैर्द्रुमैः। लङ्का बहुविधैर्दिव्यैर्यथेन्द्रस्यामरावती॥ ५॥
विचित्रकुसुमोपेतै रक्तकोमलपल्लवैः। शाद्वलैश्च तथा नीलैश्चित्राभिर्वनराजिभिः॥ ६॥
गन्धाढ्यान्यतिरम्याणि पुष्पाणि च फलानि च। धारयन्त्यगमास्तत्र भूषणानीव मानवाः॥ ७॥
तच्चैत्ररथसंकाशं मनोज्ञं नन्दनोपमम्। वनं सर्वर्तुकं रम्यं शुशुभे षट्पदायुतम्॥ ८॥
दात्यूहकोयष्टिबकैर्नृत्यमानैश्च बर्हिणैः। रुतं परभृतानां च शुश्रुवे वननिर्झरे॥ ९॥

Having passed that night on the said Suvela mountain, the váliant monkey generals surveyed the woods and groves of Laṅkā. (1) They were amazed to find them level and free from molestation (by beasts of prey), lovely, long, extensive and agreeable to behold. (2) Thick with Campaka, Aśoka, Bakula, sal and palmyra trees, (nay) covered with groves of Tamāla trees and surrounded with rows of Nāgakesara trees Laṅkā looked charming on all sides like (the city of) Amarāvatī ruled over by Indra (the ruler of gods) with green grassy spots and charming avenues as well as with beautiful trees of various kinds, viz., Hintāla, Arjuna, Nīpa and Saptaparṇa in full blossom, Tilaka, Karṇikāra and Pāṭala whose crests were laden with flowers and which were intertwined with climbers, (nay) which were laden with diverse flowers and clothed with red tender leaves. (3—6) The trees in that city bore fragrant and most lovely flowers and fruits (in the same way) as human beings wear ornaments. (7) Vying with Caitraratha (the garden of Kubera, the god of riches) and resembling Nandana (the garden of Indra, the ruler of gods), the principal garden (of Laṅkā)—which was lovely and delightful to the mind, green in all seasons and full of bees—looked charming with gallinules, lapwings, herons and dancing peacocks. The warbling of cuckoos was also heard in that garden abounding in cascades. (8-9)

नित्यमत्तविहंगानि भ्रमराचरितानि च। कोकिलाकुलखण्डानि विहंगाभिरुतानि च॥ १०॥
भृङ्गराजाधिगीतानि कुररस्वनितानि च।
कोणालकविघुष्टानि सारसाभिरुतानि च। विविशुस्ते ततस्तानि वनान्युपवनानि च॥ ११॥
हृष्टाः प्रमुदिता वीरा हरयः कामरूपिणः। तेषां प्रविशतां तत्र वानराणां महौजसाम्॥ १२॥
पुष्पसंसर्गसुरभिर्ववौ घ्राणसुखोऽनिलः
अन्ये तु हरिवीराणां यूथान्निष्क्रम्य यूथपाः। सुग्रीवेणाभ्यनुज्ञाता लङ्कां जग्मुः पताकिनीम्॥ १३॥
वित्रासयन्तो विहगान् ग्लापयन्तो मृगद्विपान्। कम्पयन्तश्च तां लङ्कां नादैः स्वैर्नदतां वराः॥ १४॥
कुर्वन्तस्ते महावेगा महीं चरणपीडिताम्। रजश्च सहसैवोर्ध्वं जगाम चरणोत्थितम्॥ १५॥
ऋक्षाः सिंहाश्च महिषा वारणाश्च मृगाः खगाः। तेन शब्देन वित्रस्ता जग्मुर्भीता दिशो दश॥ १६॥

Moving from that mountain-top the valiant monkeys, who were able to change their form at will and felt highly rejoiced and thrilled with joy, entered the aforesaid groves and gardens, which were inhabited by birds constantly in heat and frequented by bees, whose clusters of trees were crowded with cuckoos, (nay) which were rendered noisy by birds and filled with the music of fork-tailed drongoes and the cries of ospreys, and which resounded with the noise of wagtails and the cries of cranes. As the monkeys, who were (all) endowed with extraordinary energy, penetrated deep into that grove a breeze redolent through contact with flowers and gentle as breath blew. Breaking away from the company of monkey heroes, as permitted by Sugrīva, other well-known monkey leaders, however, the foremost of those capable of roaring sought Laṅkā dressed with pennons, terrifying the birds, dispiriting the deer and elephants and shaking the aforesaid Laṅkā with their roars, (nay) trampling down the earth in their great impetuosity. Nay, the dust raised by their footfalls rose upwards all at once. (10—15) Alarmed by that roar, bears and lions, buffaloes, elephants, deer and birds ran in panic in (all) the ten directions. (16)

शिखरं तु त्रिकूटस्य प्रांशु चैकं दिविस्पृशम्। समन्तात् पुष्पसंछन्नं महारजतसंनिभम्॥ १७॥
शतयोजनविस्तीर्णं विमलं चारुदर्शनम्। श्लक्ष्णं श्रीमन्महच्चैव दुष्प्रापं शकुनैरपि॥ १८॥
मनसापि दुरारोहं किं पुनः कर्मणा जनैः। निविष्टा तस्य शिखरे लङ्का रावणपालिता॥ १९॥
दशयोजनविस्तीर्णा विंशद्योजनमायता।
सा पुरी गोपुरैरुच्चैः पाण्डुराम्बुदसंनिभैः। काञ्चनेन च शालेन राजतेन च शोभते॥ २०॥
प्रासादैश्च विमानैश्च लङ्का परमभूषिता। घनैरिवातपापाये मध्यमं वैष्णवं पदम्॥ २१॥
यस्यां स्तम्भसहस्रेण प्रासादः समलङ्कृतः। कैलासशिखराकारो दृश्यते खमिवोल्लिखन्॥ २२॥
चैत्यः स राक्षसेन्द्रस्य बभूव पुरभूषणम्। शतेन रक्षसां नित्यं यः समग्रेण रक्ष्यते॥ २३॥

There was a lofty peak of the Trikūṭa mountain, which seemed to touch the skies, which was thickly covered with blossom on all sides and sparkled like gold, which extended over an area of one hundred Yojanas (or eight hundred miles), which was stainless, graceful to behold, smooth, splendid and vast too, difficult of access even to birds and hard to scale even in thought, much less in action, for men. Laṅkā, which was ruled over by Rāvaṇa, was situated on this peak of the aforesaid mountain. (17—19) Ten Yojanas (or eighty miles) wide and twenty Yojanas (or one hundred and sixty miles) long*, the said city looked charming with its towering gates closely resembling white clouds and its gold and silver fortifications. (20) Highly embellished with palaces and seven-storeyed mansions too, Laṅkā looked like the sky (the region covered by the middle or second stride of Lord Viṣṇu in His descent as Trivikrama) graced with clouds at the end of summer (when the monsoon sets in). (21) In that city there existed a palace duly graced with a thousand pillars, which looked like a peak of Mount Kailāsa and appeared to scrape the skies. (22) The aforesaid palace of Rāvaṇa, (the king of ogres) which was guarded at all times by a hundred fully armoured ogres, was an ornament of the city. (23)

मनोज्ञां काञ्चनवतीं पर्वतैरुपशोभिताम् । नानाधातुविचित्रैश्च उद्यानैरुपशोभिताम् ॥ २४ ॥
नानाविहगसंघुष्टां नानामृगनिषेविताम् । नानाकुसुमसम्पन्नां नानाराक्षससेविताम् ॥ २५ ॥
तां समृद्धां समृद्धार्थां लक्ष्मीवाँल्लक्ष्मणाग्रजः । रावणस्य पुरीं रामो ददर्श सह वानरैः ॥ २६ ॥
तां महागृहसम्बाधां दृष्ट्वा लक्ष्मणपूर्वजः । नगरीं त्रिदिवप्रख्यां विस्मयं प्राप वीर्यवान् ॥ २७ ॥
तां रत्नपूर्णां बहुसंविधानां प्रासादमालाभिरलङ्कृतां च ।
पुरीं महायन्त्रकवाटमुख्यां ददर्श रामो महता बलेन ॥ २८ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे एकोनचत्वारिंशः सर्गः ॥ ३९ ॥

Alongwith the monkeys (who remained with him), the glorious Rāma, the eldest (half-) brother of Lakṣmaṇa, beheld that prosperous golden city ruled over by Rāvaṇa, which was delightful to the mind and full of abundant resources, was graced with pleasure-mountains picturesque with various minerals, as well as with gardens, which was rendered noisy by birds of every species, frequented by varieties of deer, richly endowed with flowers of various kinds and inhabited by ogres of every class. (24—26) The valiant Śrī Rāma (the eldest half-brother of Lakṣmaṇa) felt amazed to see the city, which was crammed with huge mansions and looked like paradise. (27) Accompanied by his large army, Śrī Rāma contemplated that city full of jewels, abounding in products of creative genius, adorned with its main rows of palaces and endowed with gates fitted with huge engines of war. (28)

Thus ends Canto Thirty-nine in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

* * *

चत्वारिंशः सर्गः

Canto XL

Ascending the highest peak of the Suvela mountain alongwith a division of his army, Śrī Rāma catches sight of Rāvaṇa perched on the top of a gate of his palace. Infuriated at his very sight, Sugrīva springs upon him by surprise from the mountain-top, throws down the diadem from his head, struggles with him for a long time and, eluding him, returns victorious to the presence of Śrī Rāma

---

[*] The length and breadth of the city as given here varies from that given elsewhere—which is a hundred Yojanas wide and thirty Yojanas long—शतयोजनविस्तीर्णा त्रिंशद्योजनमायता This anomaly is reconciled by commentators by explaining the present verse as referring to the length and breadth of Laṅkā proper, which comprised the residence of Rāvaṇa.

ततो रामः सुवेलाग्रं योजनद्वयमण्डलम्। उपारोहत् ससुग्रीवो हरियूथैः समन्वितः॥ १॥
स्थित्वा मुहूर्तं तत्रैव दिशो दश विलोकयन्। त्रिकूटशिखरे रम्ये निर्मितां विश्वकर्मणा॥ २॥
ददर्श लङ्कां सुन्यस्तां रम्यकाननशोभिताम्। तस्य गोपुरशृङ्गस्थं राक्षसेन्द्रं दुरासदम्॥ ३॥
श्वेतचामरपर्यन्तं विजयच्छत्रशोभितम्। रक्तचन्दनसंलिप्तं रत्नाभरणभूषितम्॥ ४॥
नीलजीमूतसंकाशं हेमसंछादिताम्बरम्। ऐरावतविषाणाग्रैरुत्कृष्टकिणवक्षसम्॥ ५॥
शशलोहितरागेण संवीतं रक्तवाससा। संध्यातपेन संछन्नं मेघराशिमिवाम्बरे॥ ६॥

Accompanied by Sugrīva and followed by battalions of monkeys, Śrī Rāma thereupon ascended the top of the Suvela mountain, which had a circumference of two Yojanas (or sixteen miles). (1) Halting a while on that very spot and surveying (all) the ten directions, he caught sight of Laṅkā, which had been built by Viśwakarmā (the architect of gods) and beautifully laid out on a lovely peak of the Trikūṭa mountain and was adorned with delightful groves. He saw perched on the top of a gate of that city Rāvaṇa (the ruler of ogres), who was difficult to approach, was being fanned with white whisks on both sides, was graced with a triumphal parasol (held over his head), smeared all over with red sandal-paste and adorned with scarlet ornaments, who closely resembled a dark cloud (in hue) and was attired in raiment embroidered with gold, who bore on his breast scars of indentations made by the points of tusks of Airāvata (the elephant who carries Indra, the ruler of gods, on his back), (nay) was covered by a red outer garment of the colour of a hare's blood and looked like a mass of clouds in the sky, enveloped with sunshine at sunset. (2—6)

पश्यतां वानरेन्द्राणां राघवस्यापि पश्यतः। दर्शनाद् राक्षसेन्द्रस्य सुग्रीवः सहसोत्थितः॥ ७॥
क्रोधवेगेन संयुक्तः सत्त्वेन च बलेन च। अचलाग्रादथोत्थाय पुप्लुवे गोपुरस्थले॥ ८॥
स्थित्वा मुहूर्तं सम्प्रेक्ष्य निर्भयेनान्तरात्मना। तृणीकृत्य च तद् रक्षः सोऽब्रवीत् परुषं वचः॥ ९॥
लोकनाथस्य रामस्य सखा दासोऽस्मि राक्षस। न मया मोक्ष्यसेऽद्य त्वं पार्थिवेन्द्रस्य तेजसा॥ १०॥

At the (very) sight of Rāvaṇa (the ruler of ogres), Sugrīva got up all at once while the monkey chiefs as well as Śrī Rāma (a scion of Raghu) looked on. (7) Rising from the mountain-top, seized (as he was) with impetuosity occasioned by wrath and endowed with courage and bodily strength, he sprang to the top of the gate (where Rāvaṇa was). (8) Pausing a while and gazing on Rāvaṇa with an intrepid mind, nay, taking that ogre to be a (mere) straw, he spoke harsh words (to him as follows):— (9) "I am a friend and servant of Śrī Rāma, the ruler of the world, O ogre! You shall not be spared by me this day, endowed (as I am) with the strength of that king of kings."(10)

इत्युक्त्वा सहसोत्पत्य पुप्लुवे तस्य चोपरि। आकृष्य मुकुटं चित्रं पातयामास तद् भुवि॥११॥
समीक्ष्य तूर्णमायान्तं बभाषे तं निशाचरः। सुग्रीवस्त्वं परोक्षं मे हीनग्रीवो भविष्यसि॥१२॥

Saying so and springing all of a sudden, Sugrīva leapt upon him and, snatching off the marvellous diadem (from his head), threw it on the ground. (11) Perceiving Sugrīva coming with great speed (towards him), the night-ranger spoke to him as follows:— "You had a beautiful neck (only) so long as you were out of my sight; you shall be deprived of your neck (now that you have come to my view)."(12)

इत्युक्त्वोत्थाय तं क्षिप्रं बाहुभ्यामाक्षिपत् तले। कन्दुवत् स समुत्थाय बाहुभ्यामाक्षिपद्धरिः॥ १३॥
परस्परं स्वेदविदिग्धगात्रौ परस्परं शोणितरक्तदेहौ।
परस्परं श्लिष्टनिरुद्धचेष्टौ परस्परं शाल्मलिकिंशुकाविव॥ १४॥
मुष्टिप्रहारैश्च तलप्रहारैररत्निघातैश्च कराग्रघातैः।
तौ चक्रतुर्युद्धमसह्यरूपं महाबलौ राक्षसवानरेन्द्रौ॥ १५॥

Saying so and rising (from his seat), Rāvaṇa caught him with his arms and flung him to the ground. Bouncing up like a ball, the aforesaid monkey (too) lifted Rāvaṇa with his arms and dashed him to the ground. (13) Their limbs were (first) covered all over with perspiration by being pressed against each other; (then) their bodies got dyed red with blood by being scratched with the sharp nails of each other, and (lastly) while their bodies stood motionless when interlocked, they looked like a silk-cotton and Kiṁśuka tree (overlapping each other). (14) The said ruler of ogres and the lord of monkeys, who were (both) endowed with extraordinary might, carried on a duel which was unbearable (to each other) with blows of fists, slaps, blows of the forearm and blows of fingers. (15)

कृत्वा नियुद्धं भृशमुग्रवेगौ कालं चिरं गोपुरवेदिमध्ये।
उत्क्षिप्य चोत्क्षिप्य विनम्य देहौ पादक्रमाद् गोपुरवेदिलग्नौ॥ १६॥
अन्योन्यमापीड्य विलग्नदेहौ तौ पेततुः सालनिखातमध्ये।
उत्पेततुर्भूमितलं स्पृशन्तौ स्थित्वा मुहूर्तं त्वभिनिःश्वसन्तौ॥ १७॥
आलिङ्ग्य चालिङ्ग्य च बाहुयोक्त्रैः संयोजयामासतुराहवे तौ।
संरम्भशिक्षाबलसम्प्रयुक्तौ सुचेरतुः सम्प्रति युद्धमार्गैः॥ १८॥
शार्दूलसिंहाविव जातदंष्ट्रौ गजेन्द्रपोताविव सम्प्रयुक्तौ।
संहत्य संवेद्य च तौ कराभ्यां तौ पेततुर्वै युगपद् धरायाम्॥ १९॥
उद्यम्य चान्योन्यमधिक्षिपन्तौ संचक्रमाते बहु युद्धमार्गे।
व्यायामशिक्षाबलसम्प्रयुक्तौ क्लमं न तौ जग्मतुराशु वीरौ॥ २०॥
बाहूत्तमैर्वारणवारणाभैर्निवारयन्तौ परवारणाभौ।
चिरेण कालेन भृशं प्रयुद्धौ संचेरतुर्मण्डलमार्गमाशु॥ २१॥
तौ परस्परमासाद्य यत्तावन्योन्यसूदने। मार्जाराविव भक्षार्थेऽवतस्थाते मुहुर्मुहुः॥ २२॥

Having wrestled hard for a long time in the centre of the flat roof of the gate, nay, throwing up repeatedly and pressing down the bodies (of each other), the two combatants, who were seized with terrible impetuosity, got stuck to the surface by moving their feet in a particular way. (16) Having squeezed one another, they dropped down between the defensive walls and the moat, their bodies (still) clung together. Having lain a while touching the ground and breathing hard, they for their part sprang on their feet (again). (17) Repeatedly pressing one another to their bosom, the two champions, who were full of indignation, had received training in wrestling and were fully endowed with might, fastened one another with cords in the shape of their arms and now began to move adroitly by employing (various) wrestling devices in the combat. (18) Having pressed each other to their bosom and ascertained each other's strength through their hands, the two heroes who resembled a tiger and a lion who had just teethed (attained maturity) or the two offsprings of a lordly elephant, that had duly tried their strength, actually fell on the ground synchronously. (19) Having endeavoured to overcome each other, and snubbing each other, the two heroes, who were full of military zeal, had been trained in wrestling and were richly endowed with might, moved adroitly in many ways according to the technique of wrestling; yet they did not feel exhausted soon. (20) Keeping back each other with their excellent arms, which resembled the trunks of elephants, the two warriors, who looked like a pair of elephants in rut, and who had fought hard for a long time, moved rapidly in a circle (to elude the grip of each other). (21) Approaching each other, intent (as they were) upon the destruction of each other, they stood growling again and again as a pair of cats would for the sake of food. (22)

मण्डलानि विचित्राणि स्थानानि विविधानि च। गोमूत्रकाणि चित्राणि गतप्रत्यागतानि च॥ २३॥
तिरश्चीनगतान्येव तथा वक्रगतानि च। परिमोक्षं प्रहाराणां वर्जनं परिधावनम्॥ २४॥
अभिद्रवणमाप्लावमवस्थानं सविग्रहम्। परावृत्तमपावृत्तमपद्रुतमवप्लुतम्॥ २५॥
उपन्यस्तमपन्यस्तं युद्धमार्गविशारदौ। तौ विचेरतुरन्योन्यं वानरेन्द्रश्च रावणः॥ २६॥

The two warriors, viz., Sugrīva (the ruler of monkeys) and Rāvaṇa, who were (both) skilled in wrestling, moved adroitly with a view to attacking each other, described numerous circles while moving and stood in diverse postures, moved in a curved line like an ox's urine and executed various forward and backward movements, made horizontal and oblique movements too, eluded the blows of each other by shifting their position, avoided the contingency of their own blows being baffled and circled round the opponent when he stood motionless, darted towards each other, moved slowly or leapt like a frog, stood facing the adversary after a trial of strength, retreated, turned sideways, rushed in a bent posture (in order to catch hold of the knees of the adversary) and ran lifting their foot (to kick the opponent), pressed their arms to their own bosom in order to foil the attempt of the adversary to seize them, and stretched their own arms to catch hold of the opponent's. (23—26)

एतस्मिन्नन्तरे रक्षो मायाबलमथात्मनः। आरब्धुमुपसम्पेदे ज्ञात्वा तं वानराधिपः॥ २७॥
उत्पपात तदाऽऽकाशं जितकाशी जितक्लमः। रावणः स्थित एवात्र हरिराजेन वञ्चितः॥ २८॥
अथ हरिवरनाथः प्राप्तसंग्रामकीर्तिर्निशिचरपतिमाजौ योजयित्वा श्रमेण।
गगनमतिविशालं लङ्घयित्वार्कसूनुर्हरिगणबलमध्ये रामपार्श्वं जगाम॥ २९॥
इति स सवितृसूनुस्तत्र तत् कर्म कृत्वा पवनगतिरनीकं प्राविशत् सम्प्रहृष्टः।
रघुवरनृपसूनोर्वर्धयन् युद्धहर्षं तरुमृगगणमुख्यैः पूज्यमानो हरीन्द्रः॥ ३०॥
इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे चत्वारिंशः सर्गः॥ ४०॥

(Finding it impossible to worst his formidable adversary by dint of prowess) the ogre in the meantime proceeded to exhibit forthwith his supernatural power. Knowing him about to do this. Sugrīva (the suzerain lord of monkeys), who had assumed a triumphant air and overcome his fatigue, then sprang into the air; while, baffled by Sugrīva (the ruler of monkeys), Rāvaṇa remained standing where he was. (27-28) Reducing Rāvaṇa (the lord of ogres) to exhaustion in combat and traversing the very extensive sky, Sugrīva (a son of the sun-god), the lord of monkey-chiefs, who had won renown in combats, now arrived by the side of Śrī Rāma in the midst of the army of monkey battalions. (29) Having accomplished on that spot the aforesaid feat, that son of the sun-god and ruler of monkeys, who was endowed with the speed of the wind, now rejoined the army (of monkeys), extremely rejoiced, (nay) heightening the military zeal of Śrī Rāma (son of a king), who was the foremost of the Raghus, and being adored by the foremost of the monkey troops. (30)

Thus ends Canto Forty in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

* * *

एकचत्वारिंशः सर्गः

Canto XLI

Śrī Rāma is not very pleased with the daring act of Sugrīva inasmuch as he had seen evil portents. Warning him against such action on the ground of his being a sovereign, and commanding the monkey generals to besiege (all) the four gates of Laṅkā, he dispatches Aṅgadạ to expostulate with Rāvaṇa and bring him back to reason. Aṅgada tries his best to bring him round, but in vain, and returns unsuccessful to the presence of Śrī Rāma after threatening the ogres

अथ तस्मिन् निमित्तानि दृष्ट्वा लक्ष्मणपूर्वजः। सुग्रीवं सम्परिष्वज्य रामो वचनमब्रवीत्॥ १॥

Observing the marks of a conflict on the person of Sugrīva, and closely embracing him, Śrī Rāma, the eldest (half-) brother of Lakṣmaṇa, forthwith spoke as follows to Sugrīva:—(1)

असम्मन्त्र्य मया सार्धं तदिदं साहसं कृतम्। एवं साहसयुक्तानि न कुर्वन्ति जनेश्वराः॥ २॥
संशये स्थाप्य मां चेदं बलं चेमं विभीषणम्। कष्टं कृतमिदं वीर साहसं साहसप्रिय॥ ३॥
इदानीं मा कृथा वीर एवंविधमरिंदम। त्वयि किंचित्समापन्ने किं कार्यं सीतया मम॥ ४॥
भरतेन महाबाहो लक्ष्मणेन यवीयसा। शत्रुघ्नेन च शत्रुघ्न स्वशरीरेण वा पुनः॥ ५॥
त्वयि चानागते पूर्वमिति मे निश्चिता मतिः। जानतश्चापि ते वीर्यं महेन्द्रवरुणोपम॥ ६॥
हत्वाहं रावणं युद्धे सपुत्रबलवाहनम्। अभिषिच्य च लङ्कायां विभीषणमथापि च॥ ७॥
भरते राज्यमारोप्य त्यक्ष्ये देहं महाबल।

"Without duly holding consultation with me this aforesaid precipitate act has been done by you. Sovereigns do not undertake such daring acts. (2) Exposing to risk me as well as this army as also Vibhīṣaṇa standing here, O hero fond of daring acts, this precipitate action causing agony has been done by you. (3) Never repeat such an act any more, O tamer of foes! Had anything happened to you, I would have had nothing to do with Sītā, Bharata, Lakṣmaṇa and the (still) younger Śatrughna or even with my own person, O mighty-armed destroyer of your foes! (4-5) Even though I knew your valour, O compeer of the mighty Indra and Varuṇa (the god of water), I had firmly resolved earlier, while you had not (yet) returned, that after making short work of Rāvaṇa, his sons, army, chariots and all in combat, nay, consecrating Vibhīṣaṇa as the king of Laṅkā and also installing Bharata on the throne (of Ayodhyā), I should give up the ghost, O monkey endowed with extraordinary might!"

तमेवं वादिनं रामं सुग्रीवः प्रत्यभाषत॥ ८॥

तव भार्यापहर्तारं दृष्ट्वा राघव रावणम्। मर्षयामि कथं वीर जानन् विक्रममात्मनः॥ ९॥
इत्येवं वादिनं वीरमभिनन्द्य च राघवः। लक्ष्मणं लक्ष्मिसम्पन्नमिदं वचनमब्रवीत्॥ १०॥

To Śrī Rāma, who was speaking in this strain, Sugrīva replied as follows:—(6—8) "Perceiving (as I did) Rāvaṇa, who had borne away your consort, and knowing (as I did) my own prowess, O gallant scion of Raghu, how could I ignore him?" (9) Applauding the hero, who had submitted as aforesaid, Śrī Rāma (a scion of Raghu) spoke as follows to Lakṣmaṇa, who was richly endowed with loveliness:—(10)

परिगृह्योदकं शीतं वनानि फलवन्ति च। बलौघं संविभज्येमं व्यूह्य तिष्ठाम लक्ष्मण॥ ११॥
लोकक्षयकरं भीमं भयं पश्याम्युपस्थितम्। निबर्हणं प्रवीराणामृक्षवानररक्षसाम्॥ १२॥
वाता हि परुषं वान्ति कम्पते च वसुंधरा। पर्वताग्राणि वेपन्ते नदन्ति धरणीधराः॥ १३॥
मेघाः क्रव्यादसंकाशाः परुषाः परुषस्वराः। क्रूराः क्रूरं प्रवर्षन्ते मिश्रं शोणितबिन्दुभिः॥ १४॥
रक्तचन्दनसंकाशा संध्या परमदारुणा। ज्वलच्च निपतत्येतदादित्यादग्निमण्डलम्॥ १५॥
आदित्यमभिवाश्यन्ति जनयन्तो महद् भयम्। दीना दीनस्वरा घोरा अप्रशस्ता मृगद्विजाः॥ १६॥

"Occupying a region provided with fresh water and woods rich in fruit, (nay) duly dividing this multitude of troops (into battalions) and drawing it up in battle array, we should remain alert, O Lakṣmaṅa! (11) I perceive a formidable danger imminent, which bodes destruction to the world and the extermination of eminent heroes among the bears, monkeys and ogres. (12) Winds are actually blowing severely and the earth is quaking. Mountain-peaks are shaking and the elephants bearing the earth (in the four quarters and the four intermediate points) are trumpeting. (13) Fierce and unkind clouds closely resembling carnivorous animals and emitting a harsh sound are cruelly letting loose showers mingled with drops of blood. (14) The evening twilight, resembling red sandalwood (in colour), appears most lurid. And from the sun is falling this blazing mass of fire. (15) Wretched-looking, dreadful and ominous beasts and birds are crying in pitiful tones facing the sun, inspiring great fear. (16)

रजन्यामप्रकाशश्च संतापयति चन्द्रमाः । कृष्णरक्तांशुपर्यन्तो यथा लोकस्य संक्षये ॥ १७ ॥
ह्रस्वो रूक्षोऽप्रशस्तश्च परिवेषः सुलोहितः । आदित्यमण्डले नीलं लक्ष्म लक्ष्मण दृश्यते ॥ १८ ॥
दृश्यन्ते न यथावच्च नक्षत्राण्यभिवर्तते । युगान्तमिव लोकस्य पश्य लक्ष्मण शंसति ॥ १९ ॥
काकाः श्येनास्तथा गृध्रा नीचैः परिपतन्ति च । शिवाश्चाप्यशुभा वाचः प्रवदन्ति महास्वनाः ॥ २० ॥
शैलैः शूलैश्च खड्गैश्च विमुक्तैः कपिराक्षसैः । भविष्यत्यावृता भूमिर्मांसशोणितकर्दमा ॥ २१ ॥
क्षिप्रमद्य दुराधर्षां पुरीं रावणपालिताम् । अभियाम जवेनैव सर्वतो हरिभिर्वृताः ॥ २२ ॥

"Nay, bereft of radiance (even) at night the moon is radiating heat (contrary to its nature). It is invested with a black and red halo (even) as at the time of universal dissolution. (17) A short, dreary, inauspicious and crimson halo as also a blue spot are seen in the solar orb, O Lakṣmaṇa! (18) The stars are not (clearly) seen as before. Lo! This phenomenon, O Lakṣmaṇa, forebodes to the living creation the dissolution of the world as it were. (19) Crows, hawks and vultures too are descending to the ground, nay, crying aloud; she-jackals also are emitting portentous howls. (20) The earth (it appears) will be covered with rocks, darts and swords hurled by monkeys and ogres and will be thick with a morass of flesh and blood. (21) Surrounded by the monkeys on all sides, we should without delay march with all speed today towards the city (of Laṅkā), ruled over by Rāvaṇa, which is difficult to storm." (22)

इत्येवं तु वदन् वीरो लक्ष्मणं लक्ष्मणाग्रजः । तस्मादवातरच्छीघ्रं पर्वताग्रान्महाबलः ॥ २३ ॥
अवतीर्य तु धर्मात्मा तस्माच्छैलात् स राघवः । परैः परमदुर्धर्षं ददर्श बलमात्मनः ॥ २४ ॥
संनह्य तु ससुग्रीवः कपिराजबलं महत् । कालज्ञो राघवः काले संयुगायाभ्यचोदयत् ॥ २५ ॥
ततः काले महाबाहुर्बलेन महता वृतः । प्रस्थितः पुरतो धन्वी लङ्कामभिमुखः पुरीम् ॥ २६ ॥
तं विभीषणसुग्रीवौ हनूमाञ्जाम्बवान् नलः । ऋक्षराजस्तथा नीलो लक्ष्मणश्चान्वयुस्तदा ॥ २७ ॥
ततः पश्चात् सुमहती पृतनर्क्षवनौकसाम् । प्रच्छाद्य महतीं भूमिमनुयाति स्म राघवम् ॥ २८ ॥
शैलशृङ्गाणि शतशः प्रवृद्धांश्च महीरुहान् । जगृहुः कुञ्जरप्रख्या वानराः परवारणाः ॥ २९ ॥
तौ त्वदीर्घेण कालेन भ्रातरौ रामलक्ष्मणौ । रावणस्य पुरीं लङ्कामासेदतुररिंदमौ ॥ ३० ॥
पताकामालिनीं रम्यामुद्यानवनशोभिताम् । चित्रवप्रां सुदुष्प्रापामुच्चैः प्राकारतोरणाम् ॥ ३१ ॥
तां सुरैरपि दुर्धर्षां रामवाक्यप्रचोदिताः । यथानिदेशं सम्पीड्य न्यविशन्त वनौकसः ॥ ३२ ॥

While speaking as aforesaid to Lakṣmaṇa, the heroic Śrī Rāma (the eldest half- brother of Lakṣmaṇa) for his part, who was endowed with extraordinary might, rapidly descended from that mountain-peak. (23) Climbing down from that mountain, the celebrated Śrī Rāma (a scion of Raghu) for his part, whose mind was set on virtue, held a review of his own army, which was supremely difficult to assail for the foes. (24) Having marshalled the huge army of Sugrīva (the ruler of monkeys) in co-operation with the latter, Śrī Rāma (a scion of Raghu) for his part, who knew the fitting moment to act, commanded the army to advance at a propitious hour for military operations. (25) Surrounded by a large contingent and armed with a bow, the mighty-armed prince then marched ahead at an auspicious moment facing the city of Laṅkā. (26) Vibhīṣaṇa and Sugrīva, Hanūmān, Jāmbavān, the king of bears, Nala and Nīla, as well as Lakṣmaṇa followed him at that moment. (27) Fully covering a vast stretch of land, the huge army of bears and monkeys (lit., the denizens of the forest) then followed in the wake of Śrī Rāma (a scion of Raghu). (28) The monkeys, who were capable of warding off the enemy and resembled elephants (in size), bore (in their hands) mountain-peaks and fully grown up trees in hundreds. (29) In a short while, those two brothers, Śrī Rāma and Lakṣmaṇa, the tamers of their foes, for their part reached Laṅkā, the lovely city of Rāvaṇa, which was dressed with rows of flags, embellished with gardens and groves, enclosed with a wonderful defensive wall and provided with high walls and archways and (as such) exceedingly difficult of access. (30-31) Besieging the aforesaid city—which was difficult to assail even for gods—as egged on by the command of Śrī Rāma, sticking to their posts (while doing so), the monkeys (lit., the denizens of the forest) entered it. (32)

लङ्कायास्तूत्तरद्वारं शैलशृङ्गमिवोन्नतम्। रामः सहानुजो धन्वी जुगोप च रुरोध च॥ ३३॥
लङ्कामुपनिविष्टस्तु रामो दशरथात्मजः। लक्ष्मणानुचरो वीरः पुरीं रावणपालिताम्॥ ३४॥
उत्तरद्वारमासाद्य यत्र तिष्ठति रावणः। नान्यो रामाद्धि तद् द्वारं समर्थः परिरक्षितुम्॥ ३५॥
रावणाधिष्ठितं भीमं वरुणेनेव सागरम्। सायुधै राक्षसैर्भीमैरभिगुप्तं समन्ततः॥ ३६॥
लघूनां त्रासजननं पातालमिव दानवैः। विन्यस्तानि च योधानां बहूनि विविधानि च॥ ३७॥
ददर्शायुधजालानि तथैव कवचानि च।

Accompanied by his younger (half-) brother (Lakṣmaṇa) and armed with a bow, Śrī Rāma for his part blocked the northern gate of Laṅkā, which was lofty as a mountain-peak, and also protected the besieging army. (33) Having reached the northern gate, at which Rāvaṇa (himself) had taken up his position, the valiant Śrī Rāma, an offspring of Emperor Daśaratha, for his part, who had Lakṣmaṇa for his follower, encamped near the city of Laṅkā, which was protected by Rāvaṇa. In fact, none other than Śrī Rāma was capable of protecting the army besieging that formidable gate, which was controlled by Rāvaṇa as the ocean is by Varuṇa (the god presiding over water), was guarded on all sides by terrible ogres equipped with arms (even) as Pātāla (the nethermost subterranean region) is by the Dānavas, and caused terror to the weak. (Nay) Śrī Rāma saw properly arranged (there) numerous sets of weapons of every description and even so pieces of armour for the use of combatants.

पूर्वं तु द्वारमासाद्य नीलो हरिचमूपतिः॥ ३८॥
अतिष्ठत् सह मैन्देन द्विविदेन च वीर्यवान्। अङ्गदो दक्षिणद्वारं जग्राह सुमहाबलः॥ ३९॥
ऋषभेण गवाक्षेण गजेन गवयेन च। हनूमान् पश्चिमद्वारं ररक्ष बलवान् कपिः॥ ४०॥
प्रमाथिप्रघसाभ्यां च वीरैरन्यैश्च संगतः। मध्यमे च स्वयं गुल्मे सुग्रीवः समतिष्ठत॥ ४१॥
सह सर्वैर्हरिश्रेष्ठैः सुपर्णपवनोपमैः। वानराणां तु षट्त्रिंशत्कोट्यः प्रख्यातयूथपाः॥ ४२॥
निपीड्योपनिविष्टाश्च सुग्रीवो यत्र वानरः। शासनेन तु रामस्य लक्ष्मणः सविभीषणः॥ ४३॥
द्वारे द्वारे हरीणां तु कोटिं कोटीर्न्यवेशयत्। पश्चिमेन तु रामस्य सुषेणः सहजाम्बवान्॥ ४४॥
अदूरान्मध्यमे गुल्मे तस्थौ बहुबलानुगः।

Reaching the eastern gate, Nīla, the valiant Commander-in-Chief of the simian forces, for his part took up his position there with Mainda and Dwivida, Aṅgada, who was endowed with extraordinary might, occupied the southern gate with Ṛṣabha, Gavākṣa, Gaja and Gavaya. United with Pramāthī and Praghasa as well as with other heroes, the mighty monkey, Hanūmān, blocked the western gate. (34—40) Nay, alongwith all the monkey chiefs, who vied with Garuḍa (of beautiful wings) and the wind-god (in speed), Sugrīva himself took up his position at the intermediate military post (between the northern and western gates). Having exerted pressure on the ogres occupying that post, thirty six crores of monkeys, (all) highly renowned generals, for their part stood encamped where the monkey (king) Sugrīva was (viz., near the intermediate military post). Accompanied by Vibhīṣaṇa, Lakṣmaṇa for his part posted under order of Śrī Rāma a crore or crores of monkeys at each gate (as necessary). Accompanied by Jāmbavān and followed by a vast army, Suṣeṇa for his part took up his position at the intermediate post at the back of Śrī Rāma not far from him.

ते तु वानरशार्दूलाः शार्दूला इव दंष्ट्रिणः। गृहीत्वा द्रुमशैलाग्रान् हृष्टा युद्धाय तस्थिरे ॥ ४५ ॥
सर्वे विकृतलाङ्गूलाः सर्वे दंष्ट्रानखायुधाः। सर्वे विकृतचित्राङ्गाः सर्वे च विकृताननाः॥ ४६ ॥
दशनागबलाः केचित् केचिद् दशगुणोत्तराः। केचिन्नागसहस्रस्य बभूवुस्तुल्यविक्रमाः ॥ ४७ ॥
सन्ति चौघबलाः केचित् केचिच्छतगुणोत्तराः। अप्रमेयबलाश्चान्ये तत्रासन् हरियूथपाः ॥ ४८ ॥
अद्भुतश्च विचित्रश्च तेषामासीत् समागमः। तत्र वानरसैन्यानां शलभानामिवोद्गमः ॥ ४९ ॥
परिपूर्णमिवाकाशं सम्पूर्णेव च मेदिनी। लङ्कामुपनिविष्टैश्च सम्पतद्भिश्च वानरैः ॥ ५० ॥
शतं शतसहस्राणां पृतनर्क्षवनौकसाम्। लङ्काद्वाराण्युपाजग्मुरन्ये योद्धुं समन्ततः ॥ ५१ ॥

Seizing trees and peaks of mountains, the aforesaid tigers among monkeys, who were endowed with sharp teeth like tigers, stood gladly waiting for an encounter. (41—45) All had their tails lifted up in an unnatural way (on account of fury), all had teeth and nails for their weapons, their eyes etc., were distorted and looked strange (suffused as they were with blood) and their faces (too) were distorted (through anger). (46) Some monkeys were endowed with the strength of ten elephants, while others were ten times as strong as the latter; while (still) others were equal in prowess to a thousand elephants. (47) Some commanders of monkey troops were endowed with the strength of an Ogha* of elephants, while others were a hundred times stronger than the latter. (Still) others possessed immeasurable strength. (48) Marvellous and astonishing too was the gathering in that area of those monkey troops, which resembled a flight of locusts.(49) The air was completely filled as it were with the monkeys bounding towards Laṅkā and the land (round about Laṅkā) was fully covered as it were with those that were (already) stationed beneath its walls. (50) A hundred divisions of one lakh bears and monkeys each marched to the (four) gates of Laṅkā (to reinforce those already posted there); while others proceeded to fight on every side. (51)

आवृतः स गिरिः सर्वैस्तैः समन्तात् प्लवङ्गमैः। अयुतानां सहस्रं च पुरीं तामभ्यवर्तत ॥ ५२ ॥
वानरैर्बलवद्भिश्च बभूव द्रुमपाणिभिः। सर्वतः संवृता लङ्का दुष्प्रवेशापि वायुना ॥ ५३ ॥
राक्षसा विस्मयं जग्मुः सहसाभिनिपीडिताः। वानरैर्मेघसंकाशैः शक्रतुल्यपराक्रमैः ॥ ५४ ॥
महाञ्छब्दोऽभवत् तत्र बलौघस्याभिवर्ततः। सागरस्येव भिन्नस्य यथा स्यात् सलिलस्वनः ॥ ५५ ॥
तेन शब्देन महता सप्राकारा सतोरणा। लङ्का प्रचलिता सर्वा सशैलवनकानना ॥ ५६ ॥
रामलक्ष्मणगुप्ता सा सुग्रीवेण च वाहिनी। बभूव दुर्धर्षतरा सर्वैरपि सुरासुरैः ॥ ५७ ॥

The said mountain (the Trikūṭa mountain, on which Laṅkā had been built) was surrounded on all sides by all the aforesaid monkeys; while a crore (of them) ranged round that city (in order to collect information about the monkeys assembled at the gates). (52) Nay, surrounded on all sides by mighty monkeys with (uprooted) trees in their hands, Laṅkā was difficult to penetrate even for the wind. (53) Besieged all of a sudden by monkeys, who resembled clouds (in colour) and equalled Indra (the ruler of gods) in prowess, the ogres gave way to wonder.(54) (Even) as the stream in the form of the (monkey) troops was advancing (towards Laṅkā) there arose (from it) on the summit of Mount Trikūṭa a noise just like a roar in the water when on ocean transgresses its bounds. (55) At this tumult, the entire Laṅkā with its defensive walls, archways, mountains, woods and forests violently shook. (56) Protected by Śrī Rāma and Lakṣmaṇa and directed by Sugrīva, the aforesaid army (of monkeys) was exceedingly difficult to assail even for all the gods and the demons (combined). (57)

---

* For the number represented by one Ogha vide XXVIII. 37 above.

राघवः संनिवेश्यैवं स्वसैन्यं रक्षसां वधे। सम्मन्त्र्य मन्त्रिभिः सार्धं निश्चित्य च पुनः पुनः॥ ५८॥
आनन्तर्यमभिप्रेप्सुः क्रमयोगार्थतत्त्ववित्। विभीषणस्यानुमते राजधर्ममनुस्मरन्॥ ५९॥
अङ्गदं वालितनयं समाहूयेदमब्रवीत्। गत्वा सौम्य दशग्रीवं ब्रूहि मद्वचनात् कपे॥ ६०॥
लङ्घयित्वा पुरीं लङ्कां भयं त्यक्त्वा गतव्यथः। भ्रष्टश्रीकं गतैश्वर्यं मुमूर्षानष्टचेतनम्॥ ६१॥

Having thus drawn up his army in battle array with a view to the destruction of ogres, repeatedly deliberated at length with his counsellors and arrived at a decision, (nay) calling to mind the duty of kings and duly summoning Aṅgada, the son of Vālī. Śrī Rāma (a scion of Raghu)—who was eager to undertake what was to be done next, (nay) who knew the truth about the consequences of the (four) expedients (to be used against an enemy in the shape of conciliation, gift, sowing dissension and punishment) employed in succession, and who acted in concurrence with Vibhīṣaṇa—spoke as follows:— "Crossing over (the walls) to the city of Laṅkā, and approaching Rāvaṇa (the ten-headed monster)—who has fallen from fortune, lost his sovereignty and has been deprived of his wit because of his inclination to die— nay, shaking off fear and free from perturbation, admonish him on my behalf, O gentle monkey, in the following words:— (58—61)

ऋषीणां देवतानां च गन्धर्वाप्सरसां तथा। नागानामथ यक्षाणां राज्ञां च रजनीचर॥ ६२॥
यच्च पापं कृतं मोहादवलिप्तेन राक्षस।
नूनं ते विगतो दर्पः स्वयम्भूवरदानजः। तस्य पापस्य सम्प्राप्ता व्युष्टिरद्य दुरासदा॥ ६३॥
यस्य दण्डधरस्तेऽहं दाराहरणकर्शितः। दण्डं धारयमाणस्तु लङ्काद्वारे व्यवस्थितः॥ ६४॥
पदवीं देवतानां च महर्षीणां च राक्षस। राजर्षीणां च सर्वेषां गमिष्यसि युधि स्थिरः॥ ६५॥
बलेन येन वै सीतां मायया राक्षसाधम। मामतिक्रमयित्वा त्वं हृतवांस्तन्निदर्शय॥ ६६॥

"(The period of) retribution, which is dangerous to approach, has now duly arrived for the sins that have been committed (by you) through ignorance against Ṛṣis (seers of Vedic Mantras) and gods as well as against Gandharvas (celestial musicians) and celestial nymphs, as also against Nāgas (a class of semi-divine beings credited with a human face and serpent-like lower extremities), Yakṣas (a species of demigods) and human kings, conceited as you were, O ranger of the night! Surely your arrogance begotten of the boon that was conferred (on you) by Brahmā (the self-born creator) has gone asunder, O ogre! (62-63) Wielding the rod of punishment, I, your chastiser, for my part have taken up my position firmly at the gates of Laṅkā, emaciated as I am by the abduction of my consort. (64) Remaining firm in combat (and giving up the ghost while fighting), you shall reach the destiny of gods and eminent Ṛṣis (seers of Vedic Mantras) as well as of all royal sages, O ogre! (65) Display, O the vilest of ogres, the strength by virtue of which you actually bore away Sītā after putting me off the scent by recourse to deception. (66)

अराक्षसमिमं लोकं कर्तास्मि निशितैः शरैः। न चेच्छरणमभ्येति तामादाय तु मैथिलीम्॥ ६७॥
धर्मात्मा राक्षसश्रेष्ठः सम्प्राप्तोऽयं विभीषणः। लङ्कैश्वर्यमिदं श्रीमान् ध्रुवं प्राप्नोत्यकण्टकम्॥ ६८॥
नहि राज्यमधर्मेण भोक्तुं क्षणमपि त्वया। शक्यं मूर्खसहायेन पापेनाविदितात्मना॥ ६९॥
युध्यस्व मा धृतिं कृत्वा शौर्यमालम्ब्य राक्षस। मच्छरैस्त्वं रणे शान्तस्ततः पूतो भविष्यसि॥ ७०॥
यद्याविशसि लोकांस्त्रीन् पक्षीभूतो निशाचर। मम चक्षुःपथं प्राप्य न जीवन् प्रतियास्यसि॥ ७१॥
ब्रवीमि त्वां हितं वाक्यं क्रियतामौर्ध्वदेहिकम्। सुदृष्टा क्रियतां लङ्का जीवितं ते मयि स्थितम्॥ ७२॥

'I shall rid this world of ogres with my sharp arrows if you for your part do not seek me as a protector taking (with you) the aforesaid princess of Mithilā. (67) Vibhīṣaṇa, the foremost of ogres, whose mind is set on virtue, has (also) arrived (with me) here. The glorious ogre shall undoubtedly attain the sovereignty of Laṅkā without opposition. (68) Surely sovereignty cannot be enjoyed even a moment longer through unrighteousness by you, a sinner, with fools as your helpmates and by whom the self has not been realized. (69) Taking recourse to firmness and embracing gallantry, meet me in combat, O ogre! Getting extinct on the field of battle through my arrows, you will be purified thereby. (70) Entering the range of my sight, you shall never return alive (even) if you range (all) the three worlds in the form of a bird, O prowler of the night! (71) I tender this salutary advice to you: let obsequies be performed (by yourself for the benefit of your soul in advance; for no ogre will be letft in the world to perform obsequies for your departed soul) and let Laṅkā be adequately seen by you (for the last time); (for) your life is (now) dependent on me!' (72)

इत्युक्तः स तु तारेयो रामेणाक्लिष्टकर्मणा। जगामाकाशमाविश्य मूर्तिमानिव हव्यवाट्॥ ७३॥
सोऽतिपत्य मुहूर्तेन श्रीमान् रावणमन्दिरम्। ददर्शासीनमव्यग्रं रावणं सचिवैः सह॥ ७४॥
ततस्तस्याविदूरेण निपत्य हरिपुंगवः। दीप्ताग्निसदृशस्तस्थावङ्गदः कनकाङ्गदः॥ ७५॥
तद् रामवचनं सर्वमन्यूनाधिकमुत्तमम्। सामात्यं श्रावयामास निवेद्यात्मानमात्मना॥ ७६॥

Ascending into the air when tutored in these words by Śrī Rāma, who was unwearied in action, Aṅgada (son of Tārā) for his part, who resembled fire incarnate, left (for Laṅkā). (73) Crossing over (the walls) to the palace of Rāvaṇa in a moment, the glorious Aṅgada saw Rāvana sitting unperturbed in the company of his ministers. (74) Descending at a short distance from him, Aṅgada, a (veritable) bull among the monkeys, who was adorned with armlets of gold, now stood like a blazing fire. (75) Having made himself known through himself, he delivered to Rāvaṇa with his ministers in toto the excellent message of Śrī Rāma, neither subtracting nor adding anything (of his own). (76)

दूतोऽहं कोसलेन्द्रस्य रामस्याक्लिष्टकर्मणः। वालिपुत्रोऽङ्गदो नाम यदि ते श्रोत्रमागतः॥ ७७॥
आह त्वां राघवो रामः कौसल्यानन्दवर्धनः। निष्पत्य प्रतियुध्यस्व नृशंस पुरुषो भव॥ ७८॥
हन्तास्मि त्वां सहामात्यं सपुत्रज्ञातिबान्धवम्। निरुद्विग्नास्त्रयो लोका भविष्यन्ति हते त्वयि॥ ७९॥
देवदानवयक्षाणां गन्धर्वोरगरक्षसाम्। शत्रुमद्योद्धरिष्यामि त्वामृषीणां च कण्टकम्॥ ८०॥
विभीषणस्य चैश्वर्यं भविष्यति हते त्वयि। न चेत् सत्कृत्य वैदेहीं प्रणिपत्य प्रदास्यसि॥ ८१॥

(He spoke as follows:—) "I am an envoy of Śrī Rāma, the king of Kosala, who is unwearied in action, Aṅgada by name, son of Vālī— I wonder if my name has ever reached your ears. (77) Śrī Rāma, a scion of Raghu, who enhances the joy of (his mother) Kausalyā, speaks to you (as follows):— 'Prove to be a man, O ruthless ogre, and, sallying forth, give battle (to me). (78) I shall make short work of you with your ministers, sons, relations and kinsfolk. (All) the three worlds will be rid of fear on your being killed. (79) I shall presently uproot you, an enemy of gods, demons and Yakṣas (a class of demigods), Gandharvas (celestial musicians), Nāgas (a class of semi-divine beings credited with the head of a man and the lower extremities of a serpent) and ogres and a thorn in the side of Ṛṣis (the seers of Vedic Mantras). (80) Nay, unless you return Sītā (a princess of the Videha territory) after paying homage to her and bowing down respectfully to me, the royal fortune will descend to Vibhīṣaṇa on your being killed." (81)

इत्येवं परुषं वाक्यं ब्रुवाणे हरिपुंगवे। अमर्षवशमापन्नो निशाचरगणेश्वरः॥ ८२॥
ततः स रोषमापन्नः शशास सचिवांस्तदा। गृह्यतामिति दुर्मेधा वध्यतामिति चासकृत्॥ ८३॥
रावणस्य वचः श्रुत्वा दीप्ताग्निमिव तेजसा। जगृहुस्तं ततो घोराश्चत्वारो रजनीचराः॥ ८४॥
ग्राहयामास तारेयः स्वयमात्मानमात्मवान्। बलं दर्शयितुं वीरो यातुधानगणे तदा॥ ८५॥

स तान् बाहुद्वयासक्तानादाय पतगानिव। प्रासादं शैलसंकाशमुत्पपाताङ्गदस्तदा॥ ८६॥
तस्योत्पतनवेगेन निर्धूतास्तत्र राक्षसाः। भूमौ निपतिताः सर्वे राक्षसेन्द्रस्य पश्यतः॥ ८७॥
ततः प्रासादशिखरं शैलशृङ्गमिवोन्नतम्। चक्राम राक्षसेन्द्रस्य वालिपुत्रः प्रतापवान्॥ ८८॥
पफाल च तदाक्रान्तं दशग्रीवस्य पश्यतः। पुरा हिमवतः शृङ्गं वज्रेणेव विदारितम्॥ ८९॥
भङ्क्त्वा प्रासादशिखरं नाम विश्राव्य चात्मनः। विनद्य सुमहानादमुत्पपात विहायसा॥ ९०॥
व्यथयन् राक्षसान् सर्वान् हर्षयंश्चापि वानरान्। स वानराणां मध्ये तु रामपार्श्वमुपागतः॥ ९१॥
रावणस्तु परं चक्रे क्रोधं प्रासादधर्षणात्। विनाशं चात्मनः पश्यन् निःश्वासपरमोऽभवत्॥ ९२॥

While Aṅgada (a bull among the monkeys) was making the foregoing harsh speech, Rāvaṇa (the ruler of hordes of ogres) was seized with fury. (82) Swayed by passion, the thereupon repeatedly commanded his ministers (in the following words) at that moment:— "Let this evil-minded monkey be seized and put to death." (83) Hearing the command of Rāvaṇa, four terrible rangers of the night presently seized Aṅgada, who resembled a blazing fire in brilliance. (84) In order to exhibit his strength before the host of ogres on that occasion, the resolute and valiant Aṅgada (son of Tārā) voluntarily allowed himself to be seized (by the ogres). (85) Taking (with him) the (four) ogres clung to his arms like (so many) birds, the aforesaid Aṅgada then leapt on to (the roof of) the palace, which stood like a mountain.(86) Violently shaken by the impetuosity of his bound, all the (four) ogres fell to the ground while Rāvaṇa (the ruler of ogres) stood looking on. (87) Thereupon the glorious Aṅgada (son of Vālī) set his feet on the top of the palace of Rāvaṇa (the ruler of ogres), which was lofty as a mountain-peak. (88) Nay, trampled by Aṅgada, the top of the palace cleft asunder— (even) as a peak of the Himalayan range did of yore when riven by the thunderbot—while Rāvaṇa (the ten-headed monster) stood gazing. (89) Having shattered the top of the palace, (nay) proclaiming his own name, and emitting a terrible roar, Aṅgada rose into the air. (90) Causing pain to all the ogres and delighting the monkeys at the same time, Aṅgada for his part returned to the presence of Śrī Rāma in the midst of the monkeys. (91) Rāvaṇa, on the other hand, exhibited great anger at the assault on his palace. Nay, foreseeing his own destruction, he gave himself up to sighing. (92)

रामस्तु बहुभिर्हृष्टैर्विनदद्भिः प्लवंगमैः। वृतो रिपुवधाकाङ्क्षी युद्धायैवाभ्यवर्तत॥ ९३॥
सुषेणस्तु महावीर्यो गिरिकूटोपमो हरिः। बहुभिः संवृतस्तत्र वानरैः कामरूपिभिः॥ ९४॥
स तु द्वाराणि संयम्य सुग्रीववचनात् कपिः। पर्यक्रामत दुर्धर्षो नक्षत्राणीव चन्द्रमाः॥ ९५॥
तेषामक्षौहिणिशतं समवेक्ष्य वनौकसाम्। लङ्कामुपनिविष्टानां सागरं चाभिवर्तताम्॥ ९६॥
राक्षसा विस्मयं जग्मुस्त्रासं जग्मुस्तथापरे। अपरे समरे हर्षाद्धर्षमेवोपपेदिरे॥ ९७॥
कृत्स्नं हि कपिभिर्व्याप्तं प्राकारपरिखान्तरम्।
ददृशू राक्षसा दीनाः प्राकारं वानरीकृतम्। हाहाकारमकुर्वन्त राक्षसा भयमागताः॥ ९८॥
तस्मिन् महाभीषणके प्रवृत्ते कोलाहले राक्षसराजयोधाः।
प्रगृह्य रक्षांसि महायुधानि युगान्तवाता इव संविचेरुः॥ ९९॥
इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे एकचत्वारिंशः सर्गः॥ ४१॥

Surrounded by numerous monkeys, who were roaring jubilantly, Śrī Rāma for his part, who was keen to destroy his enemy, pressed on for war alone.(93) The monkey Suṣeṇa, for his part, who was endowed with extraordinary virility and looked like a mountain-peak (in size), stood close to Laṅkā, surrounded-by numerous monkeys who were able to change their form at will. (94) Controlling (all) the (four) gates (of Laṅkā), the monkey for his part, who was hard to overcome, patrolled under orders of Sugrīva (all) the entrances (even) as the moon moves amidst the lunar mansions. (95) The ogres were wonderstruck to observe a hundred Akṣauhiṇīs of the aforesaid monkeys, stationed round about Laṅkā (laying siege to it) and extending up to the sea; (nay) others gay way to alarm; while (still) others, recalling the joys of war, experienced joy alone (at the prospect of fighting). (96-97) The entire space between the defensive walls and the (surrounding) moat was actually filled with monkeys. The downcast ogres saw the defensive walls converted (as it were) into monkeys (themselves). Reduced to fear, they raised an outcry of distress. (98) Seizing hold of mighty weapons, when that most appalling tumult had set in, the soldiers of Rāvaṇa (the ruler of ogres) rushed like the winds raging at the dissolution of the worlds. (99)

Thus ends Canto Forty-one in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

* * *

द्विचत्वारिंशः सर्गः

Canto XLII

Approaching Rāvaṇa, the ogres break to him the news about Laṅkā having been laid siege to by the monkeys led by Śrī Rāma. Ascending the roof of his palace and taxing his brain about the means of putting an end to the monkeys, he casts a look at Śrī Rāma and the monkeys. Pained at the thought that Sītā was being bullied by Rāvaṇa on his account, and commanding the monkeys to besiege all the four gates of Laṅkā and to destroy the ogres, Śrī Rāma on the other side takes up his position alongwith Lakṣmaṇa near the northern gate. Apprised of these developments, Rāvaṇa mobilizes his army and, encouraged by him, the ogres beat their drums and emit a terrible roar

ततस्ते राक्षसास्तत्र गत्वा रावणमन्दिरम्। न्यवेदयन् पुरीं रुद्धां रामेण सह वानरैः॥ १॥
रुद्धां तु नगरीं श्रुत्वा जातक्रोधो निशाचरः। विधानं द्विगुणं कृत्वा प्रासादं चाप्यरोहत॥ २॥
स ददर्श वृतां लङ्कां सशैलवनकाननाम्। असंख्येयैर्हरिगणैः सर्वतो युद्धकाङ्क्षिभिः॥ ३॥
स दृष्ट्वा वानरैः सर्वैर्वसुधां कपिलीकृताम्। कथं क्षपयितव्याः स्युरिति चिन्तापरोऽभवत्॥ ४॥
स चिन्तयित्वा सुचिरं धैर्यमालम्ब्य रावणः। राघवं हरियूथांश्च ददर्शायतलोचनः॥ ५॥

Proceeding to the palace of Rāvaṇa in Laṅkā, the said ogres thereupon broke the news (to him) about the city having been laid siege to by Śrī Rāma accompanied by the monkeys. (1) Enraged to hear of the city having been besieged (by the monkeys), nay, doubling the arrangements (already made for the defence of the capital), the ranger of the night for his part ascended the palace. (2) He saw Laṅkā with its mountains, woods and forests besieged on all rides by innumerable monkeys, who were (all) eager to fight. (3) Beholding the earth (round about Laṅkā) rendered brown by all the monkeys (gathered there), he became thoughtful as to how they were to be exterminated. (4) Having pondered for a pretty long time and embracing firmness, the notorious Rāvaṇa with dilated eyes gazed on Śrī Rāma (a scion of Raghu) and the simian troops. (5)

d1

राघवः सह सैन्येन मुदितो नाम पुप्लुवे। लङ्कां ददर्श गुप्तां वै सर्वतो राक्षसैर्वृताम्॥ ६॥

दृष्ट्वा दाशरथिर्लङ्कां चित्रध्वजपताकिनीम्। जगाम सहसा सीतां दूयमानेन चेतसा॥ ७ ॥
अत्र सा मृगशावाक्षी मत्कृते जनकात्मजा। पीड्यते शोकसंतप्ता कृशा स्थण्डिलशायिनी॥ ८ ॥
निपीड्यमानां धर्मात्मा वैदेहीमनुचिन्तयन्। क्षिप्रमाज्ञापयद् रामो वानरान् द्विषतां वधे॥ ९ ॥
एवमुक्ते तु वचसि रामेणाक्लिष्टकर्मणा। संघर्षमाणाः प्लवगाः सिंहनादैरनादयन्॥ १० ॥
शिखरैर्विकिरामैतां लङ्कां मुष्टिभिरेव वा। इति स्म दधिरे सर्वे मनांसि हरियूथपाः॥ ११ ॥
उद्यम्य गिरिशृङ्गाणि महान्ति शिखराणि च। तरूंश्चोत्पाट्य विविधांस्तिष्ठन्ति हरियूथपाः॥ १२ ॥

Full of delight, Śrī Rāma (a scion of Ṛaghu) pressed forward (on the back of a monkey) with his army and saw Laṅkā surrounded on all sides and guarded by ogres. (6) Seeing Laṅkā, which was dressed with picturesque flags and buntings, Śrī Rāma (son of Daśaratha) suddenly thought of Sītā with a mind which was being consumed with affliction. (7) (He said to himself) "Here is that daughter of Janaka, with eyes resembling those of a fawn, undergoing suffering on my account, tormented (as she is) with grief emaciated and reposing (as she does) on the ground." (8) Thinking again and again of Sītā (a princess of the Videha territory), who was being sore oppressed (by ogresses), Śrī Rāma, whose mind was set on virtue, speedily commanded the monkeys to make short work of the enemies. (9) When the aforesaid command was issued by Śrī Rāma, who was unwearied in action, the monkeys, who were struggling hard to outdo one another (in advancing against the enemy), made Laṅkā resound with their shouts, resembling the roar of a lion. (10) All the monkey generals made the following resolve: "Let us crush this Laṅkā with mountain-peaks or with our fists alone." (11) Lifting up mountain-peaks as well as huge rocks, and uprooting trees of various kinds, the commanders of monkey troops stood prepared (to launch and attack on Laṅkā). (12)

प्रेक्षतो राक्षसेन्द्रस्य तान्यनीकानि भागशः। राघवप्रियकामार्थं लङ्कामारुरुहुस्तदा॥ १३ ॥
ते ताम्रवक्त्रा हेमाभा रामार्थे त्यक्तजीविताः। लङ्कामेवाभ्यवर्तन्त सालभूधरयोधिनः॥ १४ ॥
ते द्रुमैः पर्वताग्रैश्च मुष्टिभिश्च प्लवङ्गमाः। प्राकाराग्राण्यसंख्यानि ममन्थुस्तोरणानि च॥ १५ ॥
परिखान् पूरयन्तश्च प्रसन्नसलिलाशयान्। पांसुभिः पर्वताग्रैश्च तृणैः काष्ठैश्च वानराः॥ १६ ॥
ततः सहस्रयूथाश्च कोटियूथाश्च यूथपाः। कोटियूथशताश्चान्ये लङ्कामारुरुहुस्तदा॥ १७ ॥
काञ्चनानि प्रमर्दन्तस्तोरणानि प्लवङ्गमाः। कैलासशिखराग्राणि गोपुराणि प्रमथ्य च॥ १८ ॥
आप्लवन्तः प्लवन्तश्च गर्जन्तश्च प्लवङ्गमाः। लङ्कां तामभिधावन्ति महावारणसंनिभाः॥ १९ ॥
जयत्युरुबलो रामो लक्ष्मणश्च महाबलः। राजा जयति सुग्रीवो राघवेणाभिपालितः॥ २० ॥
इत्येवं घोषयन्तश्च गर्जन्तश्च प्लवङ्गमाः। अभ्यधावन्त लङ्कायाः प्राकारं कामरूपिणः॥ २१ ॥

In order to accomplish Śrī Rāma's cherished desire, the aforesaid (simian) troops then began to scale the walls of Laṅkā in (various) parts, while Rāvaṇa (the ruler of ogres) stood gazing. (13) Contending with sal trees and mountain-peaks (for weapons) those monkeys of golden hue with coppery faces, who had dedicated their lives in the cause of Śrī Rāma, advanced towards Laṅkā itself. (14) By means of trees and mountain-tops as well as with their fists the said monkeys demolished the tops of countless defensive walls as well as archways. (15) The monkeys stood filling the moats containing translucent water with sands, mountain-tops, grass and logs of wood. (16) The leaders of monkey troops then scaled the walls of Laṅkā taking with them battalions of monkeys in thousands, crores and (even) hundreds of crores. (17) The monkeys stood demolishing the archways of gold. Nay, having razed to the ground the gates with their tops resembling the peaks of Mount Kailāsa, the monkeys, who closely resembled huge elephants, rushed towards the said Laṅkā, springing on all sides and leaping the walls, nay, roaring (all the time). (18-19) "Victorious is Śrī Rāma, who is possessed of surpassing strength, and

Lakṣmaṇa, who is endowed with extraordinary might! Victorious (too) is King Sugrīva, protected on all sides by Śrī Rāma (a scion of Raghu)!" (20) Shouting thus, the monkeys, who were (all) able to change their form at will, rushed roaring towards the defensive walls of Laṅkā. (21)

वीरबाहुः सुबाहुश्च नलश्च पनसस्तथा।
निपीड्योपनिविष्टास्ते प्राकारं हरियूथपाः। एतस्मिन्नन्तरे चक्रुः स्कन्धावारनिवेशनम्॥ २२॥
पूर्वद्वारं तु कुमुदः कोटिभिर्दशभिर्वृतः। आवृत्य बलवांस्तस्थौ हरिभिर्जितकाशिभिः॥ २३॥
सहायार्थे तु तस्यैव निविष्टः प्रघसो हरिः। पनसश्च महाबाहुर्वानरैरभिसंवृतः॥ २४॥
दक्षिणद्वारमासाद्य वीरः शतबलिः कपिः। आवृत्य बलवांस्तस्थौ विंशत्या कोटिभिर्वृतः॥ २५॥
सुषेणः पश्चिमद्वारं गत्वा तारापिता बली। आवृत्य बलवांस्तस्थौ कोटिकोटिभिरावृतः॥ २६॥
उत्तरद्वारमागम्य रामः सौमित्रिणा सह। आवृत्य बलवांस्तस्थौ सुग्रीवश्च हरीश्वरः॥ २७॥

Storming the defensive walls, the monkey generals Vīrabāhu and Subāhu, as also Nala and Panasa, took up their position on them. In the meantime they settled the beleaguering army in camps. (22) Surrounded by monkeys, numbering ten crores, who (all) behaved like conquerors, the mighty Kumuda for his part stood besieging the eastern gate (while remaining stationed in north-east). (23) Surrounded by (other) monkeys, the monkey Praghasa and the mighty-armed Panasa for their part took up their position (by his side) in order to assist Kumuda himself. (24) Reaching the southern gate (while remaining stationed in the south-east), the valiant and mighty monkey Śatabali, who was accompanied by monkeys numbering twenty crores, stood besieging the aforesaid gate. (25) Seeking the western gate (while remaining stationed in the south-west), Suṣeṇa, the mighty father of Tārā (Vālī's wife), who was surrounded by crores and crores of monkeys, stood besieging that gate. (26) Making his way to the northern gate alongwith Lakṣmaṇa (son of Sumitrā), (while remaining stationed in the north-west) the mighty Śrī Rāma as also Sugrīva, the king of monkeys, stood blockading that gate. (27)

गोलाङ्गूलो महाकायो गवाक्षो भीमदर्शनः। वृतः कोट्या महावीर्यस्तस्थौ रामस्य पार्श्वतः॥ २८॥
ऋक्षाणां भीमकोपानां धूम्रः शत्रुनिबर्हणः। वृतः कोट्या महावीर्यस्तस्थौ रामस्य पार्श्वतः॥ २९॥
संनद्धस्तु महावीर्यो गदापाणिर्विभीषणः। वृतो यत्तैस्तु सचिवैस्तस्थौ यत्र महाबलः॥ ३०॥
गजो गवाक्षो गवयः शरभो गन्धमादनः। समन्तात् परिधावन्तो ररक्षुर्हरिवाहिनीम्॥ ३१॥

Surrounded by a crore of monkeys, Gavākṣa of gigantic proportions and grim aspect, who belonged to the Golāṅgūla species of monkeys and was endowed with extraordinary virility, stood by the side of Śrī Rāma. (28) Accompanied by a crore of bears of redoubtable fury, Dhūmra (brother of Jāmbavān, the king of bears), the exterminator of his foes, (nay) who was endowed with extraordinary valour, (also) took up his position by the side of Śrī Rāma. (29) Clad in defensive armour and accompanied by his watchful ministers, Vibhīṣaṇa for his part, who was endowed with extraordinary virility, stood, mace in hand, where Śrī Rāma (who was possessed of great might) had taken up his position. (30) Rushing on all sides, Gaja, Gavākṣa, Gavaya, Śarabha and Gandhamādana defended the simian army. (31)

ततः कोपपरीतात्मा रावणो राक्षसेश्वरः। निर्याणं सर्वसैन्यानां द्रुतमाज्ञापयत् तदा॥ ३२॥
एतच्छ्रुत्वा तदा वाक्यं रावणस्य मुखेरितम्। सहसा भीमनिर्घोषमुद्घुष्टं रजनीचरैः॥ ३३॥
ततः प्रबोधिता भेर्यश्चन्द्रपाण्डुरपुष्कराः। हेमकोणैरभिहता राक्षसानां समन्ततः॥ ३४॥
विनेदुश्च महाघोषाः शङ्खाः शतसहस्रशः। राक्षसानां सुघोराणां मुखमारुतपूरिताः॥ ३५॥
ते बभुः शुभनीलाङ्गाः सशङ्खा रजनीचराः। विद्युन्मण्डलसंनद्धाः सबलाका इवाम्बुदाः॥ ३६॥

निष्पतन्ति ततः सैन्या हृष्टा रावणचोदिताः। समये पूर्यमाणस्य वेगा इव महोदधेः॥ ३७॥
ततो वानरसैन्येन मुक्तो नादः समन्ततः। मलयः पूरितो येन ससानुप्रस्थकन्दरः॥ ३८॥
शङ्खदुन्दुभिनिर्घोषः सिंहनादस्तरस्विनाम्। पृथिवीं चान्तरिक्षं च सागरं चाभ्यनादयत्॥ ३९॥
गजानां बृंहितैः सार्धं हयानां हेषितैरपि। रथानां नेमिनिर्घोषै रक्षसां वदनस्वनैः॥ ४०॥

With a mind possessed by anger on that score, Rāvaṇa the ruler of ogres, forthwith ordered a quick sally of all his forces. (32) Hearing this command issued from the lips of Rāvaṇa, a clamour was raised all of a sudden by the rangers of the night with a terrible roar. (33) Beaten with sticks of gold then sounded on every side the kettledrums of the ogres with discs white as the moon. (34) Blown with the wind from the mouth of most hideous ogres, sonorous conches also blared forth in their hundreds and thousands. (35) With their brilliant dark limbs (decked with jewels), the aforesaid rangers of the night, who were equipped with conches, shone like (dark) clouds provided with armour in the shape of flashes of lightning and accompanied by (rows of) berons. (36) Urged by Rāvaṇa, the troops (of ogres) thereupon joyfully rushed forth like the waves of the ocean which is being swollen (by clouds) at the time of universal destruction. (37) A roar was then emitted on all sides by the simian army—a roar which filled the Malaya (Trikūṭa) mountain with its major and minor peaks and caves. (38) The blast of conches and the roll of drums as well as the leonine roar of (monkey) heroes, accompanied by the trumpeting of elephants, the neighing of horses, the clatter of chariot-wheels and the shout of ogres, made the earth and the air as well as the sea resound. (39-40)

एतस्मिन्नन्तरे घोरः संग्रामः समपद्यत। रक्षसां वानराणां च यथा देवासुरे पुरा॥ ४१॥
ते गदाभिः प्रदीप्ताभिः शक्तिशूलपरश्वधैः। निजघ्नुर्वानरान् सर्वान् कथयन्तः स्वविक्रमान्॥ ४२॥
तथा वृक्षैर्महाकायाः पर्वताग्रैश्च वानराः। निजघ्नुस्तानि रक्षांसि नखैर्दन्तैश्च वेगिनः॥ ४३॥
राजा जयति सुग्रीव इति शब्दो महानभूत्। राजञ्जयजयेत्युक्त्वा स्वस्वनामकथां ततः॥ ४४॥
राक्षसास्त्वपरे भीमाः प्राकारस्था महीं गतान्। वानरान् भिन्दिपालैश्च शूलैश्चैव व्यदारयन्॥ ४५॥
वानराश्चापि संक्रुद्धाः प्राकारस्थान् महीं गताः। राक्षसान् पातयामासुः खमाप्लुत्य स्वबाहुभिः॥ ४६॥
स सम्प्रहारस्तुमुलो मांसशोणितकर्दमः। रक्षसां वानराणां च सम्बभूवाद्भुतोपमः॥ ४७॥
इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे द्विचत्वारिंशः सर्गः॥ ४२॥

In the meantime there ensued a terrible conflict between the ogres and the monkeys as between the gods and the demons in the olden days. (41) Vaunting their own prowess, the ogres began to strike all the monkeys with (their) flaming maces as well as with javelins, pikes and axes. (42) Full of impetuosity the gigantic monkeys likewise struck those ogres with trees and mountain-tops as well as with their nails and teeth. (43) There arose (in the simian ranks) a loud war-cry: "Victorious is King Sugrīva!" Shouting "Be tirumphant! Be victorious, O king!" the ogres then proclaimed their own respective names. (44) Standing on the walls, other redoubtable ogres for thier part pierced the monkeys standing on the ground (below) with their Bhindipālas (a jeveline-like weapon) as well as with pikes. (45) Bounding into the air highly enraged, the monkeys too, who stood on the ground, dragged down the ogres stationed on the walls with their arms. (46) The aforesaid fight between the ogres and the monkeys, confused as it was, could not be easily compared to any other conflict and left a mire of flesh and blood. (47)

Thus ends Canto Forty-two in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

* * *

त्रिचत्वारिंशः सर्गः

Canto XLIII

In the course of duels between the ogres and the monkeys, in which
Aṅgada closes with Indrajit, the heads of Durdharṣa, Mitraghna,
Agniketu and Yajñakopana are lopped off by Śrī Rāma, and
that of Nikumbha by Nīla and, killed by Suṣeṇa,
Vidyunmālī drops down dead

युध्यतां तु ततस्तेषां वानराणां महात्मनाम्। रक्षसां सम्बभूवाथ बलरोषः सुदारुणः॥ १॥
ते हयैः काञ्चनापीडैर्गजैश्चाग्निशिखोपमैः। रथैश्चादित्यसंकाशैः कवचैश्च मनोरमैः॥ २॥
निर्ययूः राक्षसा वीरा नादयन्तो दिशो दश। राक्षसा भीमकर्माणो रावणस्य जयैषिणः॥ ३॥
वानराणामपि चमूर्बृहती जयमिच्छताम्। अभ्यधावत तां सेनां रक्षसां घोरकर्मणाम्॥ ४॥

An exceedingly terrible fury forthwith burst forth on that occasion in (the ranks of) the aforesaid monkeys of gigantic proportions and the ogres, even while they were fighting at the sight of (the strength of) the (hostile) army. (1) Mounted on (the back of) steeds and elephants provided with golden trappings as well as on chariots bright as flames, and clad in soul-ravishing coats of mail, dazzling like the sun, the said heroic ogres of terrible deeds, accompanied by (other) ogres, sallied forth seeking the triumph of Rāvaṇa and causing the ten directions the resound (with their clamour). (2-3) The huge army of the monkeys too, who (likewise) longed for (Śrī Rāma's) victory, rushed towards that army of ogres of terrible deeds. (4)

एतस्मिन्नन्तरे तेषामन्योन्यमभिधावताम्। रक्षसां वानराणां च द्वन्द्वयुद्धमवर्तत॥ ५ ॥
अङ्गदेनेन्द्रजित्सार्धं वालिपुत्रेण राक्षसः। अयुध्यत महातेजास्त्र्यम्बकेण यथान्धकः॥ ६ ॥
प्रजङ्घेन च सम्पातिर्नित्यं दुर्धर्षणो रणे। जम्बुमालिनमारब्धो हनूमानपि वानरः॥ ७ ॥
संगतस्तु महाक्रोधो राक्षसो रावणानुजः। समरे तीक्ष्णवेगेन शत्रुघ्नेन विभीषणः॥ ८ ॥
तपनेन गजः सार्धं राक्षसेन महाबलः। निकुम्भेन महातेजा नीलोऽपि समयुध्यत॥ ९ ॥
वानरेन्द्रस्तु सुग्रीवः प्रघसेन सुसंगतः। संगतः समरे श्रीमान् विरूपाक्षेण लक्ष्मणः॥ १०॥
अग्निकेतुः सुदुर्धर्षो रश्मिकेतुश्च राक्षसः। सुप्तघ्नो यज्ञकोपश्च रामेण सह संगताः॥ ११॥
वज्रमुष्टिश्च मैन्देन द्विविदेनाशनिप्रभः। राक्षसाभ्यां सुघोराभ्यां कपिमुख्यौ समागतौ॥ १२॥
वीरः प्रतपनो घोरो राक्षसो रणदुर्धरः। समरे तीक्ष्णवेगेन नलेन समयुध्यत॥ १३॥
धर्मस्य पुत्रो बलवान् सुषेण इति विश्रुतः। स विद्युन्मालिना सार्धमयुध्यत महाकपिः॥ १४॥
वानराश्चापरे घोरा राक्षसैरपरैः सह। द्वन्द्वं समीयुः सहसा युद्ध्वा च बहुभिः सह॥ १५॥

In the meantime there ensued duels between the aforesaid ogres and monkeys, each side rushing towards the other. (5) The ogre Indrajit (the eldest son of Rāvaṇa), who was endowed with extraordinary energy, contended with Aṅgada, son of Vālī, even as (the demon) Andhaka did with Lord Śiva (endowed with three eyes). (6) Nay, Sampāti who was always hard to overcome in an encounter, fought with Prajaṅgha; while the monkey Hanūmān proceeded to give battle to Jambumālī. (7) The furious ogre Vibhīṣaṇa, the youngest (half-) brother of Rāvaṇa for his part closed on the field of battle with Śatrughna of fiery impetuosity. (8) The very mighty Gaja steadily fought with the ogre Tapana; and Nīla too, who was endowed with extraordinary energy, with Nikumbha. (9) Sugrīva, the ruler of monkeys, for his part closed well with Praghasa; while the glorious Lakṣmaṇa grappled in an encounter with Virūpākṣa. (10) Agniketu, who was very hard to overcome, as well as the ogre Raśmiketu, Suptaghna and Yajñakopa closed with Śrī Rāma. (11) Vajramuṣṭi grappled with Mainda and Aśaniprabha with Dwivida. The (aforesaid) two leaders of monkeys (thus) closed with two most formidable ogres. (12) The valiant and redoubtable ogre Pratapana, who was difficult to restrain on the field of battle, fought steadily with Nala of vehement impetuosity in combat. (13) That great monkey, the mighty son of Dharma (the god of piety), widely known by the name of Suṣeṇa, fought with Vidyunmālī. (14) Nay, having fought with many ogres (at a time), other fierce monkeys too entered all of a sudden into a duel with other ogres. (15)

तत्रासीत् सुमहद् युद्धं तुमुलं रोमहर्षणम्। रक्षसां वानराणां च वीराणां जयमिच्छताम्॥ १६॥
हरिराक्षसदेहेभ्यः प्रभूताः केशशाद्वलाः। शरीरसंघाटवहाः प्रसुस्रुः शोणितापगाः॥ १७॥
आजघानेन्द्रजित् क्रुद्धो वज्रेणेव शतक्रतुः। अङ्गदं गदया वीरं शत्रुसैन्यविदारणम्॥ १८॥
तस्य काञ्चनचित्राङ्गं रथं साश्वं ससारथिम्। जघान गदया श्रीमानङ्गदो वेगवान् हरिः॥ १९॥
सम्पातिस्तु प्रजङ्घेन त्रिभिर्बाणैः समाहतः। निजघानाश्वकर्णेन प्रजङ्घं रणमूर्धनि॥ २०॥
जम्बुमाली रथस्थस्तु रथशक्त्या महाबलः। बिभेद समरे क्रुद्धो हनूमन्तं स्तनान्तरे॥ २१॥
तस्य तं रथमास्थाय हनूमान् मारुतात्मजः। प्रममाथ तलेनाशु सह तेनैव रक्षसा॥ २२॥
नदन् प्रतपनो घोरो नलं सोऽभ्यनुधावत। नलः प्रतपनस्याशु पातयामास चक्षुषी॥ २३॥
भिन्नगात्रः शरैस्तीक्ष्णैः क्षिप्रहस्तेन रक्षसा।

There raged on that occasion a fierce and confused fight, which made one's hair stand on end, between the heroic ogres and monkeys, who sought victory (for their own army).(16) Having issued from the bodies of monkeys and ogres, and strewn with duckweeds in the form of hair, streams of blood flowed rapidly, bearing away logs of wood in the form of dead bodies. (17) Filled with rage, Indrajit (the eldest son of Rāvaṇa) struck with his mace the valiant Aṅgada, the destroyer of hostile forces, (even) as Indra (who is presupposed to have performed in his previous birth or births a hundred Aśwamedha sacrifices as a condition precedent to his attaining Indrahood) would attack his adversary with his thunderbolt. (18) With the same mace (snatched from the ogre's hand) the glorious monkey, Aṅgada, who was full of impetuosity, (in his turn) struck Indrajit's chariot—the framework of which was bright with gold— horses, charioteer and all. (19) Grievously wounded with three arrows by Prajaṅgha, Sampāti for his part killed Prajaṅgha with an Aśwakarṇa tree in the van of the battle. (20) Taking up his position in a chariot and full of rage, Jambumālī for his part, who was endowed with extraordinary might, pierced Hanūmān in the breast with a javelin kept in his chariot on the field of battle. (21) Springing to that chariot of Jambumālī. Hanūmān, son of the wind-god, destroyed it in no time alongwith that ogre himself with (a blow of) his palm. (22) The notorious and fierce Pratapana rushed yelling towards Nala. With his limbs lacerated by the swift-handed ogre with his pointed arrows, Nala (in his turn) quickly gouged out his eyes.

ग्रसन्तमिव सैन्यानि प्रघसं वानराधिपः॥ २४॥
सुग्रीवः सप्तपर्णेन निजघान जवेन च। प्रपीड्य शरवर्षेण राक्षसं भीमदर्शनम्॥ २५॥
निजघान विरूपाक्षं शरेणैकेन लक्ष्मणः।
अग्निकेतुश्च दुर्धर्षो रश्मिकेतुश्च राक्षसः। सुप्तघ्नो यज्ञकोपश्च रामं निर्बिभिदुः शरैः॥ २६॥
तेषां चतुर्णां रामस्तु शिरांसि समरे शरैः। क्रुद्धश्चतुर्भिश्चिच्छेद घोरैरग्निशिखोपमैः॥ २७॥
वज्रमुष्टिस्तु मैन्देन मुष्टिना निहतो रणे। पपात सरथः साश्वः सुराट्ट इव भूतले॥ २८॥
निकुम्भस्तु रणे नीलं नीलाञ्जनचयप्रभम्। निर्बिभेद शरैस्तीक्ष्णैः करैर्मेघमिवांशुमान्॥ २९॥

Nay, Sugrīva, the suzerain lord of monkeys, speedily killed with a Saptaparṇa tree Praghasa, who was consuming as it were the monkey troops. Overwhelming (in the first instance) with a hail of shafts (his adversary) Virūpākṣa of fearful aspect, Lakṣmaṇa (eventually) struck down the ogre with a single arrow. Agniketu, who was difficult to overcome, and the ogre Raśmiketu, also, Suptaghna and Yajñakopa mangled Śrī Rāma with their arrows. (23—26) Filled with rage on the field of battle, Śrī Rāma for his part lopped off the heads of all the four ogres with four dread arrows bright like flames. (27) Struck down with his fist on the battlefield by Mainda, Vajramuṣṭi for his part fell to the ground, chariot, horses and all, like an aerial car of gods. (28) (Even) as the sun pierces a cloud with its rays, Nikumbha for his part pierced with his pointed arrows on the field of battle Nīla, who looked like a mass of collyrium. (29)

पुनः शरशतेनाथ क्षिप्रहस्तो निशाचरः। बिभेद समरे नीलं निकुम्भः प्रजहास च॥ ३० ॥
तस्यैव रथचक्रेण नीलो विष्णुरिवाहवे। शिरश्चिच्छेद समरे निकुम्भस्य च सारथेः॥ ३१ ॥
वज्राशनिसमस्पर्शो द्विविदोऽप्यशनिप्रभम्। जघान गिरिशृङ्गेण मिषतां सर्वरक्षसाम्॥ ३२ ॥
द्विविदं वानरेन्द्रं तु द्रुमयोधिनमाहवे। शरैरशनिसंकाशैः स विव्याधाशनिप्रभः॥ ३३ ॥
स शरैरभिविद्धाङ्गो द्विविदः क्रोधमूर्च्छितः। सालेन सरथं साश्वं निजघानाशनिप्रभम्॥ ३४ ॥

to cut sth'

The nimble-handed ranger of the night, Nikumbha, then pierced Nīla once more on the field of battle with a hundred arrows and heartily laughed. (30) With a wheell of the chariot of Nikumbha himself Nīla (in his turn) lopped off on the field of battle the former's head as well as that of his charioteer (even) as Lord Viṣṇu (the Protector of the universe) severs the heads of his adversaries (the demons) in the course of His encounter (with them). (31) Dwivida too, whose impact was hard as adamant and the thunderbolt, hit Aśaniprabha with the peak of a mountain, while all the ogres stood looking on. (32) The notorious Aśaniprabha for his part pierced with his arrows, flashing like lightning, the monkey chief Dwivida, who fought with trees on the field of battle. (33) Infatuated with anger, the aforesaid Dwivida, whose limbs had been lacerated by shafts, struck down with a sal tree Aśaniprabha with his chariot and horses. (34)

विद्युन्माली रथस्थस्तु शरैः काञ्चनभूषणैः। सुषेणं ताडयामास ननाद च मुहुर्मुहुः॥ ३५ ॥
तं रथस्थमथो दृष्ट्वा सुषेणो वानरोत्तमः। गिरिशृङ्गेण महता रथमाशु न्यपातयत्॥ ३६ ॥
लाघवेन तु संयुक्तो विद्युन्माली निशाचरः। अपक्रम्य रथात् तूर्णं गदापाणिः क्षितौ स्थितः॥ ३७ ॥
ततः क्रोधसमाविष्टः सुषेणो हरिपुङ्गवः। शिलां सुमहतीं गृह्य निशाचरमभिद्रवत्॥ ३८ ॥
तमापतन्तं गदया विद्युन्माली निशाचरः। वक्षस्यभिजघानाशु सुषेणं हरिपुङ्गवम्॥ ३९ ॥
गदाप्रहारं तं घोरमचिन्त्य प्लवगोत्तमः। तां तूष्णीं पातयामास तस्योरसि महामृधे॥ ४० ॥
शिलाप्रहाराभिहतो विद्युन्माली निशाचरः। निष्पिष्टहृदयो भूमौ गतासुर्निपपात ह॥ ४१ ॥

Mounted on a chariot, Vidyunmālī for his part hit Suṣeṇa with his arrows encrusted with gold and roared again and again. (35) Seeing him mounted on a chariot, Suṣeṇa, the foremost of monkeys, knocked down his chariot in no time with a huge mountain peak. (36) Hastily jumping down from his chariot, the ranger of the night, Vidyunmālī, for his part, who was fully endowed with agility, stood on the ground, mace in hand. (37) Seizing a huge rock, Suṣeṇa, a bull among the monkeys, possessed as he was with anger, rushed towards the ranger of the night. (38) The prowler of the night, Vidyunmālī, immediately struck Suṣeṇa, that bull among the monkeys, in the breast with a mace (even) as the latter was darting (towards him). (39) Not minding that terrible blow with the mace, Suṣeṇa (the foremost of the monkeys) quietly hurled that rock (which he bore in his hand) upon the ogre's breast in that mighty contest. (40) Struck by that blow with a rock, the prowler of the night, Vidyunmālī, whose chest had been crushed (thereby), fell down lifeless to the ground; so the tradition goes. (41)

एवं तैर्वानरैः शूरैः शूरास्ते रजनीचराः। द्वन्द्वे विमथितास्तत्र दैत्या इव दिवौकसैः॥ ४२ ॥
भल्लैश्चान्यैर्गदाभिश्च शक्तितोमरसायकैः। अपविद्धैश्चापि रथैस्तथा सांग्रामिकैर्हयैः॥ ४३ ॥

निहतैः कुञ्जरैर्मत्तैस्तथा वानरराक्षसैः। चक्राक्षयुगदण्डैश्च भग्नैर्धरणिसंश्रितैः॥ ४४॥
बभूवायोधनं घोरं गोमायुगणसेवितम्।
कबन्धानि समुत्पेतुर्दिक्षु वानररक्षसाम्। विमर्दे तुमुले तस्मिन् देवासुररणोपमे॥ ४५॥
निहन्यमाना हरिपुङ्गवैस्तदा निशाचराः शोणितगन्धमूर्च्छिताः।
पुनः सुयुद्धं तरसा समाश्रिता दिवाकरस्यास्तमयाभिकाङ्क्षिणः॥ ४६॥
इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे त्रिचत्वारिंशः सर्गः॥ ४३॥

In this way were those valiant prowlers of the night crushed in the course of those duels by the aforesaid heroic monkeys even as demons were crushed by gods (the denizens of heaven). (42) The battlefield presented a ghastly appearance (strewn as it was) with extraordinary spears and maces as well as with javelins, lances and arrows, shattered chariots, also steeds,' elephants in rut as also monkeys and ogres which had been killed and wheels, axles and yokes which had been broken and had fallen to the ground, and frequented as it was by herds of jackals. In that confused fight, which resembled the conflict between gods and demons, the headless trunks of monkeys and ogres bounded here and there. (43—45) Maddened by the smell of blood while being killed by the foremost of monkeys on that occasion and longing for sunset[*] , the prowlers of the night quickly embarked on a stubborn fight once more. (46)

Thus ends Canto Forty-three in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

* * *

चतुश्चत्वारिशः सर्गः

Canto XLIV

During the nocturnal engagement the monkeys too dauntlessly offer a stiff fight to the ogres even though they were fighting against heavy odds inasmuch as the strength of ogres gets doubled at night, and felt highly rejoiced to find Indrajit vanquished by Aṅgada. Śrī Rāma and Lakṣmaṇa too put to flight numberless foes with their shower of arrows. Eventually, however, they are both bound by Indrajit in a noose of serpents

युध्यतामेव तेषां तु तदा वानररक्षसाम्। रविरस्तं गतो रात्रिः प्रवृत्ता प्राणहारिणी॥ १॥
अन्योन्यं बद्धवैराणां घोराणां जयमिच्छताम्। सम्प्रवृत्तं निशायुद्धं तदा वानररक्षसाम्॥ २॥
राक्षसोऽसीति हरयो वानरोऽसीति राक्षसाः। अन्योन्यं समरे जघ्नुस्तस्मिंस्तमसि दारुणे॥ ३॥
हत दारय चैहीति कथं विद्रवसीति च। एवं सुतुमुलः शब्दस्तस्मिन् सैन्ये तु शुश्रुवे॥ ४॥
कालाः काञ्चनसंनाहास्तस्मिंस्तमसि राक्षसाः। सम्प्रदृश्यन्त शैलेन्द्रा दीप्तौषधिवना इव॥ ५॥
तस्मिंस्तमसि दुष्पारे राक्षसाः क्रोधमूर्च्छिताः। परिपेतुर्महावेगा भक्षयन्तः प्लवङ्गमान्॥ ६॥
ते हयान् काञ्चनापीडान् ध्वजांश्चाशीविषोपमान्। आप्लुत्य दशनैस्तीक्ष्णैर्भीमकोपा व्यदारयन्॥ ७॥
वानरा बलिनो युद्धेऽक्षोभयन् राक्षसीं चमूम्। कुञ्जरान् कुञ्जरारोहान् पताकाध्वजिनो रथान्॥ ८॥
चकर्षुश्च ददंशुश्च दशनैः क्रोधमूर्च्छिताः।

---

[*] It is traditionally believed that the strength of ogres gets augmented after nightfall.

While the aforesaid monkeys and ogres were still fighting on that occasion, the sun actually sank below the horizon and the night fell, which proved destructive to life. (1) Then ensued in full swing a nocturnal fight between the redoubtable monkeys and ogres, whose enmity for one another was deep-rooted and who were burning for victory. (2) The monkeys put the question (to their antagonist): "Are you an ogre?"; while the ogres made the inquiry: "Are you a monkey?" Then (alone) they struck one another on the field of battle in that terrible gloom. (3) "Strike!", "Tear asunder!", "Come on!", "Why do you flee away?" Such was the tumultuous noise actually heard in that (promiscuously blended) army (of monkeys and ogres). (4) Clad in golden armour, the dark-complexioned ogres could be clearly seen in that darkness like the foremost of mountains clothed with forests abounding in phosphorescent herbs. (5) Infatuated with anger, the ogres, who were endowed with great impetuosity, assailed the monkeys on all sides, in that darkness, which was difficult to penetrate, devouring them. (6) Springing up, the monkeys (in their turn) whose fury was terrible, tore with their sharp teeth the horses (of the ogres), decked with golden ornaments, as well as their flags, which looked like venomed serpents. (7) The mighty monkeys sowed confusion in the army of the ogres nay infatuated with fury, they dragged the elephants, those mounted upon them and the chariots, which were dressed with flags and pennons, and tore them with their teeth.

9 लक्ष्मणश्चापि रामश्च शरैराशीविषोपमैः ॥ ९ ॥
दृश्यादृश्यानि रक्षांसि प्रवराणि निजघ्नतुः । तुरङ्गखुरविध्वस्तं रथनेमिसमुत्थितम् ॥ १० ॥
रुरोध कर्णनेत्राणि युध्यतां धरणीरजः ।
वर्तमाने तथा घोरे संग्रामे लोमहर्षणे । रुधिरौघा महाघोरा नद्यस्तत्र विसुस्रुवुः ॥ ११ ॥
ततो भेरीमृदङ्गानां पणवानां च निःस्वनः । शङ्खनेमिस्वनोन्मिश्रः सम्बभूवाद्भुतोपमः ॥ १२ ॥
हतानां स्तनमानानां राक्षसानां च निःस्वनः । शस्तानां वानराणां च सम्बभूवात्र दारुणः ॥ १३ ॥
हतैर्वानरमुख्यैश्च शक्तिशूलपरश्वधैः । निहतैः पर्वताकारै राक्षसैः कामरूपिभिः ॥ १४ ॥
शस्त्रपुष्पोपहारा च तत्रासीद् युद्धमेदिनी । दुर्ज्ञेया दुर्निवेशा च शोणितास्रावकर्दमा ॥ १५ ॥
सा बभूव निशा घोरा हरिराक्षसहारिणी । कालरात्रीव भूतानां सर्वेषां दुरतिक्रमा ॥ १६ ॥

With their arrows, resembling venomuns snakes, Lakṣmaṇa and Śrī Rāma too killed the principal ogres, visible as well as invisible. Pulverized by the horses' hoofs and raised by the chariot wheels, the dust of the earth filled the ears as well as the eyes of the combatants. While that terrible conflict, which made one's hair stand on end, was raging as aforesaid, most dreadful streams carrying volumes of blood flowed on the battlefield. (8—11) Then there arose a marvellous sound of kettledrums, wooden tomtoms and drums mixed with the blast of conches and the rattling of wheels. (12) There (also) arose on the battlefield a fearful uproar of wounded ogres roaring (with pain) as well as of injured monkeys. (13) With the foremost of monkeys lying wounded by means of javelins, pikes and axes, and ogres, huge as mountains and able to change their form at will, who had been killed, the battle-ground in Laṅkā, on which offerings of flowers in the form of weapons had been made and which had been rendered muddy by the flow of blood, had become difficult to recognize and difficult of access. (14-15) Like the night of dissolution, that fearful night, which proved destructive to the monkeys and ogres (alike), was difficult to pass for all created beings. (16)

ततस्ते राक्षसास्तत्र तस्मिंस्तमसि दारुणे । राममेवाभ्यवर्तन्त संहृष्टाः शरवृष्टिभिः ॥ १७ ॥
तेषामापततां शब्दः क्रुद्धानामपि गर्जताम् । उद्वर्त इव सप्तानां समुद्राणामभूत् स्वनः ॥ १८ ॥
तेषां रामः शरैः षड्भिः षड् जघान निशाचरान् । निमेषान्तरमात्रेण शरैरग्निशिखोपमैः ॥ १९ ॥
यज्ञशत्रुश्च दुर्धर्षौ महापार्श्वमहोदरौ । वज्रदंष्ट्रो महाकायस्तौ चोभौ शुकसारणौ ॥ २० ॥

ते तु रामेण बाणौघैः सर्वमर्मसु ताडिताः। युद्धादपसृतास्तत्र सावशेषायुषोऽभवन्॥ २१॥
निमेषान्तरमात्रेण घोरैरग्निशिखोपमैः। दिशश्चकार विमलाः प्रदिशश्च महारथः॥ २२॥
ये त्वन्ये राक्षसा वीरा रामस्याभिमुखे स्थिताः। तेऽपि नष्टाः समासाद्य पतङ्गा इव पावकम्॥ २३॥

Feeling highly delighted in that dreadful darkness, the aforesaid ogres then assailed Śrī Rāma himself with a hail of shafts on that battlefield. (17) The noise of those roaring ogres, rushing furiously (towards Śrī Rāma), resembled the roar of (all) the seven oceans (dividing the seven Dwīpas or principal divisions of the terrestrial globe from one another) at the time of the final dissolution. (18) In the mere twinkling of an eye Śrī Rāma struck down with six shafts resembling tongues of flame six (principal) prowlers of the night among the ogres. (19) They were Yajñaśatru, who was difficult to overcome, Mahāpārśwa and Mahodara, the gigantic Vajradaṁṣṭra and both Śuka and Sāraṇa mentioned before. (20) Pierced by Śrī Rāma with showers of arrows in their vital parts, the ogres, however, slipped away from the battle, and their life was saved (thereby). (21) In the mere twinkling of an eye, the great car-warrior (Śrī Rāma) lit up (all) the quarters as well as the intermediate points with his formidable arrows resembling tongues of flame. (22) Those other ogre champions too who for their part stood in front of Śrī Rāma perished as moths would on coming in contact with fire. (23)

सुवर्णपुङ्खैर्विशिखैः सम्पतद्भिः समन्ततः। बभूव रजनी चित्रा खद्योतैरिव शारदी॥ २४॥
राक्षसानां च निनदैर्भेरीणां चैव निःस्वनैः। सा बभूव निशा घोरा भूयो घोरतराभवत्॥ २५॥
तेन शब्देन महता प्रवृद्धेन समन्ततः। त्रिकूटः कंदराकीर्णः प्रव्याहरदिवाचलः॥ २६॥
गोलाङ्गूला महाकायास्तमसा तुल्यवर्चसः। सम्परिष्वज्य बाहुभ्यां भक्षयन् रजनीचरान्॥ २७॥

With golden-feathered arrows raining on all sides the night looked bright as an autumnal night illumined with fire-files. (24) (Nay) the said night, which was (already) dreadful, turned all the more fearful because of the yells of the ogres and the roll of kettledrums. (25) Resounding with that loud outcry, that had swelled on all sides, the Trikūṭa mountain, which was thickly set with caves, responded as it were to someone's call. (26) Folding the prowlers of the night tightly in their arms, the gigantic Golāṅgūlas (long-tailed and black-faced monkeys), who were dark as night, crushed them to death and allowed them to be devoured (by jackals and vultures etc.). (27)

अङ्गदस्तु रणे शत्रून् निहन्तुं समुपस्थितः। रावणिं निजघानाशु सारथिं च हयानपि॥ २८॥
इन्द्रजित् तु रथं त्यक्त्वा हताश्वो हतसारथिः। अङ्गदेन महात्यस्तस्तत्रैवान्तरधीयत॥ २९॥
तत् कर्म वालिपुत्रस्य सर्वे देवाः सहर्षिभिः। तुष्टुवुः पूजनार्हस्य तौ चोभौ रामलक्ष्मणौ॥ ३०॥
प्रभावं सर्वभूतानि विदुरिन्द्रजितो युधि। ततस्ते तं महात्मानं दृष्ट्वा तुष्टाः प्रधर्षितम्॥ ३१॥
ततः प्रहृष्टाः कपयः ससुग्रीवविभीषणाः। साधुसाध्विति नेदुश्च दृष्ट्वा शत्रुं पराजितम्॥ ३२॥

Aṅgada for his part, who was determined to exterminate the enemies on the field of battle, wounded in no time Indrajit (son of Rāvaṇa), his charioteer and horses too. (28) Leaving his chariot, Indrajit, on the other hand, whose horses and charioteer had been killed by Aṅgada, vanished on that very spot, greatly fatigued as he was. (29) All the gods (who had been witnessing the combat from their aerial cars) alongwith Ṛṣis (seers of Vedic Mantras), as also both the brothers, Śrī Rāma and Lakṣmaṇa applauded the aforesaid exploit of Aṅgada (son of Vālī), who was worthy of praise (for his valour). (30) All created beings (present there) were aware of the might of Indrajit in war; therefore they (all) felt gratified to find the latter, even though endowed with great courage, overpowerd (by Aṅgada). (31) Highly rejoiced to see the enemy vanquished, the monkeys too, alongwith Sugrīva and Vibhīṣaṇa, cried out "Well done! Bravo!!" (32)

इन्द्रजित् तु तदानेन निर्जितो भीमकर्मणा। संयुगे वालिपुत्रेण क्रोधं चक्रे सुदारुणम्॥ ३३॥

सोऽन्तर्धानगतः पापो रावणी रणकर्शितः। ब्रह्मदत्तवरो वीरो रावणिः क्रोधमूर्च्छितः॥ ३४॥
अदृश्यो निशितान् बाणान् मुमोचाशनिवर्चसः। रामं च लक्ष्मणं चैव घोरैर्नागमयैः शरैः॥ ३५॥
बिभेद समरे क्रुद्धः सर्वगात्रेषु राक्षसः। मायया संवृतस्तत्र मोहयन् राघवौ युधि॥ ३६॥
अदृश्यः सर्वभूतानां कूटयोधी निशाचरः। बबन्ध शरबन्धेन भ्रातरौ रामलक्ष्मणौ॥ ३७॥
तौ तेन पुरुषव्याघ्रौ क्रुद्धेनाशीविषैः शरैः। सहसाभिहतौ वीरौ तदा प्रेक्षन्त वानराः॥ ३८॥
प्रकाशरूपस्तु यदा न शक्तस्तौ बाधितुं राक्षसराजपुत्रः।
मायां प्रयोक्तुं समुपाजगाम बबन्ध तौ राजसुतौ दुरात्मा॥ ३९॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे चतुश्चत्वारिंशः सर्गः॥ ४४॥

Utterly routed in combat by the aforesaid Aṅgada (son of Vālī) of redoubtable deeds, Indrajit for his part then exhibited a terrible rage. (33) Infatuated with anger, the notorious and gallant Indrajit, the sinful son of Rāvaṇa—who, having been enfeebled by his encounter (with Aṅgada), had gone out of sight and on whom a boon had been conferred by Brahmā (the creator)— loosed sharp arrows, bright as lightning, while remaining (still) invisible. Nay, enraged in battle, the ogre pierced Śrī Rāma and Lakṣmaṇa too with formidable shafts, consisting of serpents, all over their limbs. Confounding the two scions of Raghu in the struggle, the ranger of the night, who was fully guarded by supernatural power and (as such) remained invisible to all created beings, and who fought treacherously, bound the two brothers, Śrī Rāma and Lakṣmaṇa, in a network of arrows. (34—37) At that time monkeys beheld those two heroes, who were (veritable) tigers among men, enmeshed by the furious ogre all of a sudden with darts in the form of venomous snakes. (38) When Indrajit (son of the king of ogres) was not able to overcome them in his visible form, the evil-minded fellow duly proceeded to employ a conjuring trick and bound the two princes (Śrī Rāma and Lakṣmaṇa). (39)

Thus ends Canto Forty-four in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

* * *

पञ्चचत्वारिंशः सर्गः

Canto XLV

Distressed to perceive the two scions of Raghu bound by Indrajit in a network of arrows and pierced with other fierce arrows, the monkeys give way to utter despondency

स तस्य गतिमन्विच्छन् राजपुत्रः प्रतापवान्। दिदेशातिबलो रामो दश वानरयूथपान्॥ १॥
द्वौ सुषेणस्य दायादौ नीलं च प्लवगाधिपम्। अङ्गदं वालिपुत्रं च शरभं च तरस्विनम्॥ २॥
द्विविदं च हनूमन्तं सानुप्रस्थं महाबलम्। ऋषभं चर्षभस्कन्धमादिदेश परंतपः॥ ३॥
ते सम्प्रहृष्टा हरयो भीमानुद्यम्य पादपान्। आकाशं विविशुः सर्वे मार्गमाणा दिशो दश॥ ४॥
तेषां वेगवतां वेगमिषुभिर्वेगवत्तरैः। अस्त्रवित् परमास्त्रैस्तु वारयामास रावणिः॥ ५॥
तं भीमवेगा हरयो नाराचैः क्षतविक्षताः। अन्धकारे न ददृशुर्मेघैः सूर्यमिवावृतम्॥ ६॥
रामलक्ष्मणयोरेव सर्वदेहभिदः शरान्। भृशमावेशंयामास रावणिः समितिंजयः॥ ७॥

Seeking to find out the whereabouts of Indrajit, that glorious prince, Śrī Rāma, who was endowed with exceeding might, detailed ten monkey generals for the prupose.(1) Śrī Rāma (the scourge of his enemies) told off (on this errand) the two sons of Suṣeṇa and the monkey chief, Nīla, as also Aṅgada, son of Vālī, as well as the agile Śarabha, also Dwivida and

Hanūmān, Sānuprastha, who was endowed with extraordinary might, Ṛṣabha and Ṛṣabhaskandha. (2-3) Lifting up formidable trees, all the aforesaid monkeys, who were feeling excessively rejoiced, sprang into the air, exploring (all) the ten directions. (4) Indrajit (son of Rāvaṇa), however, who was skilled in the use of mystic weapons arrested the onrush of those impetuous monkeys by means of his very swift arrows charged with the potency of the supreme mystic weapon (presided over by Brahmā). (5) Even though pierced and lacerated by steel arrows, the monkeys, who were endowed with terrific impetuosity, could not discern him in the darkness any more than one would perceive the sun veiled by clouds. (6) Indrajit (son of Rāvaṇa), who held the field of battle, repeatedly dug into the person of Śrī Rāma and Lakṣmaṇa alone shafts which pierced the whole body.(7)

निरन्तरशरीरौ तु तावुभौ रामलक्ष्मणौ। क्रुद्धेनेन्द्रजिता वीरौ पन्नगैः शरतां गतैः॥ ८ ॥
तयोः क्षतजमार्गेण सुस्राव रुधिरं बहु। तावुभौ च प्रकाशेते पुष्पिताविव किंशुकौ॥ ९ ॥
ततः पर्यन्तरक्ताक्षो भिन्नाञ्जनचयोपमः। रावणिर्भ्रातरौ वाक्यमन्तर्धानगतोऽब्रवीत्॥ १० ॥
युध्यमानमनालक्ष्यं शक्रोऽपि त्रिदशेश्वरः। द्रष्टुमासादितुं वापि न शक्तः किं पुनर्युवाम्॥ ११ ॥
प्रापिताविषुजालेन राघवौ कङ्कपत्रिणा। एष रोषपरीतात्मा नयामि यमसादनम्॥ १२ ॥

Both the aforesaid gallant princes, Śrī Rāma and Lakṣmaṇa, were for their part pierced by the furious Indrajit with serpents used as arrows in such a way that no part of their bodies remained unpierced. (8) Blood flowed profusely from the passage of their wounds and they both appeared like two Kiṁśuka trees in flower. (9) Thereupon Indrajit (son of Rāvaṇa), the outer corners of whose eyes had turned red (through rage) and who looked like a mass of collyrium, spoke as follows to the two brothers, while remaining still invisible:— (10) "Even Indra, the ruler of gods, will not be able even to discern me much less approach me, while I am fighting imperceptibly, how much less you two! (11) My mind seized with anger, I hereby dispatch to the abode of Yama you two scions of Raghu, who have been enmeshed in a network of darts provided with the plumes of buzzards." (12)

एवमुक्त्वा तु धर्मज्ञौ भ्रातरौ रामलक्ष्मणौ। निर्बिभेद शितैर्बाणैः प्रजहर्ष ननाद च ॥ १३ ॥
भिन्नाञ्जनचयश्यामो विस्फार्य विपुलं धनुः। भूय एव शरान् घोरान् विससर्ज महामृधे॥ १४ ॥
ततो मर्मसु मर्मज्ञो मज्जयन् निशिताञ्शरान्। रामलक्ष्मणयोर्वीरो ननाद च मुहुर्मुहुः॥ १५ ॥
बद्धौ तु शरबन्धेन तावुभौ रणमूर्धनि। निमेषान्तरमात्रेण न शेकतुरवेक्षितुम्॥ १६ ॥
ततो विभिन्नसर्वाङ्गौ शरशल्याचितौ कृतौ। ध्वजाविव महेन्द्रस्य रज्जुमुक्तौ प्रकम्पितौ॥ १७ ॥
तौ सम्प्रचलितौ वीरौ मर्मभेदेन कर्शितौ। निपेततुर्महेष्वासौ जगत्यां जगतीपती॥ १८ ॥

Having spoken as aforesaid, Indrajit for his part began to pierce with his pointed arrows the two brothers, Śrī Rāma and Lakṣmaṇa—who knew what is right-exulted and roared. (13) Stretching his huge bow, Indrajit (who was dark as a mass of collyrium) let fly once more formidable arrows in that major conflict. (14) Nay, digging sharp arrows into the vital parts of Śrī Rāma and Lakṣmaṇa, the hero, who was aware of their vital parts, roared again and again. (15) Enmeshed in a net of arrows in the forefront of battle, both the princes for their part became incapable, in the mere twinkling of an eye, even of looking up. (16) Pierced in all their limbs and covered all over with the heads of arrows (transfixed in their bodies), the two princes then began to shake violently like a pair of banners raised in honour of the mighty Indra (the ruler of gods) and freed from their cords. (17) Staggered and enfeebled on account of being pierced in their vital parts, the two gallant princes, who were sovereigns of the globe and wielded mighty bows, fell to the ground.(18)

तौ वीरशयने वीरौ शयानौ रुधिरोक्षितौ। शरवेष्टितसर्वाङ्गावार्तौ परमपीडितौ॥ १९ ॥
नह्यविद्धं तयोर्गात्रे बभूवाङ्गुलमन्तरम्। नानिर्विण्णं न चाध्वस्तमाकराग्रादजिह्मगैः॥ २० ॥

तौ तु क्रूरेण निहतौ रक्षसा कामरूपिणा। असृक् सुस्रुवतुस्तीव्रं जलं प्रस्रवणाविव॥ २१॥
पपात प्रथमं रामो विद्धो मर्मसु मार्गणैः। क्रोधादिन्द्रजिता येन पुरा शक्रो विनिर्जितः॥ २२॥
रुक्मपुङ्खैः प्रसन्नाग्रै रजोगतिभिराशुगैः।
नाराचैरर्धनाराचैर्भल्लैरञ्जलिकैरपि। विव्याध वत्सदन्तैश्च सिंहदंष्ट्रैः क्षुरैस्तथा॥ २३॥
स वीरशयने शिश्येऽविज्यमाविध्य कार्मुकम्। भिन्नमुष्टिपरीणाहं त्रिनतं रुक्मभूषितम्॥ २४॥

Lying on the heroes' bed (in the form of the battle-ground), bathed in blood with all their limbs enmeshed by arrows (in the form of serpents) the aforesaid two heroes (Śrī Rāma and Lakṣmaṇa) felt distressed and exceedingly afflicted. (19) Not a finger's breadth of space was left on their person, which was not actually pierced; and there was no organ from the tips of their fingers which remained unlacerated and unshaken by arrows. (20) Struck down by that cruel ogre, who was able to change his form at will, the two princes for their part emitted blood copiously even as a pair of springs would pour forth water.(21) Śrī Rāma fell first, pierced (as he was) in his vital parts with shafts loosed in fury by Indrajit, by whom Indra (the ruler of gods) was utterly vanquished of yore. (22) Indrajit pierced him with arrows known as Nārācas (with even and circular heads), Ardhanārācas (shaped as Nārācas only one-half their length), Bhallas (with axe-like heads), also Añjalikas (with heads shaped like joined palms), Vatsadantas (with heads resembling the teeth of a calf), Siṁhadaṁṣṭras (with heads resembling a lion's teeth) and also Kṣuras (with heads sharp as the edge of a razor), furnished with gold feathers, those with polished heads and those descending (unobstructed) like dust. (23) Śrī Rāma lay on the heroes' bed, quitting his gold-plated bow, which was (still) strung and bent at three places (viz., the two ends and the middle), in that the grip of his fist had (now) relaxed (due to his feebleness). (24)

बाणपातान्तरे रामं पतितं पुरुषर्षभम्। स तत्र लक्ष्मणो दृष्ट्वा निराशो जीवितेऽभवत्॥ २५॥
रामं कमलपत्राक्षं शरण्यं रणतोषिणम्। शुशोच भ्रातरं दृष्ट्वा पतितं धरणीतले॥ २६॥
हरयश्चापि तं दृष्ट्वा संतापं परमं गताः। शोकार्ताश्चुक्रुशुर्घोरमश्रुपूरितलोचनाः॥ २७॥
बद्धौ तु तौ वीरशये शयानौ ते वानराः सम्परिवार्य तस्थुः।
समागता वायुसुतप्रमुख्या विषादमार्ताः परमं च जग्मुः॥ २८॥
इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे पञ्चचत्वारिंशः सर्गः॥ ४५॥

Beholding Śrī Rāma, the foremost of human beings, fallen at an arrow's throw (from him) on the field of battle, the celebrated Lakṣmaṇa became hopeless about his (own) life.(25) He gave way to grief on seeing his (eldest half-) brother, Śrī Rāma, whose eyes resembled the petals of a lotus, who afforded shelter (to all) and who (ever) rejoiced in fighting. (26) Nay, the monkeys too gave way to extreme agony on beholding him (in that sad plight). Stricken with grief, they shrieked violently, their eyes filled with tears.(27) The aforesaid monkeys for their part, who had collected there with Hanumān (son of the wind-god) as their foremost leader, stood completely surrounding the two princes lying bound (in a net of snakes) on the heroes' bed and gave way to extreme despondency, distressed as they were. (28)

Thus ends Canto Forty-five in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

* * *

षट्चत्वारिंशः सर्गः

Canto XLVI

Though intching to kill the enemy on beholding Śrī Rāma and Lakṣmaṇa enmeshed in a network of snakes, the monkeys, who were unable to perceive him, feel frustrated. Vibhīṣaṇa exhorts Sugrīva, who was seized with fear on finding Indrajit hidden under the cloak of witchcraft to take heart and not to give way to fear. Concluding the two brothers to be dead, Indrajit for his part triumphantly enters Laṅkā and is welcomed by his father

ततो द्यां पृथिवीं चैव वीक्षमाणा वनौकसः। ददृशुः संततौ बाणैर्भ्रातरौ रामलक्ष्मणौ॥ १॥
वृष्ट्वेवोपरते देवे कृतकर्मणि राक्षसे। आजगामाथ तं देशं ससुग्रीवो विभीषणः॥ २॥
नीलश्च द्विविदो मैन्दः सुषेणः कुमुदोऽङ्गदः। तूर्णं हनुमता सार्धमन्वशोचन्त राघवौ॥ ३॥
अचेष्टौ मन्दनिःश्वासौ शोणितेन परिप्लुतौ। शरजालाचितौ स्तब्धौ शयानौ शरतल्पगौ॥ ४॥
निःश्वसन्तौ यथा सर्पौ निश्चेष्टौ मन्दविक्रमौ। रुधिरस्रावदिग्धाङ्गौ तपनीयाविव ध्वजौ॥ ५॥
तौ वीरशयने वीरौ शयानौ मन्दचेष्टितौ। यूथपैः स्वैः परिवृतौ बाष्पव्याकुललोचनैः॥ ६॥
राघवौ पतितौ दृष्ट्वा शरजालसमन्वितौ। बभूवुर्व्यथिताः सर्वे वानराः सविभीषणाः॥ ७॥
अन्तरिक्षं निरीक्षन्तो दिशः सर्वाश्च वानराः। न चैनं मायया छन्नं ददृशू रावणिं रणे॥ ८॥

The (ten) monkeys (lit., denizens of the woods) who had been surveying the heavens and the earth (in search of Indrajit) found on returning from their quest the two brothers, Śrī Rāma and Lakṣmaṇa, covered all over with arrows. (1) The ogre (Indrajit) having retired after accomplishing his work even as Indra (the god of rain) would after raining, Vibhīṣaṇa, accompanied by Sugrīva, forthwith came to that spot. (2) Nīla and Dwivida, Mainda, Suṣeṇa, Kumuda and Aṅgada alongwith Hanumān forthwith began to grieve for the two scions of Raghu, who were lying inactive and motionless on a bed of arrows, breathing faintly, bathed in blood and covered all over with a network of darts. (3-4) All the monkeys alongwith Vibhīṣaṇa were pained to see the two celebrated and heroic scions of Raghu fallen motionless, and sometimes with a feeble movement, covered with a network of arrows, sighing like a pair of serpents, their prowess having grown faint, (all) their limbs smeared with a stream of blood and lying stretched on a heroes' couch like two golden standards, surrounded by their own generals, whose eyes were suffused with tears. (5—7) Though surveying the sky as well as all the quarters, the monkeys could not even discover Indrajit (son of Rāvaṇa), who was veiled by his occult power during the fight. (8)

तं तु मायाप्रतिच्छन्नं माययैव विभीषणः।
वीक्षमाणो ददर्शाग्रे भ्रातुः पुत्रमवस्थितम्। तमप्रतिमकर्माणमप्रतिद्वन्द्वमाहवे॥ ९॥
ददर्शान्तर्हितं वीरं वरदानाद् विभीषणः। तेजसा यशसा चैव विक्रमेण च संयुतः॥ १०॥
इन्द्रजित् त्वात्मनः कर्म तौ शयानौ समीक्ष्य च। उवाच परमप्रीतो हर्षयन् सर्वराक्षसान्॥ ११॥
दूषणस्य च हन्तारौ खरस्य च महाबलौ। सादितौ मामकैर्बाणैर्भ्रातरौ रामलक्ष्मणौ॥ १२॥
नेमौ मोक्षयितुं शक्यावेतस्मादिषुबन्धनात्। सर्वैरपि समागम्य सर्षिसंघैः सुरासुरैः॥ १३॥
यत्कृते चिन्तयानस्य शोकार्तस्य पितुर्मम। अस्पृष्ट्वा शयनं गात्रैस्त्रियामा याति शर्वरी॥ १४॥
कृत्स्नेयं यत्कृते लङ्का नदी वर्षास्विवाकुला। सोऽयं मूलहरोऽनर्थः सर्वेषां शमितो मया॥ १५॥
रामस्य लक्ष्मणस्यैव सर्वेषां च वनौकसाम्। विक्रमा निष्फलाः सर्वे यथा शरदि तोयदाः॥ १६॥

Looking round with an occult eye (capable of discerning hidden objects) itself, Vibhīṣaṇa for his part beheld standing near by his aforesaid nephew of incomparable exploits, unrivalled in combat, and veiled by his (own) occult power. (9) Vibhīṣaṇa, who was richly endowed with energy, as well as with glory and prowess, perceived the champion, who was hidden from view by virtue of a boon (conferred on him by Brahmā). (10) Nay, supremely rejoiced to observe the two princes lying (on the battlefield), Indrajit for his part proclaimed (as follows) his own feat, (thereby) bringing delight to all the ogres:— (11) "The two brothers, Rāma and Lakṣmaṇa, the slayers of Dūṣaṇa as well as of Khara, who were endowed with extraordinary might, have been struck down by my darts! (12) They cannot be disengaged from this network of arrows even by all the gods and demons, including hosts of Ṛṣis (the seers of Vedic Mantras), gathering together. (13) This well-known pest— which was wearing away the (very) roots of (us) all, (nay) on whose account the whole night (consisting of three watches of three hours each) slipped past my father, who remains absorbed in this thought and stricken with grief, so much so that he is unable (even) to touch his couch with his (restless) limbs— and because of whom the entire (city of) Laṅkā remains agitated like a river during the rains—has (at last) been got rid of by me! (14-15) All the exploits of Rāma and Lakṣmaṇa as also of all the monkeys (lit., the dwellers of the woods) have been rendered void like the clouds in the autumn."(16)

एवमुक्त्वा तु तान् सर्वान् राक्षसान् परिपश्यतः। यूथपानपि तान् सर्वांस्ताडयत् स च रावणिः॥ १७॥
नीलं नवभिराहत्य मैन्दं सद्विविदं तथा। त्रिभिस्त्रिभिरमित्रघ्नस्तताप परमेषुभिः॥ १८॥
जाम्बवन्तं महेष्वासो विद्ध्वा बाणेन वक्षसि। हनूमतो वेगवतो विससर्ज शरान् दश॥ १९॥
गवाक्षं शरभं चैव तावप्यमितविक्रमौ। द्वाभ्यां द्वाभ्यां महावेगो विव्याध युधि रावणिः॥ २०॥
गोलाङ्गूलेश्वरं चैव वालिपुत्रमथाङ्गदम्। विव्याध बहुभिर्बाणैस्त्वरमाणोऽथ रावणिः॥ २१॥
तान् वानरवरान् भित्त्वा शरैरग्निशिखोपमैः। ननाद बलवांस्तत्र महासत्त्वः स रावणिः॥ २२॥
तानर्दयित्वा बाणौघैस्त्रासयित्वा च वानरान्। प्रजहास महाबाहुर्वचनं चेदमब्रवीत्॥ २३॥

Nay having spoken as aforesaid to all the ogres, who were looking at him, the aforesaid son of Rāvaṇa began to strike all the well-known monkey generals too. (17) Hitting Nīla (the Commander-in-Chief of the monkey forces) with nine excellent shafts, Indrajit (the slayer of his foes) tormented Mainda as well as Dwivida with three darts each. (18) Having pierced Jāmbavān with an arrow in the breast, the ogre (who wielded a mighty bow) loosed ten shafts on the impetuous Hanūmān. (19) Indrajit (son of Rāvaṇa), who was endowed with great agility, pierced Gavākṣa as well as Śarabha too, the two monkeys of immeasurable prowess, with two arrows each on the field of battle.(20) Nay, coursing swiftly, Indrajit pierced (once more) with numerous darts Gavākṣa (the ruler of Golāṅgūlas) and then Aṅgada (son of Vālī) too. (21) Having transfixed the aforesaid jewels among monkeys with his arrows resembling the tongues of fire, that mighty son of Rāvaṇa, who was endowed with great courage, began to roar (in triumph). (22) Having hurt the monkeys with hails of arrows and struck terror into them, the mighty-armed ogre heartily laughed and exclaimed as follows:— (23)

शरबन्धेन घोरेण मया बद्धौ चमूमुखे। सहितौ भ्रातरावेतौ निशामयत राक्षसाः॥ २४॥
एवमुक्तास्तु ते सर्वे राक्षसाः कूटयोधिनः। परं विस्मयमापन्नाः कर्मणा तेन हर्षिताः॥ २५॥
विनेदुश्च महानादान् सर्वे ते जलदोपमाः। हतो राम इति ज्ञात्वा रावणिं समपूजयन्॥ २६॥
निष्पन्दौ तु तदा दृष्ट्वा भ्रातरौ रामलक्ष्मणौ। वसुधायां निरुच्छ्वासौ हतावित्यन्वमन्यत॥ २७॥
हर्षेण तु समाविष्ट इन्द्रजित् समितिंजयः। प्रविवेश पुरीं लङ्कां हर्षयन् सर्वनैर्ऋतान्॥ २८॥
रामलक्ष्मणयोर्दृष्ट्वा शरीरे सायकैश्चिते। सर्वाणि चाङ्गोपाङ्गानि सुग्रीवं भयमाविशत्॥ २९॥

"Behold, O ogres, these two brothers bound by me together in a formidable net of arrows in the forefront of battle." (24) Spoken to as aforesaid, all those ogres for their part, who fought treacherously, were seized with great wonder and felt delighted by that exploit (of his). (25) They all thundered like clouds, emitting loud cries. Knowing that Śrī Rāma had been killed, they acclaimed Indrajit (son of Rāvaṇa). (26) Beholding Śrī Rāma and Lakṣmaṇa lying on the ground without movement or breath at that time, Indrajit for his part concluded the two (half-) brothers to be dead. (27) Filled with joy, Indrajit for his part, who was victorious in battles, entered in state the city of Laṅkā, bringing joy to all ogres. (28) Fear took possession of Sugrīva on beholding the bodies as well as all the limbs and miner limbs of Śrī Rāma and Lakṣmaṇa riddled with arrows. (29)

तमुवाच परित्रस्तं वानरेन्द्रं विभीषणः। सबाष्पवदनं दीनं शोकव्याकुललोचनम्॥ ३०॥
अलं त्रासेन सुग्रीव बाष्पवेगो निगृह्यताम्। एवंप्रायाणि युद्धानि विजयो नास्ति नैष्ठिकः॥ ३१॥
सभाग्यशेषतास्माकं यदि वीर भविष्यति। मोहमेतौ प्रहास्येते महात्मानौ महाबलौ॥ ३२॥
पर्यवस्थापयात्मानमनाथं मां च वानर। सत्यधर्माभिरक्तानां नास्ति मृत्युकृतं भयम्॥ ३३॥

Vibhīṣaṇa spoke (as follows) to Sugrīva (the ruler of monkeys), whose face was bathed in tears, alarmed and afflicted as he was, his eyes bewildered with grief:— (30) "Have done with fear, O Sugrīva! Let the gush of tears be controlled. Conflicts are mostly of this nature (uncertain in their issue). Victory is never certain. (31) If the stock of our good fortune is not yet exhausted, these two high-souled princes, who are endowed with extraordinary might, shall shake off their swoon, O gallant monkey! (32) Restore yourself to confidence, as well as me, forlorn as I am, O monkey! Fear of death does not haunt those who are devoted to truthfulness and piety." (33)

एवमुक्त्वा ततस्तस्य जलक्लिन्नेन पाणिना। सुग्रीवस्य शुभे नेत्रे प्रममार्ज विभीषणः॥ ३४॥
ततः सलिलमादाय विद्यया परिजप्य च। सुग्रीवनेत्रे धर्मात्मा प्रममार्ज विभीषणः॥ ३५॥
विमृज्य वदनं तस्य कपिराजस्य धीमतः। अब्रवीत् कालसम्प्राप्तमसम्भ्रान्तमिदं वचः॥ ३६॥

Having spoken as aforesaid, Vibhīṣaṇa then wiped clean with his hand dipped in water the beautiful eyes of the celebrated Sugrīva. (34) Taking water (in his hand) and consecrating it with (the utterance of) a sacred text, Vibhīṣaṇa, whose mind was set on virtue, then washed (with it) the eyes of Sugrīva. (35) Having wiped clean the face of that sagacious ruler of monkeys, Vibhīṣaṇa addressed (to him) the following opportune words, which were free from perplexity:—(36)

न कालः कपिराजेन्द्र वैक्लव्यमवलम्बितुम्। अतिस्नेहोऽपि कालेऽस्मिन् मरणायोपकल्पते॥ ३७॥
तस्मादुत्सृज्य वैक्लव्यं सर्वकार्यविनाशनम्। हितं रामपुरोगाणां सैन्यानामनुचिन्तय॥ ३८॥
अथ वा रक्ष्यतां रामो यावत्संज्ञाविपर्ययः। लब्धसंज्ञौ हि काकुत्स्थौ भयं नौ व्यपनेष्यतः॥ ३९॥
नैतत् किंचन रामस्य न च रामो मुमूर्षति। नह्येनं हास्यते लक्ष्मीर्दुर्लभा या गतायुषाम्॥ ४०॥
तस्मादाश्वासयात्मानं बलं चाश्वासय स्वकम्। यावत् सैन्यानि सर्वाणि पुनः संस्थापयाम्यहम्॥ ४१॥
एते हि फुल्लनयनास्त्रासादागतसाध्वसाः। कर्णे कर्णे प्रकथिता हरयो हरिसत्तम॥ ४२॥
मां तु दृष्ट्वा प्रधावन्तमनीकं सम्प्रहर्षितम्। त्यजन्तु हरयस्त्रासं भुक्तपूर्वामिव स्रजम्॥ ४३॥

"This is not the moment to give way to faint-heartedness, O suzerain lord of monkeys! Excessive emotion too at this juncture will lead to destruction. (37) Therefore, shaking off faint-heartedness, which frustrates all one's ends, contemplate the good of the troops, which have Śrī Rāma for their leader. (38) Or let Śrī Rāma be protected till his unconsciousness lasts. Having regained their consciousness, the two scions of Kakutstha will undoubtedly dispel our fear once for all. (39) This (calamity) is nothing to Śrī Rāma nor is Śrī Rāma going to die; for bodily splendour, which is difficult of access to those whose sands of life have run out, is not abandoning him. (40) Therefore reassure yourself and steady your life-breath till I restore all the ranks to confidence. (41) Their eyes dilated through fear, the monkeys, who are seized with consternation, are actually carrying the news about Śrī Rāma's swoon from ear to ear, O jewel among monkeys! (42) Let the monkeys for their part shed (all) fear, (even) as one would discard a garland already enjoyed, on seeing me running about (to reassure the ranks) and beholding the army overjoyed (on being reassured by me)." (43)

समाश्वास्य तु सुग्रीवं राक्षसेन्द्रो विभीषणः। विद्रुतं वानरानीकं तत् समाश्वासयत् पुनः ॥४४॥

Having restored Sugrīva to confidence, Vibhīṣaṇa the (prospective) ruler of ogres, for his part reassured once again the aforesaid army of monkeys, which had taken to its heels. (44)

इन्द्रजित् तु महामायः सर्वसैन्यसमावृतः। विवेश नगरीं लङ्कां पितरं चाभ्युपागमत्॥ ४५॥
तत्र रावणमासाद्य अभिवाद्य कृताञ्जलिः। आचचक्षे प्रियं पित्रे निहतौ रामलक्ष्मणौ॥ ४६॥
उत्पपात ततो हृष्टः पुत्रं च परिषस्वजे। रावणो रक्षसां मध्ये श्रुत्वा शत्रू निपातितौ॥ ४७॥
उपाघ्राय च तं मूर्ध्नि पप्रच्छ प्रीतमानसः। पृच्छते च यथावृत्तं पित्रे तस्मै न्यवेदयत्॥ ४८॥
यथा तौ शरबन्धेन निश्चेष्टौ निष्प्रभौ कृतौ॥ ४९॥
स हर्षवेगानुगतान्तरात्मा श्रुत्वा गिरं तस्य महारथस्य।
जहौ ज्वरं दाशरथेः समुत्थं प्रहृष्टवाचाभिननन्द पुत्रम्॥ ५०॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे षट्चत्वारिंशः सर्गः॥ ४६॥

Indrajit, on the other side, who was a great conjurer, (re-) entered the city of Laṅkā, accompanied by all his troops, and approached his father. (45) Reaching the presence of Rāvaṇa there, and greeting him with joined palms, he broke to his father the delightful news that Rāma and Lakṣmaṇa had been killed. (46) Rejoiced to hear of his two enemies (Śrī Rāma and Lakṣmaṇa) having been thrown down, Rāvaṇa forthwith sprang on his feet in the midst of (other) ogres and hugged his son (Indrajit). (47) Nay, smelling him on the head, Rāvaṇa made inquiries (in the matter) with a delighted mind. And to his inquisitive father, Rāvaṇa, Indrajit submitted, in accordance with facts, how the two princes (Śrī Rāma and Lakṣmaṇa) had been deprived of (all) movement and splendour by being entwined with arrows (in the form of snakes). (48-49) His inmost being flooded with a gush of joy on hearing the report of that great car-warrior, Rāvaṇa shed his agony caused on account of Śrī Rāma (son of Daśaratha) and acclaimed his son (Indrajit) with words full of excessive joy. (50)

Thus ends Canto Forty-six in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

* * *

सप्तचत्वारिंशः सर्गः

Canto XLVII

Indrajit having re-entered Laṅkā, Hanumān and other monkeys encompass Śrī Rāma and Lakṣmaṇa and guard their bodies. Having dismissed Indrajit, Rāvaṇa commands the ogresses guarding Sītā to take her to the field of battle and show her the plight of Śrī Rāma and Lakṣmaṇa. The ogresses headed by Trijaṭā accordingly take her in the aerial car known by the name of Puṣpaka and show her the two princes lying unconscious and motionless on the ground. Sītā bursts into a piteous wail on seeing her husband and brother-in-law in that plight

तस्मिन् प्रविष्टे लङ्कायां कृतार्थे रावणात्मजे। राघवं परिवार्याथ ररक्षुर्वानरर्षभाः॥ १॥
हनुमानङ्गदो नीलः सुषेणः कुमुदो नलः। गजो गवाक्षो गवयः शरभो गन्धमादनः॥ २॥
जाम्बवानृषभः स्कन्धो रम्भः शतबलिः पृथुः। व्यूढानीकाश्च यत्ताश्च द्रुमानादाय सर्वतः॥ ३॥
वीक्षमाणा दिशः सर्वास्तिर्यगूर्ध्वं च वानराः। तृणेष्वपि च चेष्टत्सु राक्षसा इति मेनिरे॥ ४॥
रावणश्चापि संहृष्टो विसृज्येन्द्रजितं सुतम्। आजुहाव ततः सीतारक्षणी राक्षसीस्तदा॥ ५॥
राक्षस्यस्त्रिजटा चापि शासनात् तमुपस्थिताः। ता उवाच ततो हृष्टो राक्षसी राक्षसाधिपः॥ ६॥

Encompassing Śrī Rāma (a scion of Raghu), now that the aforesaid son of Rāvaṇa had gone far into Laṅkā, his purpose accomplished, (nay) having drawn up their ranks in battle array and seizing trees, the foremost among the monkeys (and bears), viz., Hanumān, Aṅgada, Nīla, Suṣeṇa, Kumuda, Nala, Gaja, Gavākṣa, Gavaya, Śarabha, Gandhamādana, Jāmbavān, Ṛṣabha, Skandha, Rambha, Śatabali and Pṛthu, who were (always) alert, now guarded him on all sides (lest some harm might come to him). (1—3) Surveying all the quarters, nay, looking up as well as on either side, the monkeys thought that ogres had come even when blades of grass stirred. (4) Having dismissed his son, who had conquered Indra (the ruler of gods), Rāvaṇa too, who felt highly rejoiced, thereupon summoned the ogresses guarding Sītā. (5) The ogresses (in question) as also Trijaṭā waited upon him in response to his command. Full of joy, Rāvaṇa (the suzerain lord of ogres) thereupon spoke (as follows) to the aforesaid ogresses:— (6)

हताविन्द्रजिताऽऽख्यात वैदेह्या रामलक्ष्मणौ। पुष्पकं तत्समारोप्य दर्शयध्वं रणे हतौ॥ ७॥
यदाश्रयादवष्टब्धा नेयं मामुपतिष्ठते। सोऽस्या भर्ता सह भ्रात्रा निहतो रणमूर्धनि॥ ८॥
निर्विशङ्का निरुद्विग्ना निरपेक्षा च मैथिली। मामुपस्थास्यते सीता सर्वाभरणभूषिता॥ ९॥
अद्य कालवशं प्राप्तं रणे रामं सलक्ष्मणम्। अवेक्ष्य विनिवृत्ता सा चान्यां गतिमपश्यती॥ १०॥
अनपेक्षा विशालाक्षी मामुपस्थास्यते स्वयम्।

"Speak to Sītā (the princess of the Videha territory) about Rāma and Lakṣmaṇa having been killed by Indrajit. Placing her in (the aerial car) Puṣpaka, then show (to her) the two princes killed in battle. (7) That husband of hers, proud of whose support she does not submit to me, has been killed with his (younger half-) brother in the van of a battle. (8) Rid of fear, free from perturbation and having lost (all) hope (of meeting her husband), nay, adorned with all her jewels, Sītā, a princess of Mithilā, shall (now) wait upon me.(9) Having turned back (to the Aśoka grove) on seeing Rāma fallen under the sway of Death with Lakṣmaṇa on the field of battle, and finding no other haven, nay, rid of (all) hope, the large-eyed lady will seek me of her own accord today."

तस्य तद् वचनं श्रुत्वा रावणस्य दुरात्मनः॥ ११॥

राक्षस्यस्तास्तथेत्युक्त्वा जग्मुर्वै यत्र पुष्पकम्। ततः पुष्पकमादाय राक्षस्यो रावणाज्ञया॥ १२॥
अशोकवनिकास्थां तां मैथिलीं समुपानयन्। तामादाय तु राक्षस्यो भर्तृशोकपराजिताम्॥ १३॥
सीतामारोपयामासुर्विमानं पुष्पकं तदा। ततः पुष्पकमारोप्य सीतां त्रिजटया सह॥ १४॥
जग्मुर्दर्शयितुं तस्यै राक्षस्यो रामलक्ष्मणौ। रावणश्चारयामास पताकाध्वजमालिनीम्॥ १५॥
प्राघोषयत हृष्टश्च लङ्कायां राक्षसेश्वरः। राघवो लक्ष्मणश्चैव हताविन्द्रजिता रणे॥ १६॥
विमानेनापि गत्वा तु सीता त्रिजटया सह। ददर्श वानराणां तु सर्वं सैन्यं निपातितम्॥ १७॥
प्रहृष्टमनसश्चापि ददर्श पिशिताशनान्। वानरांश्चातिदुःखार्तान् रामलक्ष्मणपार्श्वतः॥ १८॥

Saying "Amen!" on hearing the aforesaid command of that evil-minded Rāvaṇa, the ogresses in question moved to the place where Puṣpaka (the aerial car) was. Then, taking Puṣpaka, the ogresses conducted the car under orders of Rāvaṇa to the presence of the celebrated princess of Mithilā, staying in the Aśoka grove. Taking Sītā, who had been overpowered by grief caused by the report about (the death of) her husband, the ogresses for their part then helped her to ascend the aerial car, Puṣpaka. Then, placing Sītā alongwith Trijaṭā in Puṣpaka, the ogresses proceeded to show Śrī Rāma and Lakṣmaṇa to her. (In this way) Rāvaṇa caused her to fly over Laṅkā (the city dressed with rows of flags and pennons).(10—15) The delighted Rāvaṇa (the lord of ogres) also had it widely proclaimed in Laṅkā that Śri Rāma (a scion of Raghu) as also Lakṣmaṇa had been killed in combat by Indrajit. (16) Flying in the aerial car with Trijaṭā, Sītā for her part beheld a large army of the monkeys actually destroyed. (17) Nay, she also found the ogres excessively delighted in mind and the monkeys, sore stricken with agony, standing by the side of Śrī Rāma and Lakṣmaṇa. (18)

ततः सीता ददर्शोभौ शयानौ शरतल्पगौ। लक्ष्मणं चैव रामं च विसंज्ञौ शरपीडितौ॥ १९॥
विध्वस्तकवचौ वीरौ विप्रविद्धशरासनौ। सायकैश्छिन्नसर्वाङ्गौ शरस्तम्बमयौ क्षितौ॥ २०॥
तौ दृष्ट्वा भ्रातरौ तत्र प्रवीरौ पुरुषर्षभौ। शयानौ पुण्डरीकाक्षौ कुमाराविव पावकी॥ २१॥
शरतल्पगतौ वीरौ तथाभूतौ नरर्षभौ। दुःखार्ता करुणं सीता सुभृशं विललाप ह॥ २२॥
भर्तारमनवद्याङ्गी लक्ष्मणं चासितेक्षणा। प्रेक्ष्य पांसुषु चेष्टन्तौ रुरोद जनकात्मजा॥ २३॥
सबाष्पशोकाभिहता समीक्ष्य तौ भ्रातरौ देवसुतप्रभावौ।
वितर्कयन्ती निधनं तयोः सा दुःखान्विता वाक्यमिदं जगाद॥ २४॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे सप्तचत्वारिंशः सर्गः॥ ४७॥

Sītā then saw both the heroes, Lakṣmaṇa and Śrī Rāma, lying unconscious on the ground on a bed of arrows, pricked by arrows, (nay) riddled all over with darts, made up (as it were) of a bundle of arrows, their armour shattered and bows cast aside. (19-20) Stricken with agony to behold the two gallant (half-) brothers, the foremost of men, who were distinguished heroes and jewels among men and had lotus-like eyes, stretched on a bed of arrows in that (wretched) plight like the two sons of the fire-god (Śākha and Viśākha) lying on a bed of reeds, Sītā wailed piteously and vehemently. (21-22) Gazing on her husband as well as on Lakṣmaṇa tossing about in the dust. the dark-eyed Sītā (Janaka's daughter) of faultless limbs burst into sobs. (23) Observing the aforesaid two brothers, who were powerful as the offspring of gods, and suspecting their death, Sītā, full of tears and agony, and smitten with grief, spoke as follows:— (24)

Thus ends Canto Forty-seven in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

* * *

अष्टचत्वारिंशः सर्गः

Canto XLVIII

"Those well-versed in physiognomy and palmistry had prophesied that I should never be widowed and would bear sons. How could their prediction prove untrue?" While Sītā was absorbed in these thoughts on beholding Śrī Rāma and Lakṣmaṇa, Trijaṭā reassures her on the strength of good omens and, cheering her soul, takes her back to the Aśoka grove

भर्तारं निहतं दृष्ट्वा लक्ष्मणं च महाबलम्। विललाप भृशं सीता करुणं शोककर्शिता॥ १॥

ऊचुर्लाक्षणिका ये मां पुत्रिण्यविधवेति च। तेऽद्य सर्वे हते रामे ज्ञानिनोऽनृतवादिनः ॥ २ ॥
यज्वनो महिषीं ये मामूचुः पत्नीं च सत्रिणः। तेऽद्य सर्वे हते रामे ज्ञानिनोऽनृतवादिनः ॥ ३ ॥
वीरपार्थिवपत्नीनां ये विदुर्भर्तृपूजिताम्। तेऽद्य सर्वे हते रामे ज्ञानिनोऽनृतवादिनः ॥ ४ ॥
ऊचुः संश्रवणे ये मां द्विजाः कार्तान्तिकाः शुभाम्। तेऽद्य सर्वे हते रामे ज्ञानिनोऽनृतवादिनः ॥ ५ ॥

On seeing her husband as well as Lakṣmaṇa, who was endowed with extraordinary might, sturck down, Sītā who was (already) emaciated through grief lamented piteously and vehemently:— (1) "Wise men, capable of reading the lineaments on the person of an individual, who had predicted with reference to me that I would bear sons and should never be widowed, have all turned out to be liars today in that Śrī Rāma has been killed.(2) The wise men who had predicted about me that I should be the crowned consort of a performer of sacrifices and an undertaker of long-term sacrificial performances in which a number of priests officiated have proved to be liars today in that Śrī Rāma has been killed. (3) Those wise men who prophesied about me that I should be held as venerable among the consorts of gallant monarchs and honoured by my husband have all proved to be liars today in that Śrī Rāma has been killed. (4) Those wise Brāhmaṇas, well-versed in the conclusions of astrology, who had predicted within my hearing that I should remain happy (with my husband) have all proved to be liars today in that Śrī Rāma has been killed. (5)

इमानि खलु पद्मानि पादयोर्वै कुलस्त्रियः। आधिराज्येऽभिषिच्यन्ते नरेन्द्रैः पतिभिः सह ॥ ६ ॥
वैधव्यं यान्ति यैर्नार्योऽलक्षणैर्भाग्यदुर्लभाः। नात्मनस्तानि पश्यामि पश्यन्ती हतलक्षणा ॥ ७ ॥
सत्यनामानि पद्मानि स्त्रीणामुक्तानि लक्षणैः। तान्यद्य निहते रामे वितथानि भवन्ति मे ॥ ८ ॥
केशाः सूक्ष्माः समा नीला भ्रुवौ चासंहते मम। वृत्ते चारोमके जङ्घे दन्ताश्चाविरला मम ॥ ९ ॥
शङ्खे नेत्रे करौ पादौ गुल्फावूरू समौ चितौ। अनुवृत्तनखाः स्निग्धाः समाश्चाङ्गुलयो मम ॥ १० ॥
स्तनौ चाविरलौ पीनौ मामकौ मग्नचूचुकौ। मग्ना चोत्सेधनी नाभिः पार्श्वोरस्कं च मे चितम् ॥ ११ ॥
मम वर्णो मणिनिभो मृदून्यङ्गरुहाणि च। प्रतिष्ठितां द्वादशभिर्मामूचुः शुभलक्षणाम् ॥ १२ ॥
समग्रयवमच्छिद्रं पाणिपादं च वर्णवत्। मन्दस्मितेत्येव च मां कन्यालाक्षणिका विदुः ॥ १३ ॥
आधिराज्येऽभिषेको मे ब्राह्मणैः पतिना सह। कृतान्तकुशलैरुक्तं तत् सर्वं वितथीकृतम् ॥ १४ ॥

"Indeed here are on my soles the marks of a lotus by virtue of which high-born women are actually consecrated on the imperial throne alongwith their lords, who are rulers of men. (6) I do not find on my person those sinister marks by virtue of which women to whom good luck is difficult of access meet with widowhood. Even though seeing propitious marks (on my limbs), they are proving ineffectual in my case. (7) The marks of a lotus on the person of women, which have been declared as unfailing in their effect by those who are able to read the bodily marks of a man or woman, are proving false in my case today in that Śrī Rāma has been killed. (8) My locks are fine, of even length and dark, my eyebrows are not joined, nay, my shanks are round and hairless and my teeth are closely set. (9) The pairs of my temporal bones, eyes, hands, feet, ankles and thighs are even-shaped and fleshy; nay, the fingers of both my hands are evenly matched, smooth and provided with rounded and well-proportioned nails.(10) My breasts too are well-knit and fully developed and have depressed nipples; nay, my navel is deep with the surrounding region elevated; while my flanks and bosom are fleshy. (11) My complexion has the sheen of a (polished) gem, while the hair on my skin are soft. (Nay) those who are able to read the bodily marks of an individual spoke of me as endowed with auspicious marks in that I touched the ground with my twelve limbs (viz., the ten toes and the two soles). (12) Those capable of interpreting the bodily marks of maidens declared my hands and feet to be rosy, devoid of space between the fingers and toes and with the mark of a barley corn fully manifest on them and (also) spoke of me as distinguished by a gentle smile (which are all auspicious marks). (13) It was predicted by Brāhmaṇas well-versed in the conclusion of astrology that I should be consecrated alongwith my husband on the imperial throne. All that has (however) been falsified. (14)

शोधयित्वा जनस्थानं प्रवृत्तिमुपलभ्य च। तीर्त्वा सागरमक्षोभ्यं भ्रातरौ गोष्पदे हतौ॥ १५॥
ननु वारुणमाग्नेयमैन्द्रं वायव्यमेव च। अस्त्रं ब्रह्मशिरश्चैव राघवौ प्रत्यपद्यत॥ १६॥
अदृश्यमानेन रणे मायया वासवोपमौ। मम नाथावनाथाया निहतौ रामलक्ष्मणौ॥ १७॥
नहि दृष्टिपथं प्राप्य राघवस्य रणे रिपुः। जीवन् प्रतिनिवर्तेत यद्यपि स्यान्मनोजवः॥ १८॥
न कालस्यातिभारोऽस्ति कृतान्तश्च सुदुर्जयः। यत्र रामः सह भ्रात्रा शेते युधि निपातितः॥ १९॥
न शोचामि तथा रामं लक्ष्मणं च महारथम्। नात्मानं जननीं चापि यथा श्वश्रूं तपस्विनीम्॥ २०॥
सा तु चिन्तयते नित्यं समासव्रतमागतम्। कदा द्रक्ष्यामि सीतां च लक्ष्मणं च सराघवम्॥ २१॥

"Having scoured Janasthāna (in search of me), nay, having crossed the sea, which is incapable of being disturbed, after securing intelligence (about me), the two scions of Raghu have been killed in the attempt to overcome the Māyā (sorcery) of Indrajit (which was like the imprint of a cow's hoof)! (15) Surely Śrī Rāma and Lakṣmaṇa (the two scions of Raghu) knew the use of the (mystic) missiles presided over by Varuṇa (the god of water), Agni (the god of fire) Indra (the god of rain) as well as of that presided over by Vāyu (the wind-god) as also the use of the missile presided over by Brahmā (the creator). (How, then, did they not fall back upon the use of these missiles as a last resort?) (16) Śrī Rāma and Lakṣmaṇa, the protectors of this forlorn creature, who were compeers of Indra, have (evidently) been killed by Indrajit, who remained invisible on the field of battle through a conjuring trick. (17) Having reached the range of sight of Śrī Rāma (a scion of Raghu) in an encounter, no enemy could return alive, even though he were endowed with the swiftness of thought. (18) Since Śrī Rāma lies struck down on the field of battle with his (younger half-) brother (Lakṣmaṇa) no burden is too heavy (to shoulder) for Providence (in the form of the Time-Spirit, who is capable of doing anything). Even Death (who brings about the end of all) is not very difficult to conquer for Him. (19) I do not grieve so much for Śrī Rāma and the great car-warrior Lakṣmaṇa nor for myself nor even for my (own) mother as for my unfortunate mother-in-law (Kausalyā)! (20) She for her part always remains absorbed in the thought (O) when shall I (be able to) see Lakṣmaṇa returned (to Ayodhyā) with Śrī Rāma (a scion of Raghu) having completed his vow (of remaining in exile in the woods for fourteen years) as also Sītā?" (21)

परिदेवयमानां तां राक्षसी त्रिजटाब्रवीत्। मा विषादं कृथा देवि भर्तायं तव जीवति॥ २२॥
कारणानि च वक्ष्यामि महान्ति सदृशानि च। यथेमौ जीवतो देवि भ्रातरौ रामलक्ष्मणौ॥ २३॥
नहि कोपपरीतानि हर्षपर्युत्सुकानि च। भवन्ति युधि योधानां मुखानि निहते पतौ॥ २४॥
इदं विमानं वैदेहि पुष्पकं नाम नामतः। दिव्यं त्वां धारयेन्नेदं यद्येतौ गतजीवितौ॥ २५॥
हतवीरप्रधाना हि गतोत्साहा निरुद्यमा। सेना भ्रमति संख्येषु हतकर्णेव नौर्जले॥ २६॥
इयं पुनरसम्भ्रान्ता निरुद्विग्ना तपस्विनि। सेना रक्षति काकुत्स्थौ मया प्रीत्या निवेदितौ॥ २७॥

The ogress Trijaṭā spoke (as follows) to her while she was wailing (as aforesaid):— "Do not despair, O godlike lady! Your yonder lord is living. (22) I shall (presently) adduce mighty and cogent reasons which lead me to believe that these two (half-) brothers, Śrī Rāma and Lakṣmaṇa, are (still) surviving, O godlike lady! (23) The ruler having been killed , the faces of the warriors (operating) on the field of battle are never seized by wrath nor are they animated with joy. (24) Had these two brothers been dead, O princess of the Videha territory, this aerial car, Puṣpaka by name, celestial as it is, would not in any case have borne you (a widowed lady). (25) Having lost its ardour and devoid of effort, an army, whose heroic leader is dead, actually moves to and fro on the field of battle like a vessel which has lost its helmsman. (26) Not (at all) confused or perturbed, this army (of monkeys), however, is guarding Śrī Rāma and Lakṣmaṇa (the two scions of Kakutstha), who have (just now) been proclaimed by me out of love as alive, O lady given to austerities! (27)

सा त्वं भव सुविस्रब्धा अनुमानैः सुखोदयैः। अहतौ पश्य काकुत्स्थौ स्नेहादेतद् ब्रवीमि ते ॥ २८ ॥
अनृतं नोक्तपूर्वं मे न च वक्ष्यामि मैथिलि। चारित्रसुखशीलत्वात् प्रविष्टासि मनो मम ॥ २९ ॥
नेमौ शक्यौ रणे जेतुं सेन्द्रैरपि सुरासुरैः। तादृशं दर्शनं दृष्ट्वा मया चोदीरितं तव ॥ ३० ॥
इदं तु सुमहच्चित्रं शरैः पश्यस्व मैथिलि। विसंज्ञौ पतितावेतौ नैव लक्ष्मीर्विमुञ्चति ॥ ३१ ॥
प्रायेण गतसत्त्वानां पुरुषाणां गतायुषाम्। दृश्यमानेषु वक्त्रेषु परं भवति वैकृतम् ॥ ३२ ॥
त्यज शोकं च दुःखं च मोहं च जनकात्मजे। रामलक्ष्मणयोरर्थे नाद्य शक्यमजीवितुम् ॥ ३३ ॥

"As such be you completely reassured on the strength of inferences resulting in joy and find the two scions of Kakutstha alive: I speak this to you out of affection (for you). (28) No falsehood has (ever) been uttered by me in the past nor shall I (ever) tell a lie, O princess of Mithilā! You have found your way into my mind due to your amiable disposition which has proved to be a source of delight because of your (spotless) character. (29) These two princes are not capable of being conquered even by gods and demons (combined) including Indra (the ruler of gods). Nay, after observing such indications (on the face of the two brothers as also on the face of the warriors guarding them) has the fact of the princes being alive been made known (by me) to you. (30) (Also) see for yourself this very great wonder, O princess of Mithilā that bodily splendour does not completely desert these two princes, even though they have fallen unconscious (on the ground) under the arrows. (31) An appalling change generally appears on the features, when being observed, of men whose sands of life have run out and whose life-breath has departed (for good).. (32) Banish, grief and sorrow as well as infatuation on account of Śrī Rāma and Lakṣmaṇa, O Janaka's daughter! It is not possible for them to be not living at this moment." (33)

श्रुत्वा तु वचनं तस्याः सीता सुरसुतोपमा। कृताञ्जलिरुवाचेमामेवमस्त्विति मैथिली ॥ ३४ ॥
विमानं पुष्पकं तत्तु संनिवर्त्य मनोजवम्। दीना त्रिजटया सीता लङ्कामेव प्रवेशिता ॥ ३५ ॥
ततस्त्रिजटया सार्धं पुष्पकादवरुह्य सा। अशोकवनिकामेव राक्षसीभिः प्रवेशिता ॥ ३६ ॥
प्रविश्य सीता बहुवृक्षखण्डां तां राक्षसेन्द्रस्य विहारभूमिम्।
सम्प्रेक्ष्य संचिन्त्य च राजपुत्रौ परं विषादं समुपाजगाम ॥ ३७ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डेऽष्टचत्वारिंशः सर्गः ॥ ४८ ॥

Hearing her assurance, the princess of Mithilā, Sītā, for her part, who resembled a daughter of gods, replied with joined palms to her, "May it be so!" (34) After duly sending back the aforesaid aerial car, Puṣpaka, which was swift as thought, the mournful Sītā was caused by Trijaṭā to enter Laṅkā once more. (35) Descending from Puṣpaka with Trijaṭā, she was then urged by the ogresses to enter the Aśoka grove (again). (36) Having gone far into and keenly observed that sporting-ground of Rāvaṇa (the ruler of ogres), planted with numerous clusters of trees, (nay) having keenly observed and pondered deeply on the two princes, she gave way to extreme despair. (37)

Thus ends Canto Forty-eight in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

* * *

एकोनपञ्चाशः सर्गः

Canto XLIX

Returning to consciousness, Śrī Rāma wails over the lot of Lakṣmaṇa and the monkeys too fall a prey to extreme despondency on seeing Śrī Rāma wailing as aforesaid. Seeing Vibhīṣaṇa approach Śrī Rāma in the meantime, they all take to their heels, mistaking him for Indrajit

घोरेण शरबन्धेन बद्धौ दशरथात्मजौ। निःश्वसन्तौ यथा नागौ शयानौ रुधिरोक्षितौ॥ १॥
सर्वे ते वानरश्रेष्ठाः ससुग्रीवमहाबलाः। परिवार्य महात्मानौ तस्थुः शोकपरिप्लुताः॥ २॥
एतस्मिन्नन्तरे रामः प्रत्यबुध्यत वीर्यवान्। स्थिरत्वात् सत्त्वयोगाच्च शरैः संदानितोऽपि सन्॥ ३॥
ततो दृष्ट्वा सरुधिरं निषण्णं गाढमर्पितम्। भ्रातरं दीनवदनं पर्यदेवयदातुरः॥ ४॥

All the aforesaid jewels among monkeys (mentioned in verses 2-3 of Canto XLVII above) including Sugrīva (their ruler), who were endowed with extraordinary might, stood plunged in grief surrounding the two high-souled sons of Emperor Daśaratha, who were lying bathed in blood, hissing like a pair of serpents, bound (as they were) in a formidable network of arrows. (1-2) In the meantime, by virtue of his hardihood and being endowed with (exceptional) courage, the powerful Śrī Rāma, though bound by arrows, returned to consciousness. (3) Beholding his (younger half-) brother, Lakṣmaṇa, lying tightly bound (with arrows), bathed in blood, his face downcast, Śrī Rāma thereupon lamented as follows, distressed as he was:— (4)

किं नु मे सीतया कार्यं लब्धया जीवितेन वा। शयानं योऽद्य पश्यामि भ्रातरं युधि निर्जितम्॥ ५ ॥
शक्या सीतासमा नारी मर्त्यलोके विचिन्वता। न लक्ष्मणसमो भ्राता सचिवः साम्परायिकः॥ ६ ॥
परित्यक्ष्याम्यहं प्राणान् वानराणां तु पश्यताम्। यदि पञ्चत्वमापन्नः सुमित्रानन्दवर्धनः॥ ७ ॥
किं नु वक्ष्यामि कौसल्यां मातरं किं नु कैकयीम्। कथमम्बां सुमित्रां च पुत्रदर्शनलालसाम्॥ ८ ॥
विवत्सां वेपमानां च वेपन्तीं कुररीमिव। कथमाश्वासयिष्यामि यदि यास्यामि तं विना॥ ९ ॥
कथं वक्ष्यामि शत्रुघ्नं भरतं च यशस्विनम्। मया सह वनं यातो विना तेनाहमागतः॥ १०॥
उपालम्भं न शक्ष्यामि सोढुमम्बासुमित्रया। इहैव देहं त्यक्ष्यामि नहि जीवितुमुत्सहे॥ ११॥
धिङ्मां दुष्कृतकर्माणमनार्यं यत्कृते ह्यसौ। लक्ष्मणः पतितः शेते शरतल्पे गतासुवत्॥ १२॥

"What purpose of mine on earth will be accomplished through Sītā, if recovered, or (even) through my life (if preserved) when I perceive my (younger half-) brother (Lakṣmaṇa) lying utterly vanquished in combat today? (5) A consort on a par with Sītā can be found in this world of mortals by me if I were to look for her. But a helpful and warlike brother like Lakṣmaṇa cannot be had. (6) I for my part shall yield up my life while the monkeys stand looking on, if Lakṣmaṇa (who enhances the joy of Sumitrā) meets with dissolution (lit., the state of the five elements). (7) What on earth shall I say to mother Kausalyā and what on earth to Kaikeyī? (And) how, in what words shall I console mother Sumitrā, bereft of her darling (Lakṣmaṇa), (nay) sighing for the sight of her son, trembling (from agitation) and crying like a female osprey, if I return (to Ayodhyā) without Lakṣmaṇa? (8-9) How shall I tell Śatrughna and the illustrious Bharata that I have returned without Lakṣmaṇa, who had accompanied me to the woods? (10) I shall not (be able) to endure the blame which will be laid (on me) by mother Sumitrā. (As such) I shall cast my body at this very place since I am not inclined to survive. (11) Woe be to me, an ignoble soul of sinful deeds, on account of whom the aforesaid Lakṣmaṇa lies fallen on a bed of arrows like one whose life has departed! (12)

त्वं नित्यं सुविषण्णं मामाश्वासयसि लक्ष्मण। गतासुर्नाद्य शक्तोऽसि मामार्तमभिभाषितुम्॥ १३॥
येनाद्य बहवो युद्धे निहता राक्षसाः क्षितौ। तस्यामेवाद्य शूरस्त्वं शेषे विनिहतः शनैः॥ १४॥
शयानः शरतल्पेऽस्मिन् सशोणितपरिस्रुतः। शरभूतस्ततो भासि भास्करोऽस्तमिव व्रजन्॥ १५॥
बाणाभिहतमर्मत्वान्न शक्नोषीह भाषितुम्। रुजा चाब्रुवतो यस्य दृष्टिरागेण सूच्यते॥ १६॥
यथैव मां वनं यान्तमनुयातो महाद्युतिः। अहमप्यनुयास्यामि तथैवैनं यमक्षयम्॥ १७॥
इष्टबन्धुजनो नित्यं मां च नित्यमनुव्रतः। इमामद्य गतोऽवस्थां ममानार्यस्य दुर्नयैः॥ १८॥
सुरुष्टेनापि वीरेण लक्ष्मणेन न संस्मरे। परुषं विप्रियं चापि श्रावितं तु कदाचन॥ १९॥
विससर्जैकवेगेन पञ्च बाणशतानि यः। इष्वस्त्रेष्वधिकस्तस्मात् कार्तवीर्याच्च लक्ष्मणः॥ २०॥
अस्त्रैरस्त्राणि यो हन्याच्छक्रस्यापि महात्मनः। सोऽयमुर्व्यां हतः शेते महार्हशयनोचितः॥ २१॥

(Turning towards Lakṣmaṇa) "You always comforted me when I felt sore dejected, O Lakṣmaṇa! Your life having departed (as it were), you are (however) not able (even) to speak to me today, distressed as I am. (13) Gallant as you are, you lie struck down with darts today on the same ground on which numerous ogres have been killed by you in combat this (very) day! (14) Lying on this bed of arrows, bathed in blood, and converted into a bundle of arrows (as it were), you look like the sun sinking below the horizon (with the arrows transfixed in the body appearing like its numberless rays and the blood flowing from the numerous cuts accounting for the red glow of the evening sun). (15) Your vital parts having been pierced with arrows, you cannot (even) speak on this occasion. Nay, even though you are not speaking, your anguish is betrayed by the redness of your eyes. (16) Even as this prince, who is clothed with an extraordinary splendour, followed me while I was retiring to the woods, so I too shall follow him to the abode of Yama. (17) He who loved his kinsfolk and was ever devoted to me has reached this state through the misdeeds of my ignoble self today. (18) I do not recollect that a harsh and even an unpalatable word was ever uttered by the gallant Lakṣmaṇa even when he was deeply provoked. (19) Lakṣmaṇa, who loosed five hundred arrows at a stretch, was as such superior even to Kārtavīrya (who could do so only with his one thousand arms) in the art of shooting arrows. (20) The same Lakṣmaṇa, who could tear asunder the missiles even of the mighty Indra (the ruler of gods), and who was deserving of (reposing on) a precious couch, is lying here struck down on the (bare) ground! (21)

तत्तु मिथ्या प्रलप्तं मां प्रधक्ष्यति न संशयः। यन्मया न कृतो राजा राक्षसानां विभीषणः॥ २२॥
अस्मिन् मुहूर्ते सुग्रीव प्रतियातुमितोऽर्हसि। मत्वा हीनं मया राजन् रावणोऽभिभविष्यति॥ २३॥
अङ्गदं तु पुरस्कृत्य ससैन्यं सपरिच्छदम्। सागरं तर सुग्रीव नीलेन च नलेन च॥ २४॥
कृतं हि सुमहत्कर्म यदन्यैर्दुष्करं रणे। ऋक्षराजेन तुष्यामि गोलाङ्गूलाधिपेन च॥ २५॥
अङ्गदेन कृतं कर्म मैन्देन द्विविदेन च। युद्धं केसरिणा संख्ये घोरं सम्पातिना कृतम्॥ २६॥
गवयेन गवाक्षेण शरभेण गजेन च। अन्यैश्च हरिभिर्युद्धं मदर्थे त्यक्तजीवितैः॥ २७॥
न चातिक्रमितुं शक्यं दैवं सुग्रीव मानुषैः। यत्तु शक्यं वयस्येन सुहृदा वा परं मम॥ २८॥
कृतं सुग्रीव तत् सर्वं भवता धर्मभीरुणा। मित्रकार्यं कृतमिदं भवद्भिर्वानरर्षभाः॥ २९॥
अनुज्ञाता मया सर्वे यथेष्टं गन्तुमर्हथ। शुश्रुवुस्तस्य ये सर्वे वानराः परिदेवितम्॥ ३०॥
वर्तयांचक्रिरेऽश्रूणि नेत्रैः कृष्णेतरेक्षणाः॥ ३१॥
ततः सर्वाण्यनीकानि स्थापयित्वा विभीषणः। आजगाम गदापाणिस्त्वरितं यत्र राघवः॥ ३२॥
तं दृष्ट्वा त्वरितं यान्तं नीलाञ्जनचयोपमम्। वानरा दुद्रुवुः सर्वे मन्यमानास्तु रावणिम्॥ ३३॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे एकोनपञ्चाशः सर्गः॥ ४९॥

"Since Vibhīṣaṇa has not been enthroned by me as the ruler of ogres, that vain pratting of mine (that Vibhīṣaṇa would be installed on the throne of Laṅkā) will (ever) consume me: there is no doubt of it. (22) You ought to return from this place at this (very) hour, O Sugrīva; (for) Rāvaṇa will (surely) overcome you, knowing you to be bereft of me, O king! (23) Placing Aṅgada in the forefront alongwith your army and entourage, recross the sea alongwith Nīla and Nala too, O Sugrīva! (24) Indeed a very great exploit was accomplished by you on the field of battle— an exploit which was difficult to accomplish for others. I am (also) satisfied with Jāmbavān (the king of bears) as well as with Gavākṣa (the suzerain lord of Golāṅgūlas). (25) Acts of valour were performed by Aṅgada, Mainda and Dwivida (too), while a formidable struggle was carried on on the field of battle by Kesarī (the father of Hanumān) and Sampāti. (26) A struggle was (also) carried on (in my cause) by Gavaya, Gavākṣa, Śarabha and Gaja as also by other monkeys, sacrificing their (very) lives (for my sake). (27) Destiny cannot be over-ridden by human beings, O Sugrīva! All that could be done by my best friend or ally has been done by you, scrupulous as you are in the matter of duty, O Sugrīva! The purpose of an ally has been accomplished by you, O jewel among monkeys! Permitted by me, you should go where you will." All the tawny-eyed monkeys who heard his lamentation (as above) dropped tears from their eyes. (28—31) Having settled all the forces, Vibhīṣaṇa hastened, mace in hand, to the place where Śrī Rāma (a scion of Raghu) lay. (32) Seeing Vibhīṣaṇa, who resembled a mass of collyrium, proceeding in haste (to the presence of Śrī Rāma) and taking him to be Indrajit (son of Rāvaṇa), all the monkeys took to their heels. (33)

Thus ends Canto Forty-nine in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

* * *

पञ्चाशः सर्गः

Canto L

Beholding Vibhīṣaṇa, Sugrīva asks Jāmbavān to restore the fleeing monkeys to confidence and himself reassures Vibhīṣaṇa. In the meantime Garuḍa, the king of birds, makes his appearance on the scene and liberates Śrī Rāma and Lakṣmaṇa from their bondage

अथोवाच महातेजा हरिराजो महाबलः। किमियं व्यथिता सेना मूढवातेव नौर्जले॥ १॥
सुग्रीवस्य वचः श्रुत्वा वालिपुत्रोऽङ्गदोऽब्रवीत्। न त्वं पश्यसि रामं च लक्ष्मणं च महारथम्॥ २॥
शरजालाचितौ वीरावुभौ दशरथात्मजौ। शरतल्पे महात्मानौ शयानौ रुधिरोक्षितौ॥ ३॥
अथाब्रवीद् वानरेन्द्रः सुग्रीवः पुत्रमङ्गदम्। नानिमित्तमिदं मन्ये भवितव्यं भयेन तु॥ ४॥
विषण्णवदना ह्येते त्यक्तप्रहरणा दिशः। पलायन्तेऽत्र हरयस्त्रासादुत्फुल्ललोचनाः॥ ५॥
अन्योन्यस्य न लज्जन्ते न निरीक्षन्ति पृष्ठतः। विप्रकर्षन्ति चान्योन्यं पतितं लङ्घयन्ति च॥ ६॥

Now Sugrīva (the ruler of monkeys), who was endowed with extraordinary energy and possessed of great might, inquired saying: "What for is this army disquieted like a bark caught in a whirlwind at sea?" (1) Hearing the question of Sugrīva, Aṅgada, son of Vālī, said, "Don't you see the two high-souled heroic sons of Emperor Daśaratha, Śrī Rāma and the great car-warrior Lakṣmaṇa, lying on a bed of arrows, covered all over with darts and bathed in

शल्य – porcupine

blood?" (2-3) Thereupon Sugrīva, the lord of monkeys, spoke (as follows) to his son (nephew) Aṅgada:—"I do not account this stampede among the monkeys without any (immediate) reason (other than the bondage of Śrī Rāma and Lakṣmaṇa). There needs must be some danger (ahead). (4) Their faces downcast and eyes distressed with terror, these monkeys are actually fleeing at this juncture in all directions, abandoning their arms. (5) (While doing so) they do not blush at the sight of one another nor do they look behind. Nay, they drag one another(when interrupted) and leap over a fallen companion (without pausing to pick him up)." (6)

एतस्मिन्नन्तरे वीरो गदापाणिर्विभीषणः। सुग्रीवं वर्धयामास राघवं च जयाशिषा॥ ७ ॥
विभीषणं च सुग्रीवो दृष्ट्वा वानरभीषणम्। ऋक्षराजं महात्मानं समीपस्थमुवाच ह॥ ८ ॥
विभीषणोऽयं सम्प्राप्तो यं दृष्ट्वा वानरर्षभाः। द्रवन्त्यायतसंत्रासा रावणात्मजशङ्कया॥ ९ ॥
शीघ्रमेतान् सुसंत्रस्तान् बहुधा विप्रधावितान्। पर्यवस्थापयाख्याहि विभीषणमुपस्थितम्॥१०॥

आयत

In the meantime, mace in hand, the heroic Vibhīṣaṇa (appeared on the scence and) cheered Sugrīva and Śrī Rāma (a scion of Raghu) with benedictions of victory. (7) Beholding Vibhīṣaṇa, who had caused panic among the monkeys, Sugrīva, they say, spoke (as follows) to the high-souled Jāmbavān (the king of bears), who stood near:—(8) "Here is Vibhīṣaṇa duly arrived, seeing whom the foremost of monkeys are fleeing under the suspicion that he is Indrajit (son of Rāvaṇa), seized (as they are) with panic (at his very sight). (9) Quickly rally the yonder monkeys who have fled in many directions, greatly alarmed (as they are); inform them of Vibhīṣaṇa (and not Indrajit) being present (here)." (10)

सुग्रीवेणैवमुक्तस्तु जाम्बवानृक्षपार्थिवः। वानरान् सान्त्वयामास संनिवर्त्य प्रधावतः॥ ११ ॥
ते निवृत्ताः पुनः सर्वे वानरास्त्यक्तसाध्वसाः। ऋक्षराजवचः श्रुत्वा तं च दृष्ट्वा विभीषणम्॥ १२ ॥
विभीषणस्तु रामस्य दृष्ट्वा गात्रं शरैश्चितम्। लक्ष्मणस्य तु धर्मात्मा बभूव व्यथितस्तदा॥ १३ ॥
जलक्लिन्नेन हस्तेन तयोर्नेत्रे विमृज्य च। शोकसम्पीडितमना रुरोद विललाप च॥ १४ ॥

Duly calling the fugitive monkeys back, when commanded as above by Sugrīva, Jāmbavān, the king of bears, for his part restored them to confidence. (11) Shaking off their fear on hearing the call of Jāmbavān and perceiving the well-known Vibhīṣaṇa, all the aforesaid monkeys eventually retraced their steps. (12) Vibhīṣaṇa for his part, whose mind was given to piety, felt distressed on that occasion to see the person of Śrī Rāma as also of Lakṣmaṇa covered with arrows. (13) Nay, having washed their eyes with his hand dipped in water, his mind tormented with grief, Vibhīṣaṇa wept and wailed (as follows):— (14)

इमौ तौ सत्त्वसम्पन्नौ विक्रान्तौ प्रियसंयुगौ। इमामवस्थां गमितौ राक्षसैः कूटयोधिभिः॥ १५ ॥
भ्रातृपुत्रेण चैतेन दुष्पुत्रेण दुरात्मना। राक्षस्या जिह्मया बुद्ध्या वञ्चितावृजुविक्रमौ॥ १६ ॥
शरैरिमावलं विद्धौ रुधिरेण समुक्षितौ। वसुधायामिमौ सुप्तौ दृश्येते शल्यकाविव॥ १७ ॥
ययोर्वीर्यमुपाश्रित्य प्रतिष्ठा काङ्क्षिता मया। ताविमौ देहनाशाय प्रसुप्तौ पुरुषर्षभौ॥ १८ ॥
जीवन्नद्य विपन्नोऽस्मि नष्टराज्यमनोरथः। प्राप्तप्रतिज्ञश्च रिपुः सकामो रावणः कृतः॥ १९ ॥

"These two well-known and powerful princes, who are endowed with energy and fond of combat have been reduced to this predicament by ogres fighting in crafty ways! (15) The two princes, who were exhibiting their prowess in a guileless manner, have been played foul by this evil-minded nephew of mine, an unworthy son (of his father) through his crooked judgment characteristic of ogres. (16) Pierced abundantly by arrows and bathed in blood, these two aforesaid princes are lying on the ground like two porcupines. (17) These two celebrated jewels among men, banking on whose prowess installation on the throne of Laṅkā was sought by me, are lying fast asleep (as it were) waiting for the dissolution of the body. (18) My ambition for sovereignty having been frustrated, I am as good as dead, though alive; nay, having had his vow (of not returning Sītā) fulfilled, the enemy, Rāvaṇa, has been enabled (by his son) to realize his ambition (of retaining Sītā in his possession)." (19)

एवं विलपमानं तं परिष्वज्य विभीषणम्। सुग्रीवः सत्त्वसम्पन्नो हरिराजोऽब्रवीदिदम्॥ २०॥
राज्यं प्राप्स्यसि धर्मज्ञ लङ्कायां नेह संशयः। रावणः सह पुत्रेण स्वकामं नेह लप्स्यते॥ २१॥
गरुडाधिष्ठितावेतावुभौ राघवलक्ष्मणौ। त्यक्त्वा मोहं वधिष्येते सगणं रावणं रणे॥ २२॥
तमेवं सान्त्वयित्वा तु समाश्वास्य तु राक्षसम्। सुषेणं श्वशुरं पार्श्वे सुग्रीवस्तमुवाच ह॥ २३॥
सह शूरैर्हरिगणैर्लब्धसंज्ञावरिंदमौ। गच्छ त्वं भ्रातरौ गृह्य किष्किन्धां रामलक्ष्मणौ॥ २४॥
अहं तु रावणं हत्वा सपुत्रं सहबान्धवम्। मैथिलीमानयिष्यामि शक्रो नष्टामिव श्रियम्॥ २५॥

Embracing Vibhīṣaṇa, who was lamenting as above, Sugrīva, the ruler of monkeys, who was endowed with energy, reassured him in the following words:— (20) "You shall attain the sovereignty of Laṅkā: there is no doubt about it, O knower of what is right. With his son (Indrajit), Rāvaṇa will not (be able to) attain the object of his desire in this life. (21) Having shaken off their (spell of) unconsciousness, and mounted on Garuḍa (the king of birds and the carrier of Lord Viṣṇu), both Śrī Rāma (a scion of Raghu) and Lakṣmaṇa will make short work of Rāvaṇa with his hordes on the field of battle." (22) Having consoled and reassured the aforesaid ogre (Vibhīṣaṇa) in the foregoing words, Sugrīva for his part spoke as follows to his father-in-law, Suṣeṇa standing by his side:— (23) "Accompanied by heroic simian troops, proceed you to Kiṣkindhā, taking (with you) the two brothers, Śrī Rāma and Lakṣmaṇa, the tamers of their enemies, as soon as they have regained consciousness. (24) Having disposed of Rāvaṇa with his sons and relatives, I for my part shall bring back Sītā (a princess of Mithilā) even as Indra (the ruler of paradise) recovered his lost royal fortune (from the hands of demons)." (25)

श्रुत्वैतद् वानरेन्द्रस्य सुषेणो वाक्यमब्रवीत्। देवासुरं महायुद्धमनुभूतं पुरातनम्॥ २६॥
तदा स्म दानवा देवाञ्शरसंस्पर्शकोविदान्। निजघ्नुः शस्त्रविदुषश्छादयन्तो मुहुर्मुहुः॥ २७॥
तानार्तान् नष्टसंज्ञांश्च गतासूंश्च बृहस्पतिः। विद्याभिर्मन्त्रयुक्ताभिरोषधीभिश्चिकित्सति॥ २८॥
तान्यौषधान्यानयितुं क्षीरोदं यान्तु सागरम्। जवेन वानराः शीघ्रं सम्पातिपनसादयः॥ २९॥
हरयस्तु विजानन्ति पार्वती ते महौषधी। संजीवकरणीं दिव्यां विशल्यां देवनिर्मिताम्॥ ३०॥
चन्द्रश्च नाम द्रोणश्च क्षीरोदे सागरोत्तमे। अमृतं यत्र मथितं तत्र ते परमौषधी॥ ३१॥
तौ तत्र विहितौ देवैः पर्वतौ तौ महोदधौ। अयं वायुसुतो राजन् हनूमांस्तत्र गच्छतु॥ ३२॥

Hearing this command of Sugrīva (the lord of monkeys), Suṣeṇa submitted (as follows):— "A major conflict which took place between the gods and the demons in the days gone by was witnessed by me. (26) Concealing themselves (by means of conjuring tricks) on that occasion, the demons overwhelmed again and again the gods, even though the latter were skilled in aiming at their mark and adept in the use of arms. (27) Sage Bṛhaspati (the preceptor and arch-priest of gods) restored to health and life the gods who were wounded and rendered unconscious as also those who had lost their life, by means of prayers and remedies accompanied by the recitation of sacred texts. (28) Let monkeys headed by Sampāti and Panasa proceed quickly with a swift pace to the ocean of milk to fetch the aforesaid medicines. (29) Those monkeys (Sampāti and others) for their part correctly know two great mountain herbs, the wonderful Sañjīvakaraṇī (bringing back to life) and Viśalyā (capable of healing wounds inflicted by arrows), evolved by Brahmā. (30) In the ocean of milk, the foremost of oceans, from which was churned out nectar (the drink of immortality), rise two mountains, Candra and Droṇa by name:

the aforesaid two great herbs exist there. (31) Those two well-known mountains were placed in that ocean by the gods (themselves). Let the yonder Hanūmān, son of the wind-god, proceed there." (32)

एतस्मिन्नन्तरे वायुर्मेघाश्चापि सविद्युतः। पर्यस्य सागरे तोयं कम्पयन्निव पर्वतान्॥ ३३॥
महता पक्षवातेन सर्वद्वीपमहाद्रुमाः। निपेतुर्भग्नविटपाः सलिले लवणाम्भसि॥ ३४॥
अभवन् पन्नगास्त्रस्ता भोगिनस्तत्र वासिनः। शीघ्रं सर्वाणि यादांसि जग्मुश्च लवणार्णवम्॥ ३५॥
ततो मुहूर्ताद् गरुडं वैनतेयं महाबलम्। वानरा ददृशुः सर्वे ज्वलन्तमिव पावकम्॥ ३६॥
तमागतमभिप्रेक्ष्य नागास्ते विप्रदुद्रुवुः। यैस्तु तौ पुरुषौ बद्धौ शरभूतैर्महाबलैः॥ ३७॥
ततः सुपर्णः काकुत्स्थौ स्पृष्ट्वा प्रत्यभिनन्द्य च। विममर्श च पाणिभ्यां मुखे चन्द्रसमप्रभे॥ ३८॥
वैनतेयेन संस्पृष्टास्तयोः संरुरुहुर्व्रणाः। सुवर्णे च तनू स्निग्धे तयोराशु बभूवतुः॥ ३९॥
तेजो वीर्यं बलं चौज उत्साहश्च महागुणाः। प्रदर्शनं च बुद्धिश्च स्मृतिश्च द्विगुणा तयोः॥ ४०॥

In the meantime there arose a wind—as well as clouds accompanied by flashes of lightning—which, having whipped up the sea-water, began to shake the mountains as it were. (33) Their boughs broken by that mighty wind caused by the flutter of wings, large trees of the entire island (of Laṅkā) fell headlong into the water of the salt sea. (34) The huge serpents inhabiting that island got alarmed, nay, all the sea-monsters (which had crawled to the shore) quickly (re-) entered the salt sea. (35) In an instant all the monkeys saw Garuḍa (the king of birds and a carrier of lord Viṣṇu), son of Vinatā, who is endowed with extraordinary might, and resembled a blazing fire (in brilliance). (36) Perceiving him arrived (on the scene), those serpents for their part by which, serving as arrows, the aforesaid two personages (Śrī Rāma and Lakṣmaṇa) had been bound and which were endowed with extraordinary might, fled away for good. (37) Touching Śrī Rāma and Lakṣmaṇa (the two scions of Kakutstha) and wishing them victory, Garuḍa (of beautiful wings) then wiped with his hands their faces, which shone like the moon. (38) Duly touched by Garuḍa (son of Vinatā), their wounds got cicatrized and their bodies immediately turned bright and smooth. (39) Their majesty, prowess, strength and splendour as well as dash, perspicacity and intelligence as also memory got redoubled. (40)

तावुत्थाप्य महातेजा गरुडो वासवोपमौ। उभौ च सस्वजे हृष्टो रामश्चैनमुवाच ह॥ ४१॥
भवत्प्रसादाद् व्यसनं रावणिप्रभवं महत्। उपायेन व्यतिक्रान्तौ शीघ्रं च बलिनौ कृतौ॥ ४२॥
यथा तातं दशरथं यथाजं च पितामहम्। तथा भवन्तमासाद्य हृदयं मे प्रसीदति॥ ४३॥
को भवान् रूपसम्पन्नो दिव्यस्रगनुलेपनः। वसानो विरजे वस्त्रे दिव्याभरणभूषितः॥ ४४॥
तमुवाच महातेजा वैनतेयो महाबलः। पतत्रिराजः प्रीतात्मा हर्षपर्याकुलेक्षणम्॥ ४५॥

Raising the two princes, who were the compeers of Indra (the ruler of gods), Garuḍa, who was endowed with extraordinary energy, joyfully embraced them both; and Śrī Rāma, they say, spoke to him as follows:—(41) "Thanks to your goodwill, we two have by recourse to a remedy passed over the great danger that proceeded from Indrajit (son of Rāvaṇa) and have (also) been quickly made strong (again). (42) My heart rejoices to meet you in the same way as it would on meeting my father, Daśaratha, or my grandfather, Aja. (43) (By the by) who are you, richly endowed (as you are) with bodily charm, decked with celestial garlands and anointed with ethereal unguents, wearing a pair of garments free from dust and adorned with celestial jewels?" (44) With a delighted mind Garuḍa (son of Vinatā), the king of birds, who was endowed with extraordinary energy and was full of great might, replied (as follows) to Śrī Rāma, whose eyes were wild with joy:—(45)

अहं सखा ते काकुत्स्थ प्रियः प्राणो बहिश्चरः। गरुत्मानिह सम्प्राप्तो युवयोः साह्यकारणात्॥ ४६॥
असुरा वा महावीर्या दानवा वा महाबलाः। सुराश्चापि सगन्धर्वाः पुरस्कृत्य शतक्रतुम्॥ ४७॥

नेमं मोक्षयितुं शक्ताः शरबन्धं सुदारुणम्। मायाबलादिन्द्रजिता निर्मितं क्रूरकर्मणा॥ ४८ ॥
एते नागाः काद्रवेयास्तीक्ष्णदंष्ट्रा विषोल्बणाः। रक्षोमायाप्रभावेण शरभूतास्त्वदाश्रयाः॥ ४९ ॥
सभाग्यश्चासि धर्मज्ञ राम सत्यपराक्रम। लक्ष्मणेन सह भ्रात्रा समरे रिपुघातिना॥ ५० ॥
इमं श्रुत्वा तु वृत्तान्तं त्वरमाणोऽहमागतः। सहसैवावयोः स्नेहात् सखित्वमनुपालयन्॥ ५१ ॥
मोक्षितौ च महाघोरादस्मात् सायकबन्धनात्। अप्रमादश्च कर्तव्यो युवाभ्यां नित्यमेव हि॥ ५२ ॥
प्रकृत्या राक्षसाः सर्वे संग्रामे कूटयोधिनः। शूराणां शुद्धभावानां भवतामार्जवं बलम्॥ ५३ ॥
तन्न विश्वसनीयं वो राक्षसानां रणाजिरे। एतेनैवोपमानेन नित्यं जिह्मा हि राक्षसाः॥ ५४ ॥

"I am Garuḍa, your beloved friend, (nay) your (very) breath moving outside, arrived here for your help O scion of Kakutsha ! (46) Demons endowed with extraordinary prowess or giants possessed of great might, nay, even gods accompanied by Gandharvas, if they made their appearance here placing Indra (who is presupposed to have performed a hundred sacrifices in his past life as a condition precedent for his attaining the position of Indra) at their head, would not have been able to undo these most formidable bonds wrought with arrows by Indrajit of ruthless deeds by dint of magic. (47-48) These snakes, which had fettered you, were (no other than) the sons of Kadrū with sharp fangs and full of poison, converted into arrows by dint of conjuring tricks employed by the ogre (Indrajit). (49) Indeed you are lucky with your (younger half-) brother (Lakṣmaṇa), the destroyer of his foes in combat, O Rāma of unfailing prowess, the knower of what is right! (50) Hearing this news (of your having been fettered by snakes), and vindicating the friendship existing between us two, I for my part have hastened (to this place) all at once out of affection (for you). (51) And you both have been liberated from this most formidable bond wrought with arrows. Nay, you should actually remain on your guard all the time. (52) All ogres are by nature given to fighting treacherously on the field of battle; while guilelessness is the strength of you gallant souls with a pure mind. (53) On this very analogy you should never trust the ogres on the field of battle; for ogres are always crooked."(54)

एवमुक्त्वा तदा रामं सुपर्णः स महाबलः। परिष्वज्य च सुस्निग्धमाप्रष्टुमुपचक्रमे॥ ५५ ॥

Having spoken as aforesaid and embraced Śrī Rāma most tenderly, the aforesaid Garuḍa, who was endowed with extraordinary might, proceeded to take leave of Śrī Rāma (in the following words):—(55)

सखे राघव धर्मज्ञ रिपूणामपि वत्सल। अभ्यनुज्ञातुमिच्छामि गमिष्यामि यथासुखम्॥ ५६ ॥
न च कौतूहलं कार्यं सखित्वं प्रति राघव। कृतकर्मा रणे वीर सखित्वं प्रतिवेत्स्यसि॥ ५७ ॥
बालवृद्धावशेषां तु लङ्कां कृत्वा शरोर्मिभिः। रावणं तु रिपुं हत्वा सीतां त्वमुपलप्स्यसे॥ ५८ ॥

"I wish to take leave of you, my friend, Śrī Rāma (a scion of Raghu), a knower of what is right and fond even of your enemies! I shall (now) depart at ease. (56) And you should not entertain any curiosity about our friendship, O scion of Raghu! On having accomplished your duty on the field of battle you will (come to) recognize our friendship, O gallant prince! (57) Having actually emptied Laṅkā of all its male population, except for its youngsters and the aged, with the volleys of your arrows, and killed your enemy, Rāvaṇa, you will surely recover Sītā." (58)

इत्येवमुक्त्वा वचनं सुपर्णः शीघ्रविक्रमः। रामं च नीरुजं कृत्वा मध्ये तेषां वनौकसाम्॥ ५९ ॥
प्रदक्षिणं ततः कृत्वा परिष्वज्य च वीर्यवान्। जगामाकाशमाविश्य सुपर्णः पवनो यथा॥ ६० ॥
नीरुजौ राघवौ दृष्ट्वा ततो वानरयूथपाः। सिंहनादं तदा नेदुर्लाङ्गूलं दुधुवुश्च ते॥ ६१ ॥
ततो भेरीः समाजघ्नुर्मृदङ्गांश्चाप्यवादयन्। दध्मुः शङ्खान् सम्प्रहृष्टाः क्ष्वेलन्त्यपि यथापुरम्॥ ६२ ॥
अपरे स्फोट्य विक्रान्ता वानरा नगयोधिनः। द्रुमानुत्पाट्य विविधांस्तस्थुः शतसहस्रशः॥ ६३ ॥
विसृजन्तो महानादांस्त्रासयन्तो निशाचरान्। लङ्काद्वाराण्युपाजग्मुर्योद्धुकामाः प्लवङ्गमाः॥ ६४ ॥

तेषां सुभीमस्तुमुलो निनादो बभूव शाखामृगयूथपानाम्।
क्षये निदाघस्य यथा घनानां नादः सुभीमो नदतां निशीथे॥६५॥
इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे पञ्चाशः सर्गः॥५०॥

Having made the aforesaid submission in the midst of those monkeys (lit., denizens of the forest), and rid Śrī Rāma of his pain, then walking clockwise round him (as a mark of submission) and embracing him, the valiant Garuḍa of beautiful wings and swift flight soared into the heavens with the speed of the wind. (59-60) Seeing Śrī Rāma and Lakṣmaṇa (the two scions of Raghu) rid of anguish, the commanders of simian troops thereupon roared like lions at that time and lashed their tails. (61) The monkeys then beat their kettledrums and played upon their clay tomtoms, blew their conches in excessive joy and began to leap and jump as before. (62) Uprooting trees of various species and brandishing them, other valiant monkeys, who fought with trees, stood ready to fight in hundreds of thousands. (63) Emitting piercing cries and frightening the prowlers of the night, the bellicose monkeys reached the gates of Laṅkā. (64) An extremely appalling and tumultuous clamour arose amongst the aforesaid commanders of simian troops, which resembled the most terrible thundering of clouds rumbling at midnight at the end of summer. (65)

Thus ends Canto Fifty in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

* * *

एकपञ्चाशः सर्गः

Canto LI

Hearing the tumultuous noise of the monkeys, the servants of Rāvaṇa, detailed for the purpose, report to him how the two scions of Raghu were freed from the bondage of arrows. Depressed by this news, Rāvaṇa dispatches Dhūmrākṣa to dispose of Śrī Rāma. Though perturbed at the sight of evil portents, yet unwilling to retrace his steps on any account, Dhūmrākṣa surveys the army of the monkeys

तेषां तु तुमुलं शब्दं वानराणां महौजसाम्। नर्दतां राक्षसैः सार्धं तदा शुश्राव रावणः॥१॥
स्निग्धगम्भीरनिर्घोषं श्रुत्वा तं निनदं भृशम्। सचिवानां ततस्तेषां मध्ये वचनमब्रवीत्॥२॥
यथासौ सम्प्रहृष्टानां वानराणामुपस्थितः। बहूनां सुमहान् नादो मेघानामिव गर्जताम्॥३॥
सुव्यक्तं महती प्रीतिरेतेषां नात्र संशयः। तथाहि विपुलैर्नादैश्चुक्षुभे लवणार्णवः॥४॥
तौ तु बद्धौ शरैस्तीक्ष्णैर्भ्रातरौ रामलक्ष्मणौ। अयं च सुमहान् नादः शङ्कां जनयतीव मे॥५॥

Accompanied by ogres, Rāvaṇa for his part heard at that moment the tumultuous noise of those roaring monkeys, who were endowed with extraordinary energy. (1) Hearing that loud noise, producing a merry and deep sound, Rāvaṇa then spoke as follows in the midst of the aforesaid counsellors:—(2) "From the way in which that very great uproar, resembling the thunder of rumbling clouds, has arisen from the numerous overjoyed monkeys, it is sufficiently evident that their joy is great: there is no doubt about it. That is how the salt sea has been agitated by their mighty shouts. (3-4) While those two (half-) brothers, Śrī Rāma and Lakṣmaṇa lie bound with sharp arrows, this tremendous outcry gives rise to a suspicion in my mind (that the two brothers have been freed from their bondage)." (5)

एवं च वचनं चोक्त्वा मन्त्रिणो राक्षसेश्वरः। उवाच नैर्ऋतांस्तत्र समीपपरिवर्तिनः॥ ६ ॥
ज्ञायतां तूर्णमेतेषां सर्वेषां च वनौकसाम्। शोककाले समुत्पन्ने हर्षकारणमुत्थितम्॥ ७ ॥
तथोक्तास्ते सुसम्भ्रान्ताः प्राकारमधिरुह्य च। ददृशुः पालितां सेनां सुग्रीवेण महात्मना॥ ८ ॥
तौ च मुक्तौ सुघोरेण शरबन्धेन राघवौ। समुत्थितौ महाभागौ विषेदुः सर्वराक्षसाः॥ ९ ॥
संत्रस्तहृदयाः सर्वे प्राकारादवरुह्य ते। विवर्णा राक्षसा घोरा राक्षसेन्द्रमुपस्थिताः॥ १० ॥
तदप्रियं दीनमुखा रावणस्य च राक्षसाः। कृत्स्नं निवेदयामासुर्यथावद् वाक्यकोविदाः॥ ११ ॥
यौ ताविन्द्रजिता युद्धे भ्रातरौ रामलक्ष्मणौ। निबद्धौ शरबन्धेन निष्प्रकम्पभुजौ कृतौ॥ १२ ॥
विमुक्तौ शरबन्धेन दृश्येते तौ रणाजिरे। पाशानिव गजौ छित्त्वा गजेन्द्रसमविक्रमौ॥ १३ ॥

Having addressed the foregoing words to his counsellors, Rāvaṇa (the lord of ogres) spoke (as follows) to the ogres standing near him on that spot:—(6) "Let the cause of rejoicing that has sprung up for all these monkeys (lit., denizens of the woods) when an occasion for grief had (already) arisen, be speedily found out."(7) Scaling the defensive wall when commanded as above (by Rāvaṇa), the ogres, who felt greatly excited, beheld the army protected by the high-souled Sugrīva. (8) Nay, all the ogres felt despondent on seeing those two highly fortunate scions of Raghu (viz., Śrī Rāma and Lakṣmaṇa) fully active, freed (as they were) from their most formidable bondage wrought with arrows. (9) Descending from the defensive wall, all those fierce ogres, who looked pale, greatly frightened as they were at heart, approached Rāvaṇa (the ruler of ogres). (10) Nay, with downcast mien the ogres, who were skilled in speech, faithfully communicated to Rāvaṇa the whole unpleasant tidings (in the following words):—(11) "Those two celebrated (half-) brothers, Rāma and Lakṣmaṇa, who are powerful like two lordly elephants. (nay) who had been tightly bound by Indrajit with bonds of arrows and whose arms had been pinioned, are seen on the field of battle, freed from their bonds of arrows like a pair of elephants that have snapped their fetters." (12-13)

तच्छ्रुत्वा वचनं तेषां राक्षसेन्द्रो महाबलः। चिन्ताशोकसमाक्रान्तो विवर्णवदनोऽभवत्॥ १४ ॥
घोरैर्दत्तवरैर्बद्धौ शरैराशीविषोपमैः। अमोघैः सूर्यसंकाशैः प्रमथ्येन्द्रजिता युधि॥ १५ ॥
तदस्त्रबन्धमासाद्य यदि मुक्तौ रिपू मम। संशयस्थमिदं सर्वमनुपश्याम्यहं बलम्॥ १६ ॥
निष्फलाः खलु संवृत्ताः शराः पावकतेजसः। आदत्तं यैस्तु संग्रामे रिपूणां जीवितं मम॥ १७ ॥

Hearing the aforesaid report of those ogres, Rāvaṇa (the lord of ogres), who was endowed with extraordinary might, lost the colour of his face, overwhelmed as he was with anxiety and grief. (14) (He said to himself) "If my adversaries (Rāma and Lakṣmaṇa) —who had been violently bound in combat by Indrajit with formidable and infallible arrows which had been conferred (on him) as boons, which resembled serpents and shone brightly like the sun—have been liberated (even) on getting bound with missiles, I perceive my entire army in jeopardy. (15-16) My darts, bright as fire, by which the life of my adversaries was unmistakably taken away in combat, have surely turned infructuous." (17)

एवमुक्त्वा तु संक्रुद्धो निःश्वसन्नुरगो यथा। अब्रवीद् रक्षसां मध्ये धूम्राक्षं नाम राक्षसम्॥ १८ ॥
बलेन महता युक्तो रक्षसां भीमविक्रम। त्वं वधायाशु निर्याहि रामस्य सह वानरैः॥ १९ ॥
एवमुक्तस्तु धूम्राक्षो राक्षसेन्द्रेण धीमता। परिक्रम्य ततः शीघ्रं निर्जगाम नृपालयात्॥ २० ॥
अभिनिष्क्रम्य तद् द्वारं बलाध्यक्षमुवाच ह। त्वरयस्व बलं शीघ्रं किं चिरेण युयुत्सतः॥ २१ ॥
धूम्राक्षवचनं श्रुत्वा बलाध्यक्षो बलानुगः। बलमुद्योजयामास रावणस्याज्ञया भृशम्॥ २२ ॥

Having spoken as aforesaid (to himself) and hissing like a serpent, infuriated as he was, Rāvaṇa commanded (as follows) the ogre, Dhūmrākṣa by name, in the midst of (other) ogres:—(18) "Sally you forth at once with a huge army of ogres for the destruction of Rāma with the monkeys, O ogre of redoubtable prowess !" (19) Walking round him when commanded as above by the clever Rāvaṇa (the ruler of ogres), Dhūmrākṣa for his part sallied forth without delay from that palace. (20) Issuing from the gate of that palace, he spoke as follows to the Commander-in-Chief of the army:—"Mobilize the army speedily what need is there for delay to a man courting war?" (21) Hearing the call of Dhūmrākṣa, the Commander-in-Chief, who was followed by a large contingent, quickly mobilized a battalion in obedience to the command of Rāvaṇa. (22)

ते बद्धघण्टा बलिनो घोररूपा निशाचराः। विनद्यमानाः संहृष्टा धूम्राक्षं पर्यवारयन्॥ २३॥
विविधायुधहस्ताश्च शूलमुद्गरपाणयः। गदाभिः पट्टिशैर्दण्डैरायसैर्मुसलैरपि॥ २४॥
परिघैर्भिन्दिपालैश्च भल्लैः पाशैः परश्वधैः। निर्ययू राक्षसा घोरा नर्दन्तो जलदा यथा॥ २५॥
रथैः कवचिनस्त्वन्ये ध्वजैश्च समलङ्कृतैः। सुवर्णजालविहितैः खरैश्च विविधाननैः॥ २६॥
हयैः परमशीघ्रैश्च गजैश्चैव मदोत्कटैः। निर्ययुर्नैर्ऋतव्याघ्रा व्याघ्रा इव दुरासदाः॥ २७॥

Roaring exultantly, those mighty ogres of terrible aspet with girdles of bells fastened (round their waist) ranged round Dhūmrākṣa. (23) Carrying weapons of every description such as pikes and mallets in their hands and armed with maces, sharp-edged spears, iron cudgels as well as with clubs, iron bars, Bhindipālas (a kind of sling for throwing stones), lances, nooses and axes, the redoubtable ogres sallied forth, thundering like clouds. (24-25) Clad in mail, other tigers among ogres issued forth, like tigers which are difficult to approach, in chariots magnificently dressed with flags and covered with a lattice-work of gold as well as on (the back of) donkeys with heads of every description as also exceedingly fleet horses and elephants maddened with ichor. (26-27)

वृकसिंहमुखैर्युक्तं खरैः कनकभूषितैः। आरुरोह रथं दिव्यं धूम्राक्षः खरनिःस्वनः॥ २८॥
स निर्यातो महावीर्यो धूम्राक्षो राक्षसैर्वृतः। हसन् वै पश्चिमद्वाराद्धनूमान् यत्र तिष्ठति॥ २९॥
रथप्रवरमास्थाय खरयुक्तं खरस्वनम्। प्रयान्तं तु महाघोरं राक्षसं भीमदर्शनम्॥ ३०॥
अन्तरिक्षगताः क्रूराः शकुनाः प्रत्यषेधयन्। रथशीर्षे महाभीमो गृध्रश्च निपपात ह॥ ३१॥
ध्वजाग्रे ग्रथिताश्चैव निपेतुः कुणपाशनाः। रुधिरार्द्रो महाञ्श्वेतः कबन्धः पतितो भुवि॥ ३२॥
विस्वरं चोत्सृजन्नादान् धूम्राक्षस्य निपातितः। ववर्ष रुधिरं देवः संचचाल च मेदिनी॥ ३३॥
प्रतिलोमं ववौ वायुर्निर्घातसमनिःस्वनः। तिमिरौघावृतास्तत्र दिशश्च न चकाशिरे॥ ३४॥
स तूत्पातांस्ततो दृष्ट्वा राक्षसानां भयावहान्।
प्रादुर्भूतान् सुघोरांश्च धूम्राक्षो व्यथितोऽभवत्। मुमुहू राक्षसाः सर्वे धूम्राक्षस्य पुरःसराः॥ ३५॥
ततः सुभीमो बहुभिर्निशाचरैर्वृतोऽभिनिष्क्रम्य रणोत्सुको बली।
ददर्श तां राघवबाहुपालितां महौघकल्पां बहु वानरीं चमूम्॥ ३६॥
इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे एकपञ्चाशः सर्गः॥ ५१॥

Dhūmrākṣa, whose voice resembled the braying of a donkey, mounted a wonderful chariot driven by donkeys with harness of gold and heads resembling those of a wolf and a lion. (28) Surrounded by ogres, the notorious Dhūmrākṣa, who was endowed with extraordinary prowess, actually set forth laughing through the western gate, where Hanūmān had taken up his stand. (29) Ferocious birds appearing in the air for their part deterred that exceedingly formidable ogre of terrible aspect, whose voice resembled the braying of a donkey, while he was sallying forth taking his seat in a highly excellent chariot driven by donkeys. Nay, an exceedingly terrible vulture alighted on the top of his chariot; so the tradition goes. (30-31) Birds feasting on dead bodies and interlocked with one another (in combat) also descended on the point of his standard. A huge headless lurid trunk, wet with blood, also fell on the ground (before him). (32) The trunk hurled (by some one), in front of Dhūmrākṣa lay emitting cries discordantly. The rain-god poured down blood and the earth shook. (33) The wind blew adversely with a thunder-like roar. And shrouded (as they were) with a mass of darkness, the quarters could not be discerned. (34) Dhūmrākṣa for his part felt perturbed at that time to behold most terrible portents, boding danger to the ogres which had come to light (before him). (Nay) all the ogres marching in front of Dhūmrākṣa fainted. (35) Sallying forth in front of his adversaries accompanied (as he was) by numerous ogres, the mighty and most redoubtable general, who was eager for a fight, beheld that army consisting of numberless monkeys, (nay) looking like the ocean at the time of universal dissolution and protected by the arms of Śrī Rāma (a scion of Raghu). (36)

Thus ends Canto Fifty-one in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

* * *

द्विपञ्चाशः सर्गः

Canto LII

Dhūmrākṣa fights and is killed by Hanumān

धूम्राक्षं प्रेक्ष्य निर्यान्तं राक्षसं भीमविक्रमम्। विनेदुर्वानराः सर्वे प्रहृष्टा युद्धकाङ्क्षिणः॥ १॥
तेषां सुतुमुलं युद्धं संजज्ञे कपिरक्षसाम्। अन्योन्यं पादपैर्घोरैर्निघ्नतां शूलमुद्गरैः॥ २॥
राक्षसैर्वानरा घोरा विनिकृत्ताः समन्ततः। वानरै राक्षसाश्चापि द्रुमैर्भूमिसमीकृताः॥ ३॥
राक्षसास्त्वभिसंक्रुद्धा वानरान् निशितैः शरैः। विव्यधुर्घोरसंकाशैः कङ्कपत्रैरजिह्मगैः॥ ४॥
ते गदाभिश्च भीमाभिः पट्टिशैः कूटमुद्गरैः। घोरैश्च परिघैश्चित्रैस्त्रिशूलैश्चापि संश्रितैः॥ ५॥
विदार्यमाणा रक्षोभिर्वानरास्ते महाबलाः। अमर्षजनितोद्धर्षाश्चक्रुः कर्माण्यभीतवत्॥ ६॥
शरनिर्भिन्नगात्रास्ते शूलनिर्भिन्नदेहिनः। जगृहुस्ते द्रुमांस्तत्र शिलाश्च हरियूथपाः॥ ७॥
ते भीमवेगा हरयो नर्दमानास्ततस्ततः। ममन्थू राक्षसान् वीरान् नामानि च बभाषिरे॥ ८॥
तद् बभूवाद्भुतं घोरं युद्धं वानररक्षसाम्। शिलाभिर्विविधाभिश्च बहुशाखैश्च पादपैः॥ ९॥

Highly rejoiced, all the monkeys, who were itching for a combat, emitted loud cries on perceiving the ogre (general) Dhūmrākṣa of terrible prowess sallying forth. (1) An exceedingly tumultuous conflict raged between those monkeys and the ogres, striking the other with formidable trees (on one hand) and pikes and clubs (on the other). (2) The redoubtable monkeys were mowed down on all sides by the ogres and the ogres too were levelled to the ground by means of trees by the monkeys. (3) Highly enraged, the ogres for their part transfixed the monkeys with pointed arrows which were fearful to behold, were furnished with the plumes of a buzzard and flew straight (to the target). (4) Full of martial ardour born of indignation while being split asunder by the ogres with terrible maces, sharp-edged spears, iron and wooden mallets and formidable iron bars as well as with tridents of various kinds held in the hand, the aforesaid monkeys, who were endowed with extraordinary might, accomplished deeds of valour as though they were intrepid. (5-6) Their limbs torn asunder with arrows and having their bodies split asunder with pikes, the aforesaid monkey generals seized hold of trees and rocks on the field of battle. (7) Endowed (as they were) with terrific impetuosity, those monkeys crushed the valiant ogres here and there, roaring (all the time) and proclaimed their names.(8) That terrible conflict between the monkeys and the ogres, carried on with rocks of various kinds and trees consisting of numerous boughs, was astonishing (indeed). (9)

राक्षसा मथिताः केचिद् वानरैर्जितकाशिभिः। प्रवेमू रुधिरं केचिन्मुखै रुधिरभोजनाः॥ १०॥
पार्श्वेषु दारिताः केचित् केचिद् राशीकृता द्रुमैः। शिलाभिश्चूर्णिताः केचित् केचिद् दन्तैर्विदारिताः॥ ११॥
ध्वजैर्विमथितैर्भग्नैः खड्गैश्च विनिपातितैः। रथैर्विध्वंसितैः केचिद् व्यथिता रजनीचराः॥ १२॥
गजेन्द्रैः पर्वताकारैः पर्वताग्रैर्वनौकसाम्। मथितैर्वाजिभिः कीर्णं सारोहैर्वसुधातलम्॥ १३॥

वानरैर्भीमविक्रान्तैराप्लुत्योत्प्लुत्य वेगितैः । राक्षसाः करजैस्तीक्ष्णैर्मुखेषु विनिदारिताः ॥ १४ ॥
विषण्णवदना भूयो विप्रकीर्णशिरोरुहाः । मूढां शोणितगन्धेन निपेतुर्धरणीतले ॥ १५ ॥
अन्ये तु परमक्रुद्धा राक्षसा भीमविक्रमाः । तलैरेवाभिधावन्ति वज्रस्पर्शसमैर्हरीन् ॥ १६ ॥
वानरैः पातयन्तस्ते वेगिता वेगवत्तरैः । मुष्टिभिश्चरणैर्दन्तैः पादपैश्चावपोथिताः ॥ १७ ॥
सैन्यं तु विद्रुतं दृष्ट्वा धूम्राक्षो राक्षसर्षभः । रोषेण कदनं चक्रे वानराणां युयुत्सताम् ॥ १८ ॥

Some ogres were crushed by the monkeys, who had conquered fear; while other ogres (who fed on gore) ejected blood from their mouths. (10) Some were torn in their sides, while others were reduced to pulp with trees. (Still) others were pulverized with rocks, (while yet) others were torn to pieces with teeth. (11) With their standards broken and crushed, swords struck down, and chariots smashed, some prowlers of the night felt agonized. (12) The earth's surface was covered with lordly elephants looking like mountains and horses with their riders crushed with the summits of mountains hurled by the monkeys (lit., dwellers in the woods).(13) The ogres were lacerated in their faces with their nails by the monkeys of redoubtable prowess who were seized with impetuosity and bounded again and again. (14) With downcast faces, and dishevelled hair and rendered unconscious by the smell of blood, they then dropped on the earth's surface. (15) Extremely enraged, other ogres of terrible prowess for their part assailed the monkeys with their palms alone, whose impact was hard as adamant. (16) Capable of feeling down their adversaries when seized with impetuosity, they were crushed by the monkeys, who were full of greater impetuosity, with their fists, feet and teeth as well as with trees. (17) Seeing his army run away, Dhūmrākṣa, a bull among the ogres, for his part started playing havoc among the bellicose monkeys in anger. (18)

प्रासैः प्रमथिताः केचिद् वानराः शोणितस्रवाः । मुद्गरैराहताः केचित् पतिता धरणीतले ॥ १९ ॥
परिघैर्मथिताः केचिद् भिन्दिपालैश्च दारिताः । पट्टिशैर्मथिताः केचिद् विह्वलन्तो गतासवः ॥ २० ॥
केचिद् विनिहता भूमौ रुधिरार्द्रा वनौकसः । केचिद् विद्राविता नष्टाः संक्रुद्धै राक्षसैर्युधि ॥ २१ ॥
विभिन्नहृदयाः केचिदेकपार्श्वेन शायिताः । विदारितास्त्रिशूलैश्च केचिदान्त्रैर्विनिःसृताः ॥ २२ ॥
तत् सुभीमं महद्युद्धं हरिराक्षससंकुलम् । प्रबभौ शस्त्रबहुलं शिलापादपसंकुलम् ॥ २३ ॥
धनुर्ज्यातन्त्रिमधुरं हिक्कातालसमन्वितम् । मन्दस्तनितगीतं तद् युद्धगान्धर्वमाबभौ ॥ २४ ॥

Mutilated with lances, some monkeys began to spit blood; while, struck with wooden mallets, others fell to the earth's surface. (19) Some were pounded with iron bars, while others were torn with javelins. Staggering when mangled with sharp-edged spears, (still) others gave up the ghost. (20) Mowed down (by the ogres), some monkeys (lit., denizens of the woods) dropped on the ground dripping with blood. Put to flight on the battlefield by the exasperated ogres, others made good their escape. (21) Their hearts torn open, some were laid low on their side. Nay, slashed with tridents, others were divested of their entrails. (22) That major conflict assumed most fearful proportions in that monkeys and ogres promiscuously took part in it, (nay) it abounded in weapons and was thick with rocks and trees. (23) Rendered sweet by the sound of Vinas in the form of the twang of bowstrings, (nay) accompanied by the sound of wooden cymbals in the form of the neighing of horses and vocal music in the form of the trumpeting of elephants, that conflict resembled a symphony. (24)

धूम्राक्षस्तु धनुष्पाणिर्वानरान् रणमूर्धनि । हसन् विद्रावयामास दिशस्ताञ्छरवृष्टिभिः ॥ २५ ॥
धूम्राक्षेणार्दितं सैन्यं व्यथितं प्रेक्ष्य मारुतिः । अभ्यवर्तत संक्रुद्धः प्रगृह्य विपुलां शिलाम् ॥ २६ ॥
क्रोधाद् द्विगुणताम्राक्षः पितुस्तुल्यपराक्रमः । शिलां तां पातयामास धूम्राक्षस्य रथं प्रति ॥ २७ ॥
आपतन्तीं शिलां दृष्ट्वा गदामुद्यम्य सम्भ्रमात् । रथादाप्लुत्य वेगेन वसुधायां व्यतिष्ठत ॥ २८ ॥
सा प्रमथ्य रथं तस्य निपपात शिला भुवि । सचक्रकूबरं साश्वं सध्वजं सशरासनम् ॥ २९ ॥
स भङ्क्त्वा तु रथं तस्य हनूमान् मारुतात्मजः । रक्षसां कदनं चक्रे सस्कन्धविटपैर्द्रुमैः ॥ ३० ॥

विभिन्नशिरसो भूत्वा राक्षसा रुधिरोक्षिताः। द्रुमैः प्रमथिताश्चान्ये निपेतुर्धरणीतले॥ ३१॥
विद्राव्य राक्षसं सैन्यं हनूमान् मारुतात्मजः। गिरेः शिखरमादाय धूम्राक्षमभिदुद्रुवे॥ ३२॥
तमापतन्तं धूम्राक्षो गदामुद्यम्य वीर्यवान्। विनर्दमानः सहसा हनूमन्तमभिद्रवत्॥ ३३॥
तस्य क्रुद्धस्य रोषेण गदां तां बहुकण्टकाम्। पातयामास धूम्राक्षो मस्तकेऽथ हनूमतः॥ ३४॥
ताडितः स तया तत्र गदया भीमवेगया। स कपिर्मारुतबलस्तं प्रहारमचिन्तयन्॥ ३५॥
धूम्राक्षस्य शिरोमध्ये गिरिशृङ्गमपातयत्। स विस्फारितसर्वाङ्गो गिरिशृङ्गेण ताडितः॥ ३६॥
पपात सहसा भूमौ विकीर्ण इव पर्वतः।
धूम्राक्षं निहतं दृष्ट्वा हतशेषा निशाचराः। त्रस्ताः प्रविविशुर्लङ्कां वध्यमाना प्लवङ्गमैः॥ ३७॥
स तु पवनसुतो निहत्य शत्रून् क्षतजवहाः सरितश्च संविकीर्य।
रिपुवधजनितश्रमो महात्मा मुदमगमत् कपिभिः सुपूज्यमानः॥ ३८॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे द्विपञ्चाशः सर्गः॥ ५२॥

Bow in hand, Dhūmrākṣa for his part dispersed the aforesaid monkeys in all directions with the showers of his arrows in the forefront of battle, laughing. (25) Infuriated to behold his army perturbed when harassed by Dhūmrākṣa, Hanumān (son of the wind-god) turned towards the latter, seizing hold of a huge rock. (26) His eyes having turned doubly red through anger, Hanumān (who was equal in prowess to his father) flung that rock against the chariot of Dhūmrākṣa. (27) Leaping down from his chariot and lifting up his mace in a flurry on seeing the rock flying (towards him), Dhūmrākṣa took up his position firmly on the ground. (28) Smashing his chariot with its wheels, pole, horses, banner and bow, that rock rolled on the ground. (29) Having shattered his chariot Hanūmān, sprung from the loins of the wind-god, for his part started exterminating the ogres with trees inclusive of their trunks and boughs. (30) Their heads smashed, the ogres were bathed in blood; while others, who were crushed by the trees, fell down to the earth's surface. (31) Having dispersed the army of the ogres, Hanūmān, an offspring of the wind-god, rushed towards Dhūmrākṣa, seizing hold of the top of a mountain. (32) Lifting up his mace on seeing Hanūmān rushing (towards him), the powerful Dhūmrākṣa darted headlong towards him, roaring. (33) Dhūmrākṣa in his rage forthwith brought down that mace, studded with numerous points, on the head of the celebrated Hanūmān, who was seized with fury. (34) Not minding (in the least) the aforesaid blow, when struck on the field of battle with that mace, which descended with tremendous violence, that celebrated monkey, who was mighty as the wind, flung the mountain-top on the skull of Dhūmrākṣa. With all his limbs shattered when struck with the mountain-top, the latter precipitately fell to the ground like a mountain that had broken into fragments. Seeing Dhūmrākṣa killed, the night-rangers who had survived, re-entered Laṅkā terrified, while being battered by the monkeys. (35—37) Having exterminated his enemies and causing streams of blood to flow, that high-souled son of the wind-god, who had been exhausted with the slaughter of enemies, experienced joy while being warmly acclaimed by the (fellow) monkeys. (38)

Thus ends Canto Fifty-two in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

* * *

जितकाशिन्

त्रिपञ्चाशः सर्गः

Canto LIII

The monkey's tough fight with the ogre Vajradaṁṣṭra dispatched by Rāvaṇa who is provoked by the death of Dhūmrākṣa

धूम्राक्षं निहतं श्रुत्वा रावणो राक्षसेश्वरः। क्रोधेन महताऽऽविष्टो निःश्वसन्नुरगो यथा॥ १॥
दीर्घमुष्णं विनिःश्वस्य क्रोधेन कलुषीकृतः। अब्रवीद् राक्षसं क्रूरं वज्रदंष्ट्रं महाबलम्॥ २॥
गच्छ त्वं वीर निर्याहि राक्षसैः परिवारितः। जहि दाशरथिं रामं सुग्रीवं वानरैः सह॥ ३॥
तथेत्युक्त्वा द्रुततरं मायावी राक्षसेश्वरः। निर्जगाम बलैः सार्धं बहुभिः परिवारितः॥ ४॥
नागैरश्वैः खरैरुष्ट्रैः संयुक्तः सुसमाहितः। पताकाध्वजचित्रैश्च बहुभिः समलङ्कृतः॥ ५॥
ततो विचित्रकेयूरमुकुटेन विभूषितः। तनुत्रं च समावृत्य सधनुर्निर्ययौ द्रुतम्॥ ६॥
पताकालङ्कृतं दीप्तं तप्तकाञ्चनभूषितम्। रथं प्रदक्षिणं कृत्वा समारोहच्चमूपतिः॥ ७॥

Rāvaṇa, the lord of ogres, was filled with rage on hearing of Dhūmrākṣa having been killed, and stood hissing like a serpent. (1) Heaving a long and burning sigh, wrought up with anger (as he was), he spoke (as follows) to the ferocious ogre, Vajradaṁṣṭra, who was endowed with extraordinary might:—(2) "Proceed you, O champion! Sally forth, accompanied by (other) ogres and make short work of Rāma, son of Daśaratha, and Sugrīva alongwith the monkeys." (3) Saying "Amen!", the ogre chief, who was skilled in conjuring tricks, departed speedily with (a number of) troops and surrounded by many generals. (4) He was accompanied by elephants, horses, donkeys and camels, was fully concentrated of mind and was rendered most charming by (the presence of) many generals distinguished by banners and pennons. (5) Artistically decked with lovely armlets and a diadem, and donning a coat of mail, he then set out quickly with a bow (in his hand). (6) Walking clockwise round his brilliant chariot,dressed with pennants and decorated with pure gold, the general ascended it. (7)

ऋष्टिभिस्तोमरैश्चित्रैः श्लक्ष्णैश्च मुसलैरपि। भिन्दिपालैश्च चापैश्च शक्तिभिः पट्टिशैरपि॥ ८॥
खड्गैश्चक्रैर्गदाभिश्च निशितैश्च परश्वधैः। पदातयश्च निर्यान्ति विविधाः शस्त्रपाणयः॥ ९॥
विचित्रवाससः सर्वे दीप्ता राक्षसपुङ्गवाः। गजा महोत्कटाः शूराश्चलन्त इव पर्वताः॥१०॥
ते युद्धकुशला रूढास्तोमराङ्कुशपाणिभिः। अन्ये लक्षणसंयुक्ताः शूरारूढा महाबलाः॥११॥
तद् राक्षसबलं सर्वं विप्रस्थितमशोभत। प्रावृट्काले यथा मेघा नर्दमानाः सविद्युतः॥१२॥
निःसृता दक्षिणद्वारादङ्गदो यत्र यूथपः। तेषां निष्क्रममाणानामशुभं समजायत॥१३॥
आकाशाद् विघनात् तीव्रा उल्काश्चाभ्यपतंस्तदा। वमन्तः पावकज्वालाः शिवा घोरा ववाशिरे॥१४॥
व्याहरन्त मृगा घोरा रक्षसां निधनं तदा। समापतन्तो योधास्तु प्रास्खलंस्तत्र दारुणम्॥१५॥
एतानौत्पातिकान् दृष्ट्वा वज्रदंष्ट्रो महाबलः। धैर्यमालम्ब्य तेजस्वी निर्जगाम रणोत्सुकः॥१६॥
तांस्तु विद्रवतो दृष्ट्वा वानरा जितकाशिनः। प्रणेदुः सुमहानादान् दिशः शब्देन पूरयन्॥१७॥

Armed with double-edged swords, strange iron clubs, also polished mallets and slings as well as with bows as also javelins and sharp-edged spears; swords, discuses and maces and sharp axes, foot soldiers of every description issued forth, weapon in hand. (8-9) Clad in lovely raiment, all the bulls among the ogres looked splendid. Intrepid elephants (forming part of the army of ogres) which were intoxicated with ichor and looked like moving hills also sallied forth. (10) Mounted by mahouts carrying iron clubs and goads in their hands, they were skilled in warfare. Other animals (viz., horses), which were rich in noble characteristics and were mounted by gallant warriors and endowed with extraordinary might also took part in the conflict. (11) Set out for a definite purpose, that entire army of ogres looked splendid like clouds thundering, accompanied by (flashes of) lightning in the rainy season. (12)The ogres issued forth through the southern gate, at which the monkey general, Aṅgada, was stationed. Evil portents appeared (even) as they were filing out. (13) Dazzling meteors fell on all sides from the cloudless sky at that juncture. Nay, belching forth tongues of fire, fearful she-jackals howled. (14) Hideous beasts foretold the destruction of the ogres at that time; while the warriors stumbled miserably when pushing forward. (15) Taking recourse to firmness (even) on seeing these portentous phenomena, the heroic Vajradaṁṣṭra, who was endowed with extraordinary might, and was eager for fight, sallied forth. (16) Seeing them advancing rapidly, the monkeys, who had assumed a triumphant air, set up tremendous shouts and filled the quarters with their uproar. (17)

ततः प्रवृत्तं तुमुलं हरीणां राक्षसैः सह। घोराणां भीमरूपाणामन्योन्यवधकाङ्क्षिणाम्॥ १८॥
निष्पतन्तो महोत्साहा भिन्नदेहशिरोधराः। रुधिरोक्षितसर्वाङ्गा न्यपतन् धरणीतले॥ १९॥
केचिदन्योन्यमासाद्य शूराः परिघबाहवः। चिक्षिपुर्विविधाञ्शस्त्रान् समरेष्वनिवर्तिनः॥ २०॥
द्रुमाणां च शिलानां च शस्त्राणां चापि निःस्वनः। श्रूयते सुमहांस्तत्र घोरो हृदयभेदनः॥ २१॥
रथनेमिस्वनस्तत्र धनुषश्चापि घोरवं। शङ्खभेरीमृदङ्गानां बभूव तुमुलः स्वनः॥ २२॥
केचिदस्त्राणि संत्यज्य बाहुयुद्धमकुर्वत॥ २३॥
तलैश्च चरणैश्चापि मुष्टिभिश्च द्रुमैरपि।
जानुभिश्च हताः केचिद् भग्नदेहाश्च राक्षसाः। शिलाभिश्चूर्णिताः केचिद् वानरैर्युद्धदुर्मदैः॥ २४॥
वज्रदंष्ट्रो भृशं बाणै रणे वित्रासयन् हरीन्। चचार लोकसंहारे पाशहस्त इवान्तकः॥ २५॥
बलवन्तोऽस्त्रविदुषो नानाप्रहरणा रणे। जघ्नुर्वानरसैन्यानि राक्षसाः क्रोधमूर्च्छिताः॥ २६॥
जघ्ने तान् राक्षसान् सर्वान् धृष्टो वालिसुतो रणे। क्रोधेन द्विगुणाविष्टः संवर्तक इवानलः॥ २७॥
तान् राक्षसगणान् सर्वान् वृक्षमुद्यम्य वीर्यवान्। अङ्गदः क्रोधताम्राक्षः सिंहः क्षुद्रमृगानिव॥ २८॥
चकार कदनं घोरं शक्रतुल्यपराक्रमः। अङ्गदाभिहतास्तत्र राक्षसा भीमविक्रमाः॥ २९॥
विभिन्नशिरसः पेतुर्निकृत्ता इव पादपाः। रथैश्चित्रैर्ध्वजैरश्वैः शरीरैर्हरिरक्षसाम्॥ ३०॥
रुधिरौघेण संछन्ना भूमिर्भयकरी तदा। हारकेयूरवस्त्रैश्च शस्त्रैश्च समलङ्कृता॥ ३१॥
भूमिर्भाति रणे तत्र शारदीव यथा निशा।
अङ्गदस्य च वेगेन तद् राक्षसबलं महत्। प्राकम्पत तदा तत्र पवनेनाम्बुदो यथा॥ ३२॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे त्रिपञ्चाशः सर्गः॥ ५३॥

Then followed a fierce encounter of the monkeys with the ogres, both of whom were formidable and fearful to look at and sought the destruction of the other party. (18) Though rushing forward, full of martial ardour, they fell to the earth's surface, all their limbs bathed in blood, their trunks and necks being severed. (19) Approaching one another, some gallant warriors, whose arms resembled iron clubs, and who never turned their back on the fields of battle, flung missiles of every kind (on the adversary). (20) A very loud and fearful noise, which pierced the heart, produced by trees and rocks as well as by weapons (used in the combat) was heard on the field of battle.(21) There followed on the battlefield the clatter of chariot wheels, the fearful twang of bows and the tumultuous noise of conchs, kettledrums and clay tomtoms. (22) Abandoning their weapons, some warriors began to wrestle (with one another), and struck with palms as well as with feet and fists as also with trees and knees, some ogres had their bodies smashed; while others were crushed under rocks by monkeys maddened by fight. (23-24) Repeatedly striking the monkeys with consternation by his arrows, Vajradaṁṣṭra rode the battlefield as Death would, noose in hand, for the destruction of the world. (25) Distracted with anger, the mighty ogres, who knew the use of mystic missiles and were armed with weapons of every kind, destroyed the simian ranks in combat. (26) Filled with redoubled anger the fearless Aṅgada (son of Vālī) began to exterminate all the ogres on the battlefield like fire at the time of universal destruction. (27) Lifting up a tree, his eyes red with anger, the valiant Aṅgada, the equal of Indra (the ruler of gods) in prowess, began to play havoc with all those hordes of ogres (even) as a lion would with the smaller beasts. Struck down by Aṅgada on the field of battle, the ogres of terrible prowess fell like trees that have been cut down, their skulls smashed. Covered all over with chariots, picturesque ensigns, horses, the bodies of monkeys and ogres, as also with a stream of blood the earth looked fearful at that time. Fully decorated with necklaces, armlets and raiment as well as with weapons, the earth on the site of that conflict glowed like an autumnal night. Nay, under the impetuosity of Aṅgada, that huge army of the ogres violently shook on that occasion at that spot even as a cloud would under the presence of the wind. (28—32)

Thus ends Canto Fifty-three in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

* * *

चतुःपञ्चाशः सर्गः

Canto LIV

An encounter between Vajradaṁṣṭra and Aṅgada, who kills the former

स्वबलस्य च घातेन अङ्गदस्य बलेन च। राक्षसः क्रोधमाविष्टो वज्रदंष्ट्रो महाबलः॥ १॥
विस्फार्य च धनुर्घोरं शक्राशनिसमप्रभम्। वानराणामनीकानि प्राकिरच्छरवृष्टिभिः॥ २॥
राक्षसाश्चापि मुख्यास्ते रथेषु समवस्थिताः। नानाप्रहरणाः शूराः प्रायुध्यन्त तदा रणे॥ ३॥
वानराणां च शूरास्तु ते सर्वे प्लवगर्षभाः। अयुध्यन्त शिलाहस्ताः समवेताः समन्ततः॥ ४॥
तत्रायुधसहस्राणि तस्मिन्नायोधने भृशम्। राक्षसाः कपिमुख्येषु पातयांचक्रिरे तदा॥ ५॥
वानराश्चैव रक्षःसु गिरिवृक्षान् महाशिलाः। प्रवीराः पातयामासुर्मत्तवारणसंनिभाः॥ ६॥
शूराणां युध्यमानानां समरेष्वनिवर्तिनाम्। तद्राक्षसगणानां च सुयुद्धं समवर्तत॥ ७॥

The ogre Vajradaṁṣṭra, who was endowed with extraordinary might, gave way to anger at the destruction of his army and the display of might on the part of Aṅgada. (1) Nay, stretching his formidable bow, which cast its splendour like the thunderbolt of Indra (the ruler of gods), he assailed the simian ranks with showers of shafts. (2) Firmly seated in chariots and armed with weapons of every kind, the (other) well-known and valiant principal ogres too fought steadily at that juncture on the field of battle. (3) Gathered together on all sides, all the foremost of monkeys for their part, those who were gallant among them contended, rocks in hand. (4) In that famous battle the ogres repeatedly hurled on the foremost of monkeys thousands of missiles at that time.(5) Nay, the most heroic monkeys too, who closely resembled elephants in rut, showered down hillocks and trees as well as huge rocks on the ogres. (6) A furious struggle raged between the belligerent troops of monkeys and ogres, who were (all) valiant and never retreated in battle. (7)

प्रभिन्नशिरसः केचिच्छिन्नैः पादैश्च बाहुभिः। शस्त्रैरर्दितदेहास्तु रुधिरेण समुक्षिताः॥ ८॥
हरयो राक्षसाश्चैव शेरते गां समाश्रिताः। कङ्कगृध्रबलाढ्याश्च गोमायुकुलसङ्कुलाः॥ ९॥
कबन्धानि समुत्पेतुर्भीरूणां भीषणानि वै। भुजपाणिशिरश्छिन्नाश्छिन्नकायाश्च भूतले॥ १०॥
वानरा राक्षसाश्चापि निपेतुस्तत्र भूतले। ततो वानरसैन्येन हन्यमानं निशाचरम्॥ ११॥
प्राभज्यत बलं सर्वं वज्रदंष्ट्रस्य पश्यतः। राक्षसान् भयवित्रस्तान् हन्यमानान् प्लवङ्गमैः॥ १२॥
दृष्ट्वा स रोषताम्राक्षो वज्रदंष्ट्रः प्रतापवान्। प्रविवेश धनुष्पाणिस्त्रासयन् हरिवाहिनीम्॥ १३॥
शरैर्विदारयामास कङ्कपत्रैरजिह्मगैः। बिभेद वानरांस्तत्र सप्ताष्टौ नव पञ्च च॥ १४॥
विव्याध परमक्रुद्धो वज्रदंष्ट्रः प्रतापवान्।
त्रस्ताः सर्वे हरिगणाः शरैः संकृत्तदेहिनः। अङ्गदं सम्प्रधावन्ति प्रजापतिमिव प्रजाः॥ १५॥

Some had their heads severed, while others were seen with their arms and feet lopped off. (Still) others, whose body was mangled with weapons, were bathed in blood. (8) Monkeys and ogres too lay stretched on the ground, a prey to buzzards, vultures and crows and surrounded by troops of jackals. (9) Headless trunks leapt up, actually causing fear to the pusillanimous. Ogres whose arms, hands and heads had been severed and those whose trunks had been hacked to pieces lay on the earth's surface. (10) Monkeys and ogres too fell on the earth's surface on the field of battle. Being struck by the simian army, the entire army of ogres broke while Vajradaṁṣṭra stood gazing. Seeing the ogres sore stricken with fear while being struck by monkeys, the glorious Vajradaṁṣṭra penetrated the army of monkeys, bow in hand, terrifying them, his eyes red with anger, and tore them with his arrows furnished with the plumes of a buzzard, which flew straight (to the target). He pierced on the battlefield (as many as) seven, eight, nine or five monkeys (together). Extremely enraged, the glorious Vajradaṁṣṭra (thus) pierced the monkeys. Struck with terror the monkeys with their bodies hacked to pieces by arrows flew for protection to Aṅgada (even) as created beings fly for protection to Brahmā (the lord of creation). (11—15)

ततो हरिगणान् भग्नान् दृष्ट्वा वालिसुतस्तदा। क्रोधेन वज्रदंष्ट्रं तमुदीक्षन्तमुदैक्षत॥ १६॥
वज्रदंष्ट्रोऽङ्गदश्चोभौ योयुध्येते परस्परम्। चेरतुः परमक्रुद्धौ हरिमत्तगजाविव॥ १७॥
ततः शतसहस्रेण हरिपुत्रं महाबलम्। जघान मर्मदेशेषु शरैरग्निशिखोपमैः॥ १८॥
रुधिरोक्षितसर्वाङ्गो वालिसूनुर्महाबलः। चिक्षेप वज्रदंष्ट्राय वृक्षं भीमपराक्रमः॥ १९॥
दृष्ट्वा पतन्तं तं वृक्षमसम्भ्रान्तश्च राक्षसः। चिच्छेद बहुधा सोऽपि मथितः प्रापतद् भुवि॥ २०॥
तं दृष्ट्वा वज्रदंष्ट्रस्य विक्रमं प्लवगर्षभः। प्रगृह्य विपुलं शैलं चिक्षेप च ननाद च॥ २१॥
तमापतन्तं दृष्ट्वा स रथादाप्लुत्य वीर्यवान्। गदापाणिरसम्भ्रान्तः पृथिव्यां समतिष्ठत॥ २२॥
अङ्गदेन शिला क्षिप्ता गत्वा तु रणमूर्धनि। सचक्रकूबरं साश्वं प्रममाथ रथं तदा॥ २३॥
ततोऽन्यच्छिखरं गृह्य विपुलं द्रुमभूषितम्। वज्रदंष्ट्रस्य शिरसि पातयामास वानरः॥ २४॥
अभवच्छोणितोद्गारी वज्रदंष्ट्रः सुमूर्च्छितः। मुहूर्तमभवन्मूढो गदामालिङ्ग्य निःश्वसन्॥ २५॥
स लब्धसंज्ञो गदया वालिपुत्रमवस्थितम्। जघान परमक्रुद्धो वक्षोदेशे निशाचरः॥ २६॥
गदां त्यक्त्वा ततस्तत्र मुष्टियुद्धमकुर्वत। अन्योन्यं जघ्नतुस्तत्र तावुभौ हरिराक्षसौ॥ २७॥
रुधिरोद्गारिणौ तौ तु प्रहारैर्जनितश्रमौ। बभूवतुः सुविक्रान्तावङ्गारकबुधाविव॥ २८॥
ततः परमतेजस्वी अङ्गदः प्लवगर्षभः। उत्पाट्य वृक्षं स्थितवानासीत् पुष्पफलैर्युतः॥ २९॥
जग्राह चार्षभं चर्म खड्गं च विपुलं शुभम्। किङ्किणीजालसंछन्नं चर्मणा च परिष्कृतम्॥ ३०॥

Seeing the simian troops broken at that moment, Aṅgada (the son of Vālī) thereupon regarded the aforesaid Vajradaṁṣṭra, who was gazing on him, with anger at that time. (16) Vajradaṁṣṭra and Aṅgada both fought each other and, extremely enraged, strode (on the battlefield) like a lion and an elephant intoxicated with ichor. (17) Then Vajradaṁṣṭra hit Aṅgada (the son of a monkey), who was endowed with extraordinary might, in his vital parts with a hundred thousand arrows resembling tongues of fire. (18) Bathed in blood all over his limbs, Aṅgada (son of Vālī) who was endowed with terrible prowess and extraordinary might, hurled a tree at Vajradaṁṣṭra. (19) Seeing it flying (towards him), the ogre, who did not feel perplexed (in the least), tore it into numerous pieces and torn into pieces, the latter too fell on the earth. (20) Breaking off a huge crag on seeing the prowess of Vajradaṁṣṭra reffered to above, Aṅgada (the foremost of monkeys) hurled it (at him) and also thundered. (21) Leaping down from his chariot on seeing it flying (towards him), the valiant ogre, who did not feel perplexed (in the least) stood firmly on the ground, mace in hand. (22) Flying in the forefront of the battle, the crag discharged by Aṅgada for its part forthwith shattered the chariot with its wheels, pole and horses. (23) Seizing another huge crag adorned with trees, the monkey (Aṅgada) then hurled it on the head of Vajradaṁṣṭra. (24) Vomiting blood, Vajradaṁṣṭra became fully unconscious. Clasping the mace to his bosom, and breathing heavily, he remained unconscious for a while. (25) Feeling extremely enraged on regaining his senses, the said ogre hit Aṅgada (the son of Vālī) who stood firmly, on the chest with his mace. (26) Leaving the mace, the ogre then began to fight on that spot with his fists. Both the aforesaid monkey and the ogre began to strike each other (with their fists). (27) Exhausted by the blows, the two warriors, for their part, who were exceedingly valiant like (the deities presiding over) the planets Mars and Mercury, began to spit out blood. (28) Uprooting a tree, Aṅgada, the foremost of monkeys, who was supremely energetic, remained standing, adorned with flowers and fruit (borne on the tree which he held in his hand). (29) The ogre too seized hold of a shield made with the hide of a bull and a huge brilliant sword decorated with a bunch of tiny bells and encased in leather sheath. (30)

चित्रांश्च रुचिरान् मार्गांश्चेरतुः कपिराक्षसौ । जघ्नतुश्च तदान्योन्यं नर्दन्तौ जयकाङ्क्षिणौ ॥ ३१ ॥
व्रणैः सास्त्रैरशोभेतां पुष्पिताविव किंशुकौ । युध्यमानौ परिश्रान्तौ जानुभ्यामवनीं गतौ ॥ ३२ ॥
निमेषान्तरमात्रेण अङ्गदः कपिकुञ्जरः । उदतिष्ठत दीप्ताक्षो दण्डाहत इवोरगः ॥ ३३ ॥
निर्मलेन सुधौतेन खड्गेनास्य महच्छिरः । जघान वज्रदंष्ट्रस्य वालिसूनुर्महाबलः ॥ ३४ ॥
रुधिरोक्षितगात्रस्य बभूव पतितं द्विधा । तच्च तस्य परीताक्षं शुभं खड्गहतं शिरः ॥ ३५ ॥
वज्रदंष्ट्रं हतं दृष्ट्वा राक्षसा भयमोहिताः ।
त्रस्ता ह्यभ्यद्रवँल्लङ्कां वध्यमानाः प्लवङ्गमैः । विषण्णवदना दीना ह्रिया किंचिदवाङ्मुखाः ॥ ३६ ॥
निहत्य तं वज्रधरः प्रतापवान् स वालिसूनुः कपिसैन्यमध्ये ।
जगाम हर्षं महितो महाबलः सहस्रनेत्रस्त्रिदशैरिवावृतः ॥ ३७ ॥
इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे चतुःपञ्चाशः सर्गः ॥ ५४ ॥

The monkey as well as the ogre began to wheel about in various graceful evolutions. Nay, they struck each other roaring and thirsting for victory. (31) With their wounds streaming with blood, they looked charming like a pair of Kiṁśuka trees in blossom. While contending they felt exhausted and sank on their knees to the earth. (32) In the mere twinkling of an eye, Aṅgada, an elephant among the monkeys, rose up, his eyes inflamed (through anger), like a serpent struck with a staff. (33) With his stainless sword, that had been duly sharpened, Aṅgada (the son of Vālī), who was endowed with extraordinary might, lopped off the huge head of the aforesaid Vajradaṁṣṭra. (34) Nay, struck off with the sword (of Aṅgada), that beautiful head of Vajradaṁṣṭra, whose limbs were bathed in blood, with its eyes rolling, was cleft in two when fallen (on the ground). (35) Wild with fear and panic-stricken, the ogres who were still being struck by the monkeys, fled in the direction of Laṅkā on seeing Vajradaṁṣṭra killed, their faces woe-begone and heads hung a bit in shame, miserable as they were. (36) Honoured in the midst of the simian ranks, Aṅgada, son of Vālī, who was glorious like Indra (the wielder of the thunderbolt) and was endowed with extraordinary might, experienced joy on having struck down Vajradaṁṣṭra (even) like Indra (the thousand-eyed god), surrounded by gods. (37)

Thus ends Canto Fifty-four in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

पञ्चपञ्चाशः सर्गः

Canto LV

Akampana and other ogres appear on the field of battle under orders of Rāvaṇa and wage a deadly conflict with the monkeys

वज्रदंष्ट्रं हतं श्रुत्वा वालिपुत्रेण रावणः । बलाध्यक्षमुवाचेदं कृताञ्जलिमुपस्थितम् ॥ १ ॥
शीघ्रं निर्यान्तु दुर्धर्षा राक्षसा भीमविक्रमाः । अकम्पनं पुरस्कृत्य सर्वशस्त्रास्त्रकोविदम् ॥ २ ॥

एष शास्ता च गोप्ता च नेता च युधि सत्तमः। भूतिकामश्च मे नित्यं नित्यं च समरप्रियः॥ ३॥
एष जेष्यति काकुत्स्थौ सुग्रीवं च महाबलम्। वानरांश्चापरान् घोरान् हनिष्यति न संशयः॥ ४॥
परिगृह्य स तामाज्ञां रावणस्य महाबलः। बलं सम्प्रेरयामास तदा लघुपराक्रमः॥ ५॥

Hearing of Vajradaṁṣṭra having been killed by Aṅgada (son of Vālī), Rāvaṇa spoke (as follows) to the Commander-in-Chief of his army, who stood near him with joined palms:—(1) "Placing at their head Akampana, who was conversant with the use of all weapons and missiles, ogres of terrible prowess, who are difficult to overpower, should speedily go forth. (2) He is a tamer of foes, nay, the protector of his own people and a commander of his forces on the field of battle. He is the foremost of warriors, nay, ever desirous of my welfare and ever fond of war.(3) This ogre (Akampana) will conquer Rāma and Lakṣmaṇa (the two scions of Kakutstha) as well as Sugrīva, who is endowed with extraordinary might, and will exterminate the other formidable monkeys (too) there is no doubt about it." (4) Accepting the aforesaid command of Rāvaṇa, the Commander-in-Chief of quick prowess, endowed as he was with extraordinary might, duly dispatched his army (to fight with the monkeys). (5)

ततो नानाप्रहरणा भीमाक्षा भीमदर्शनाः। निष्पेतू राक्षसा मुख्या बलाध्यक्षप्रचोदिताः॥ ६॥

Urged by the Commander-in-Chief, the principal ogres of fearful eyes and hideous aspect then rushed forward, armed with various weapons. (6)

रथमास्थाय विपुलं तप्तकाञ्चनभूषणम्। मेघाभो मेघवर्णश्च मेघस्वनमहास्वनः॥ ७॥
राक्षसैः संवृतो घोरैस्तदा निर्यात्यकम्पनः। नहि कम्पयितुं शक्यः सुरैरपि महामृधे॥ ८॥
अकम्पनस्ततस्तेषामादित्य इव तेजसा। तस्य निर्धावमानस्य संरब्धस्य युयुत्सया॥ ९॥
अकस्माद् दैन्यमागच्छद्धयानां रथवाहिनाम्। व्यस्फुरन्नयनं चास्य सव्यं युद्धाभिनन्दिनः॥ १०॥
विवर्णो मुखवर्णश्च गद्गदश्चाभवत् स्वनः। अभवत् सुदिने काले दुर्दिनं रूक्षमारुतम्॥ ११॥
ऊचुः खगमृगाः सर्वे वाचः क्रूरा भयावहाः। स सिंहोपचितस्कन्धः शार्दूलसमविक्रमः॥ १२॥
तानुत्पातानचिन्त्यैव निर्जगाम रणाजिरम्। तथा निर्गच्छतस्तस्य रक्षसः सह राक्षसैः॥ १३॥
बभूव सुमहान् नादः क्षोभयन्निव सागरम्। तेन शब्देन वित्रस्ता वानराणां महाचमूः॥ १४॥
द्रुमशैलप्रहाराणां योद्धुं समुपतिष्ठताम्। तेषां युद्धं महारौद्रं संजज्ञे कपिरक्षसाम्॥ १५॥
रामरावणयोरर्थे समभित्यक्तदेहिनः। सर्वे ह्यतिबलाः शूराः सर्वे पर्वतसंनिभाः॥ १६॥
हरयो राक्षसाश्चैव परस्परजिघांसया। तेषां विनर्दतां शब्दः संयुगेऽतितरस्विनाम्॥ १७॥
शुश्रुवे सुमहान् कोपादन्योन्यमभिगर्जताम्।

Mounting his huge chariot, which was decked with jewels and pure gold, Akampana, who had the colour of a cloud and resembled a cloud (in size) and whose loud voice resembled thunder, then sallied forth, surrounded by dreadful ogres. He could not be shaken in a major conflict by gods. (7-8) Hence he was known as Akampana and resembled the sun in brilliance among the ogres. (Even) as he was sallying forth excited with intent to give fight, the mind of the horses drawing his chariot experienced depression all of a sudden. Nay, his left eye twitched even though he delighted in war. (9-10) The lustre of his countenance grew faint and his voice got choked. At a time which was marked by fine weather, the day became cloudy and marred by a rough wind. (11) All the birds and beasts uttered unkind and fearful cries. Not minding those evil portents, the ogre, whose shoulders were fully developed like those of a lion, and who equalled a tiger in prowess, sallied forth to the battlefield. (Even) as the aforesaid ogre was issuing forth with (other) ogres, an immense tumult arose, convulsing the sea as it were. The huge army of the monkeys was frightened by that clamour. (12—14) An exceedingly fearful struggle ensued between those monkeys and ogres, who were getting ready to fight by dealing blows with trees and rocks and who had dedicated their souls to the cause of Śrī Rāma and Rāvaṇa (respectively). All the monkeys as well as the ogres were indeed endowed with exceeding might and valour and all closely resembled hills (in size). The tremendous noise of the aforesaid warriors of exceeding impetuosity even as they thundered with intent to kill each his adversary, and bawled at one another, could be (distinctly) heard on the battlefield.

रजश्चारुणवर्णाभं सुभीममभवद् भृशम्॥ १८॥
उद्धतं हरिरक्षोभिः संरुरोध दिशो दश। अन्योन्यं रजसा तेन कौशेयोद्धतपाण्डुना॥ १९॥
संवृतानि च भूतानि ददृशुर्न रणाजिरे। न ध्वजो न पताका वा चर्म वा तुरगोऽपि वा॥ २०॥
आयुधं स्यन्दनो वापि ददृशे तेन रेणुना। शब्दश्च सुमहांस्तेषां नर्दतामभिधावताम्॥ २१॥
श्रूयते तुमुलो युद्धे न रूपाणि चकाशिरे। हरीनेव सुसंरुष्टा हरयो जघ्नुराहवे॥ २२॥
राक्षसा राक्षसांश्चापि निजघ्नुस्तिमिरे तदा।

Nay, there rose again and again an exceedingly terrible cloud of smoky dust raised by monkeys and ogres, and enveloped all the ten directions. Nay, the combatants could no longer discern the living beings on the battlefield, covered (as they were) by the dust raised by one another, which was whitish like a piece of silk shaken by the wind. Neither standard nor pennant, nor shield nor even horse, nor weapon nor even chariot could be seen due to that dust. Although the terrific and tumultuous clamour of warriors roaring and rushing against one another was heard on the field of battle, no forms were visible. In the darkness on that occasion the monkeys, when extremely enraged, struck the monkeys themselves on the battlefield, while the ogres too killed the ogres.

ते परांश्च विनिघ्नन्तः स्वांश्च वानरराक्षसाः॥ २३॥
रुधिरार्द्रां तदा चक्रुर्महीं पङ्कानुलेपनाम्। ततस्तु रुधिरौघेण सिक्तं ह्यपगतं रजः॥ २४॥
शरीरशवसंकीर्णा बभूव च वसुंधरा। द्रुमशक्तिगदाप्रासैः शिलापरिघतोमरैः॥ २५॥
राक्षसा हरयस्तूर्णं जघ्नुरन्योन्यमोजसा। बाहुभिः परिघाकारैर्युध्यन्तः पर्वतोपमान्॥ २६॥
हरयो भीमकर्माणो राक्षसाञ्जघ्नुराहवे। राक्षसास्त्वभिसंक्रुद्धाः प्रासतोमरपाणयः॥ २७॥
कपीन् निजघ्निरे तत्र शस्त्रैः परमदारुणैः।

Exterminating the foes and friends too, the monkeys and ogres drenched the earth with blood on that occasion and covered it over with mud. Moistened with blood, the dust for its part now virtually settled and the earth was covered with dead bodies. The ogres and monkeys vigorously and rapidly struck each other with trees, javelins, maces and darts, rocks, iron bars and iron clubs. Contending with their arms resembling iron bars, the monkeys of terrible deeds assailed the ogres, who looked like mountains, on the field of battle. Highly enraged, the ogres on the other hand, who bore darts and iron clubs in their hands exterminated the monkeys with their most formidable weapons on the field of battle.

अकम्पनः सुसंक्रुद्धो राक्षसानां चमूपतिः॥ २८॥
संहर्षयति तान् सर्वान् राक्षसान् भीमविक्रमान्। हरयस्त्वपि रक्षांसि महाद्रुममहाश्मभिः॥ २९॥
विदारयन्त्यभिक्रम्य शस्त्राण्याच्छिद्य वीर्यतः। एतस्मिन्नन्तरे वीरा हरयः कुमुदो नलः॥ ३०॥
मैन्दश्च द्विविदः क्रुद्धाश्चक्रुर्वेगमनुत्तमम्। ते तु वृक्षैर्महावीरा राक्षसानां चमूमुखे॥ ३१॥
कदनं सुमहच्चक्रुर्लीलया हरिपुङ्गवाः। ममन्थू राक्षसान् सर्वे नानाप्रहरणैर्भृशम्॥ ३२॥
इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे पञ्चपञ्चाशः सर्गः॥ ५५॥

Highly enraged, Akampana, the commander of the army of ogres, cheered all those ogres of terrible prowess. Assailing the ogres and snatching their weapons by dint of valour, the monkeys too mangled them with gigantic trees and huge rocks. In the meantime filled with rage, the valiant monkeys, Kumuda, Nala, Mainda and Dwivida displayed unsurpassed impetuosity. All the aforesaid bulls among monkeys, for their part who were exceedingly valiant, brought about in sport the terrible carnage of the ogres by means of trees in the van of the latter's army, and repeatedly crushed the ogres with weapons of every kind. (15—32)

Thus ends Canto Fifty-five in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

* * *

षट्पञ्चाशः सर्गः

Canto LVI

Hanumān kills Akampana

तद् दृष्ट्वा सुमहत् कर्म कृतं वानरसत्तमैः। क्रोधमाहारयामास युधि तीव्रमकम्पनः॥ १॥
क्रोधमूर्च्छितरूपस्तु धुन्वन् परमकार्मुकम्। दृष्ट्वा तु कर्म शत्रूणां सारथिं वाक्यमब्रवीत्॥ २॥
तत्रैव तावत् त्वरितो रथं प्रापय सारथे। एते च बलिनो घ्नन्ति सुबहून् राक्षसान् रणे॥ ३॥
एते च बलवन्तो वा भीमकोपाश्च वानराः। द्रुमशैलप्रहरणास्तिष्ठन्ति प्रमुखे मम॥ ४॥
एतान् निहन्तुमिच्छामि समरश्लाधिनो ह्यहम्। एतैः प्रमथितं सर्वं रक्षसां दृश्यते बलम्॥ ५॥

Witnessing that very great exploit executed by the foremost of monkeys, Akampana exhibited violent rage on the field of battle. (1) Assuming an air wild with anger, (nay) brandishing his excellent bow, on witnessing the exploit of his enemies, Akampana for his part spoke as follows to his charioteer:—(2) "Drive my chariot first of all, O charioteer, to that place alone, inasmuch as these mighty monkeys are exterminating very many ogres in combat. (3) The yonder monkeys are mighty and terrible in their wrath too. Nay, using trees and crags for their weapons, they stand right in front of me. (4) I really wish to exterminate these monkeys, who boast of their warfare. The entire army of ogres is seen completely crushed by them." (5)

ततः प्रचलिताश्वेन रथेन रथिनां वरः। हरीनभ्यपतद् दूराच्छरजालैरकम्पनः॥ ६॥
न स्थातुं वानराः शेकुः किं पुनर्योद्धुमाहवे। अकम्पनशरैर्भग्नाः सर्व एवाभिदुद्रुवुः॥ ७॥
तान् मृत्युवशमापन्नानकम्पनशरानुगान्। समीक्ष्य हनुमाञ्ज्ञातीनुपतस्थे महाबलः॥ ८॥
तं महाप्लवगं दृष्ट्वा सर्वे ते प्लवगर्षभाः। समेत्य समरे वीराः संहृष्टाः पर्यवारयन्॥ ९॥
व्यवस्थितं हनूमन्तं ते दृष्ट्वा प्लवगर्षभाः। बभूवुर्बलवन्तो हि बलवन्तमुपाश्रिताः॥ १०॥

Mounted on his chariot drawn by fast-moving horses, Akampana, the foremost of car-warriors, then assailed the monkeys with showers of arrows from a distance. (6) The monkeys could not (even) maintain their position, much less fight on the field of battle. Broken by the darts of Akampana, all took to their heels before him without exception. (7) Observing his kith and kin fallen under the sway of Death when pursued by Akampana's shafts, Hanumān, who was endowed with extraordinary might approached Akampana. (8) Getting together (once more) on the field of battle on seeing that mighty monkey, all those gallant leaders of monkeys (Kumuda, Nala and others) surrounded him on all sides, fully delighted. (9) Seeing Hanūmān firmly established (on the battlefield), those aforesaid jewels among monkeys, became strong (again), having taken shelter under a powerful leader. (10)

अकम्पनस्तु शैलाभं हनूमन्तमवस्थितम्। महेन्द्र इव धाराभिः शरैरभिववर्ष ह॥ ११॥
अचिन्तयित्वा बाणौघाञ्शरीरे पातितान् कपिः। अकम्पनवधार्थाय मनो दध्रे महाबलः॥ १२॥
स प्रहस्य महातेजा हनूमान् मारुतात्मजः। अभिदुद्राव तद्रक्षः कम्पयन्निव मेदिनीम्॥ १३॥
तस्याथ नर्दमानस्य दीप्यमानस्य तेजसा। बभूव रूपं दुर्धर्षं दीप्तस्येव विभावसोः॥ १४॥

आत्मानं त्वप्रहरणं ज्ञात्वा क्रोधसमन्वितः। शैलमुत्पाटयामास वेगेन हरिपुङ्गवः॥ १५॥

Akampana for his part assailed with (a hail of) arrows Hanūmān, who looked like a mountain, even as the mighty Indra would with torrents of rain, and stood firm (all the while): so the tradition goes. (11) Not minding the volleys of arrows discharged on his body, the monkey (Hanumān), who was endowed with extraordinary might, set his mind on the destruction of Akampana. (12) Laughing heartily the exceedingly courageous Hanūmān, sprung from the loins of the wind-god, rushed towards that ogre, causing the earth to shake as it were. (13) The form of Hanumān, even as he roared burning (as he was) with energy, forthwith became difficult to overpower (even) like a blazing fire. (14) Full of anger on finding himself without any weapon, Hanumān (a bull among the monkeys) for his part speedily tore up a crag. (15)

गृहीत्वा सुमहाशैलं पाणिनैकेन मारुतिः। स विनद्य महानादं भ्रामयामास वीर्यवान्॥ १६॥
ततस्तमभिदुद्राव राक्षसेन्द्रमकम्पनम्। पुरा हि नमुचिं संख्ये वज्रेणेव पुरंदरः॥ १७॥
अकम्पनस्तु तद् दृष्ट्वा गिरिशृङ्गं समुद्यतम्। दूरादेव महाबाणैरर्धचन्द्रैर्व्यदारयत्॥ १८॥
तं पर्वताग्रमाकाशे रक्षोबाणविदारितम्। विकीर्णं पतितं दृष्ट्वा हनूमान् क्रोधमूर्च्छितः॥ १९॥
सोऽश्वकर्णं समासाद्य रोषदर्पान्वितो हरिः। तूर्णमुत्पाटयामास महागिरिमिवोच्छ्रितम्॥ २०॥

Picking up that huge rock with one hand, and emitting a roar, that valiant son of the wind-god whirled it round. (16) Then he rushed towards the ogre chief, Akampana, even as Indra (the destroyer of citadels) in the olden days rushed towards (the demon) Namuci with thunderbolt (in his hand). (17) Beholding that summit of a mountain uplifted on the field of battle, Akampana for his part tore it into pieces from a distance by means of mighty arrows with a cresent-shaped head. (18) Hanūmān was distracted with anger on seeing that mountain peak fallen in pieces when torn asunder in the air by the ogre's shafts. (19) Approaching an Aśwakarṇa tree, lofty as a big mountain, the aforesaid monkey (Hanumān) quickly uprooted it, ṣeized (as he was) with anger and violence. (20)

तं गृहीत्वा महास्कन्धं सोऽश्वकर्णं महाद्युतिः। प्रगृह्य परया प्रीत्या भ्रामयामास संयुगे॥ २१॥
प्रधावन्नुरुवेगेन बभञ्ज तरसा द्रुमान्। हनूमान् परमक्रुद्धश्चरणैर्दारयन् महीम्॥ २२॥
गजांश्च सगजारोहान् सरथान् रथिनस्तथा। जघान हनुमान् धीमान् राक्षसांश्च पदातिगान्॥ २३॥
तमन्तकमिव क्रुद्धं सद्रुमं प्राणहारिणम्। हनूमन्तमभिप्रेक्ष्य राक्षसा विप्रदुद्रुवुः॥ २४॥
तमापतन्तं संक्रुद्धं राक्षसानां भयावहम्। ददर्शाकम्पनो वीरश्चुक्षोभ च ननाद च॥ २५॥

Picking up that Aśwakarṇa tree with a huge trunk, and holding it firmly, Hanumān, who was endowed with extraordinary splendour, brandished it with great delight. (21) Running with great rapidity and tearing up the earth with his feet, Hanūmān, who was extremely enraged, broke down the trees with violence. (22) The sagacious Hanumān struck down elephants with their mahouts, car-warriors with their chariots, as well as the ogres who fought on foot. (23) Seeing the aforesaid Hanūmān, who was armed with a tree, enraged and taking their life like Death (himself), the ogres took to their heels. (24) The valiant Akampana saw Hanumān, who was highly enraged and brought terror to the ogres, rushing (towards him) and felt perturbed and roared. (25)

स चतुर्दशभिर्बाणैर्निशितैर्देहदारणैः। निर्बिभेद महावीर्यं हनूमन्तमकम्पनः॥ २६॥
स तथा विप्रकीर्णस्तु नाराचैः शितशक्तिभिः। हनूमान् ददृशे वीरः प्ररूढ इव सानुमान्॥ २७॥
विरराज महावीर्यो महाकायो महाबलः। पुष्पिताशोकसंकाशो विधूम इव पावकः॥ २८॥
ततोऽन्यं वृक्षमुत्पाट्य कृत्वा वेगमनुत्तमम्। शिरस्याभिजघानाशु राक्षसेन्द्रमकम्पनम्॥ २९॥
स वृक्षेण हतस्तेन सक्रोधेन महात्मना। राक्षसो वानरेन्द्रेण पपात च ममार च॥ ३०॥

The aforesaid Akampana pierced the exceedingly powerful Hanūmān with fourteen pointed arrows which tore the flesh. (26) Riddled as aforesaid with steel arrows and sharp-edged javelins, the valiant Hanūmān looked like a mountain overgrown with trees. (27) The gigantic monkey, who was endowed with exceeding valour and extraordinary might, shone brightly like an Aśoka tree in blossom or like a smokeless fire. (28) Uprooting another tree and exhibiting unsurpassed impetuosity, he thereupon immediately struck with it the ogre chief, Akampana, on the head. (29) Struck with the tree by that high-souled monkey chief (Hanumān), full of anger, that ogre (Akampana) fell down and died. (30)

तं दृष्ट्वा निहतं भूमौ राक्षसेन्द्रमकम्पनम्। व्यथिता राक्षसाः सर्वे क्षितिकम्प इव द्रुमाः॥ ३१॥
त्यक्तप्रहरणाः सर्वे राक्षसास्ते पराजिताः। लङ्कामभिययुस्त्रासाद् वानरैस्तैरभिद्रुताः॥ ३२॥
ते मुक्तकेशाः सम्भ्रान्ता भग्नमानाः पराजिताः। भयाच्छ्रमजलैरङ्गैः प्रस्रवद्भिर्विदुद्रुवुः॥ ३३॥
अन्योन्यं ते प्रमथ्नन्तो विविशुर्नगरं भयात्। पृष्ठतस्ते तु सम्मूढाः प्रेक्षमाणा मुहुर्मुहुः॥ ३४॥

Seeing the aforesaid ogre chief, Akampana, lying killed on the ground, all the ogres felt distressed (even) as trees are shaken during an earthquake. (31) Having abandoned their arms all those vanquished ogres ran away in panic to Laṅkā when pursued by the aforesaid monkeys. (32) Seized with a flurry and defeated, their hair loosened and pride humbled, they fled in panic, their limbs dripping with sweat. (33) Crushing one another (in their haste) they (re-) entered Laṅkā through fear. Greatly bewildered (as they were), they, however, went on repeatedly looking back (while fleeing). (34)

तेषु लङ्कां प्रविष्टेषु राक्षसेषु महाबलाः। समेत्य हरयः सर्वे हनूमन्तमपूजयन्॥ ३५॥
सोऽपि प्रवृद्धस्तान् सर्वान् हरीन् सम्प्रत्यपूजयत्। हनूमान् सत्त्वसम्पन्नो यथार्हमनुकूलतः॥ ३६॥
विनेदुश्च यथाप्राणं हरयो जितकाशिनः। चकृषुश्च पुनस्तत्र सप्राणानेव राक्षसान्॥ ३७॥
स वीरशोभामभजन्महाकपिः समेत्य रक्षांसि निहत्य मारुतिः।
महासुरं भीमममित्रनाशनं विष्णुर्यथैवोरुबलं चमूमुखे॥ ३८॥
अपूजयन् देवगणास्तदा कपिं स्वयं च रामोऽतिबलश्च लक्ष्मणः।
तथैव सुग्रीवमुखाः प्लवङ्गमा विभीषणश्चैव महाबलस्तदा॥ ३९॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे षट्पञ्चाशः सर्गः॥ ५६॥

Getting together, when the aforesaid ogres had re-entered Laṅkā, all the monkeys, who were endowed with extraordinary might, paid their homage to Hanūmān too, who was richly endowed with goodness, greatly honoured al those monkeys in return through friendly glances, words and gestures according to their worth. (36) Nay, assuming a triumphant air, the monkeys shouted with all their might and further began to drag the ogres who were still alive on the battlefield. (37) Having encountered and killed the ogres, that great monkey, Hanumān (son of wind-god), enjoyed the glory appropriate to a hero much in the same way as Lord Viṣṇu did on killing in the front of the army in line of battle the redoubtable and great demons (Madhu, Kaiṭabha and so on) who were endowed with great strength and were capable of destroying their enemies. (38) At that time hosts of gods, nay, Śrī Rāma himself as well as Lakṣmaṇa, who was endowed with exceeding might, even so the monkeys headed by Sugrīva as also Vibhīṣaṇa, who was endowed with extraordinary might, honoured the monkey (Hanumān). (39)

Thus ends Canto Fifty-six in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

* * *

सप्तपञ्चाशः सर्गः

Canto LVII

Under orders of Rāvaṇa, Prahasta sallies forthwith a large army for the battlefield

अकम्पनवधं श्रुत्वा क्रुद्धो वै राक्षसेश्वरः। किंचिद् दीनमुखश्चापि सचिवांस्तानुदैक्षत॥ १॥
स तु ध्यात्वा मुहूर्तं तु मन्त्रिभिः संविचार्य च।
ततस्तु रावणः पूर्वदिवसे राक्षसाधिपः। पुरीं परिययौ लङ्कां सर्वान् गुल्मानवेक्षितम्॥ २॥ तु
तां राक्षसगणैर्गुप्तां गुल्मैर्बहुभिरावृताम्। ददर्श नगरीं राजा पताकाध्वजमालिनीम्॥ ३॥
रुद्धां तु नगरीं दृष्ट्वा रावणो राक्षसेश्वरः। उवाचात्महितं काले प्रहस्तं युद्धकोविदम्॥ ४॥

Enraged to hear of Akampana's death, nay, with his face a bit downcast too, Rāvaṇa (the lord of ogres) intently looked at his well-known counsellors. (1) Having reflected awhile, and then deliberated with his counsellors, Rāvaṇa, the suzerain lord of ogres, for his part then actually proceeded in the forenoon to the city of Laṅkā in order to inspect all the fortified posts. (2) The king found that city guarded by detachments of ogres, encompassed with numerous defences and dressed with rows of flags and pennants. (3) Seeing the city besieged, Rāvaṇa, the lord of ogres, for his part spoke as follows to Prahasta, who was skilled in warfare and wished well of him even at a critical time:—(4)

पुरस्योपनिविष्टस्य सहसा पीडितस्य ह। नान्ययुद्धात् प्रपश्यामि मोक्षं युद्धविशारद॥ ५॥
अहं वा कुम्भकर्णो वा त्वं वा सेनापतिर्मम। इन्द्रजिद् वा निकुम्भो वा वहेयुर्भारमीदृशम्॥ ६॥
स त्वं बलमतः शीघ्रमादाय परिगृह्य च। विजयायाभिनिर्याहि यत्र सर्वे वनौकसः॥ ७॥
निर्याणादेव तूर्णं च चलिता हरिवाहिनी। नर्दतां राक्षसेन्द्राणां श्रुत्वा नादं द्रविष्यति॥ ८॥
चपला ह्यविनीताश्च चलचित्ताश्च वानराः। न सहिष्यन्ति ते नादं सिंहनादमिव द्विपाः॥ ९॥
विद्रुते च बले तस्मिन् रामः सौमित्रिणा सह। अवशस्ते निरालम्बः प्रहस्त वशमेष्यति॥ १०॥
आपत्संशयिता श्रेयो नात्र निःसंशयीकृता। प्रतिलोमानुलोमं वा यत् तु नो मन्यसे हितम्॥ ११॥

"I do not see any deliverance, through fighting carried on by anyone else, for the city, which stands beleaguered and is hard pressed (by the enemy), O warrior skilled in warfare! (5) Either myself or Kumbhakarṇa or you, my Commander-in-Chief, or Indrajit or Nikumbha can undertake such a burden. (6) Therefore, taking a contingent (with you) and taking over its charge, speedily set you forth for conquest from this post to the place where all the monkeys stand (collected). (7) Nay, unsettled in no time by your very sortie, the army of monkeys will take to flight on hearing the uproar of the thundering ogre chiefs. (8) The monkeys, who are volatile, undisciplined and fickle-minded, will not (be able to) endure your roar any more than elephants would endure the roaring of a lion. (9) And helpless and deprived of (all) support, when the said army (of monkeys) has fled, Rāma alongwith Lakṣmaṇa (son of Sumitrā) will fall into your power, O Prahasta ! (10) Uncertain Death, in an encounter is desirable and not that which comes (as a matter of course) without risk. Suggest that which you for your part consider to be to our advantage, no matter whether it is unpalatable or palatable to me." (11)

रावणेनैवमुक्तस्तु प्रहस्तो वाहिनीपतिः। राक्षसेन्द्रमुवाचेदमसुरेन्द्रमिवोशना ॥ १२॥
राजन् मन्त्रितपूर्वं नः कुशलैः सह मन्त्रिभिः। विवादश्चापि नो वृत्तः समवेक्ष्य परस्परम्॥ १३॥
प्रदानेन तु सीतायाः श्रेयो व्यवसितं मया। अप्रदाने पुनर्युद्धं दृष्टमेव तथैव नः॥ १४॥
सोऽहं दानैश्च मानैश्च . सततं पूजितस्त्वया। सान्त्वैश्च विविधैः काले किं न कुर्यां हितं तव॥ १५॥
नहि मे जीवितं रक्ष्यं पुत्रदारधनानि च। त्वं पश्य मां जुहूषन्तं त्वदर्थे जीवितं युधि॥ १६॥

Commanded as above by Rāvaṇa, Prahasta, the Commander-in-Chief, for his part submitted as follows to the king of ogres (even) as Uśanā (the preceptor of demons) would speak to Bali (the king of demons):—(12) "This topic has been discussed in the past with expert counsellors and a controversy too arose amongst us on our examining the viewpoint of one another (which led to the walk-out of Vibhīṣaṇa). (13) It was concluded by me that good would come to us only through restoration of Sītā; whereas war alone was foreseen as a result of our not restoring her. War has come upon us precisely as expected. (14) I for my part have ever been honoured by you with gifts and honours too as well as with various kind words. How shall I not render service to you when the time (for it) comes? (15) Neither life nor sons, wife and wealth are going to be spared by me (at this juncture). See you me (with your own eyes) willing to sacrifice my life for your sake in combat." (16)

एवमुक्त्वा तु भर्तारं रावणं वाहिनीपतिः। उवाचेदं बलाध्यक्षान् प्रहस्तः पुरतः स्थितान्॥ १७॥
समानयत मे शीघ्रं राक्षसानां महाबलम्। मद्बाणानां तु वेगेन हतानां च रणाजिरे॥ १८॥
अद्य तृप्यन्तु मांसादाः पक्षिणः काननौकसाम्। तस्य तद् वचनं श्रुत्वा बलाध्यक्षा महाबलाः॥ १९॥
बलमुद्योजयामासुस्तस्मिन् राक्षसमन्दिरे। सा बभूव मुहूर्तेन भीमैर्नानाविधायुधैः॥ २०॥
लङ्का राक्षसवीरैस्तैर्गजैरिव समाकुला। हुताशनं तर्पयतां ब्राह्मणांश्च नमस्यताम्॥ २१॥
आज्यगन्धप्रतिवहः सुरभिर्मारुतो ववौ। स्त्रजश्च विविधाकारा जगृहुस्त्वभिमन्त्रिताः॥ २२॥
संग्रामसज्जाः संहृष्टा धारयन् राक्षसास्तदा। सधनुष्काः कवचिनो वेगादाप्लुत्य राक्षसाः॥ २३॥
रावणं प्रेक्ष्य राजानं प्रहस्तं पर्यवारयन्।

Having submitted as aforesaid to his master, Rāvaṇa, Prahasta, the Commander-in-Chief, commanded as follows the troop leaders standing before him:—(17) "Bring together before me at once a huge army of ogres. Let carnivorous birds be sated this day with the flesh of the monkeys (lit., denizens of the woods), struck down on the battlefield with the force of my arrows." hearing his aforesaid command, the commander of the army, who were endowed with extraordinary might, mobilized an army near that palace of the ogre (Rāvaṇa). In less than an hour the aforesaid Laṅkā was thronged with redoubtable ogre champions of renown resembling elephants and armed with weapons of every kind. A fragrant breeze bearing the scent of ghee blew past the ogres who were propitiating the god of fire (who feeds on oblations) and bowing down to the Brāhmaṇas. Greatly rejoiced on that occasion, the ogres took hold of garlands of different shapes consecrated by reciting sacred texts and put on military accoutrements. Springing up with impetuosity on perceiving king Rāvaṇa, the ogres, who were armed with bows and clad in armour stood round Prahasta on all sides.

अथामन्त्र्य तु राजानं भेरीमाहत्य भैरवाम्॥ २४॥
आरुरोह रथं युक्तः प्रहस्तः सज्जकल्पितम्। हयैर्महाजवैर्युक्तं सम्यक्सूतं सुसंयतम्॥ २५॥
महाजलदनिर्घोषं साक्षाच्चन्द्रार्कभास्वरम्। उरगध्वजदुर्धर्षं सुवरूथं स्वपस्करम्॥ २६॥
सुवर्णजालसंयुक्तं प्रहसन्तमिव श्रिया। ततस्तं रथमास्थाय रावणार्पितशासनः॥ २७॥
लङ्काया निर्ययौ तूर्णं बलेन महता वृतः।

Taking leave of the king and causing a kettledrum of dreadful sound to be beaten, the active Prahasta ascended his chariot which was ready with all equipment and had been furnished with every kind of weapon, was drawn by horses endowed with great speed, driven by a skilled charioteer and fully controlled (by him), which thundered like a mighty cloud, shone like the very sun and the moon, distinguished by its ensign bearing the device of a serpent and was difficult to overpower, which was provided with a wooden fence or fender as a defence against collision and consisted of beautiful parts, (nay) which was covered with a net of gold and was laughing as it were in its splendour. Taking his seat in that chariot, Prahasta (to whom directions had been given by Rāvaṇa) thereupon immediately set out from Laṅkā, surrounded by a large army.

ततो दुन्दुभिनिर्घोषः पर्जन्यनिनदोपमः। वादित्राणां च निनदः पूरयन्निव मेदिनीम्॥ २८॥
शुश्रुवे शङ्खशब्दश्च प्रयाते वाहिनीपतौ। निनदन्तः स्वरान् घोरान् राक्षसा जग्मुरग्रतः॥ २९॥
भीमरूपा महाकायाः प्रहस्तस्य पुरःसराः।
नरान्तकः कुम्भहनुर्महानादः समुन्नतः। प्रहस्तसचिवा ह्येते निर्ययुः परिवार्य तम्॥ ३०॥
व्यूढेनैव सुघोरेण पूर्वद्वारात् स निर्ययौ। गजयूथनिकाशेन बलेन महता वृतः॥ ३१॥
सागरप्रतिमौघेन वृतस्तेन बलेन सः। प्रहस्तो निर्ययौ क्रुद्धः कालान्तकयमोपमः॥ ३२॥

Even as the Commander-in-Chief departed, a roll of kettledrums, which resembled the rumbling of clouds, as well as a blast of fanfares, which seemed to fill the earth, as also a blast of conches was forthwith heard. Emitting fearful cries, gigantic ogres of terrible aspect and marching in front of Prahasta proceeded in the van. Narāntaka, Kumbhahanu, Mahānāda and Samunnata—these (four) adjutants of Prahasta, also sallied forth surrounding him on all sides. (18—30) Surrounded by a mighty force, which stood already disposed in battle-array and was exceedingly formidable, and which closely resembled a herd of elephants, he emerged from the eastern gate. (31) Surrounded by that army, consisting of a stream of ogres which resembled the sea (in its vastness), Prahasta, who looked like Kāla (the Time-Spirit), Antaka (Death) and Yama (the god of retribution), sallied forth in rage. (32)

तस्य निर्याणघोषेण राक्षसानां च नर्दताम्। लङ्कायां सर्वभूतानि विनेदुर्विकृतैः स्वरैः॥ ३३॥
व्यभ्रमाकाशमाविश्य मांसशोणितभोजनाः। मण्डलान्यपसव्यानि खगाश्चक्रू रथं प्रति॥ ३४॥
वमन्त्यः पावकज्वालाः शिवा घोरा ववाशिरे। अन्तरिक्षात् पपातोल्का वायुश्च परुषं ववौ॥ ३५॥
अन्योन्यमभिसंरब्धा ग्रहाश्च न चकाशिरे। मेघाश्च खरनिर्घोषा रथस्योपरि रक्षसः॥ ३६॥
ववर्षू रुधिरं चास्य सिषिचुश्च पुरस्सरान्। केतुमूर्धनि गृध्रस्तु विलीनो दक्षिणामुखः॥ ३७॥
नदन्नुभयतः पार्श्वं समग्रां श्रियमाहरत्। सारथेर्बहुशश्चास्य संग्राममवगाहतः॥ ३८॥
प्रतोदो न्यपतद्धस्तात् सूतस्य हयसादिनः। निर्याणश्रीश्च या च स्याद् भास्वरा च सुदुर्लभा॥ ३९॥
सा ननाश मुहूर्तेन समे च स्खलिता हयाः।

At the sound of kettledrums etc., beaten at the time of his departure as also at the noise of the roaring ogres all created beings in Laṅkā began to shriek in unnatural tones. (33) Rising into the air, birds subsisting on flesh and blood circled anti-clockwise round the chariot. (34) Vomiting forth tongues of fire, fearful she-jackals howled. A meteor fell from the heavens and a piercing wind blew. (35) Nay, knitted against one another, planets did not shine brightly. Again, making a sound resembling the braying of a donkey, clouds showered blood on the chariot of the ogre and drenched those marching in front of him. A croaking vulture on the other hand perched facing the south, on the top of its standard scratching both its sides and (thereby) snatched away his entire good fortune. Nay, the whip slipped again and again from the hand of his charioteer, a Sūta (the son of a Kṣatriya by a Brāhmaṇa woman), busy controlling the horses, (even) as he entered the battlefield. That rarely resplendent lustre which clothed Prahasta at the time of his exit disappeared in a moment and his horses stumbled (even) on the level ground.

प्रहस्तं तं हि निर्यान्तं प्रख्यातगुणपौरुषम्। युधि नानाप्रहरणा कपिसेनाभ्यवर्तत॥ ४०॥
अथ घोषः सुतुमुलो हरीणां समजायत। वृक्षानारुजतां चैव गुर्वीर्वै गृह्णतां शिलाः॥ ४१॥
नदतां राक्षसानां च वानराणां च गर्जताम्। उभे प्रमुदिते सैन्ये रक्षोगणवनौकसाम्॥ ४२॥
वेगितानां समर्थानामन्योन्यवधकाङ्क्षिणाम्। परस्परं चाह्वयतां निनादः श्रूयते महान्॥ ४३॥
ततः प्रहस्तः कपिराजवाहिनीमभिप्रतस्थे विजयाय दुर्मतिः।
विवृद्धवेगां च विवेश तां चमूं यथा मुमूर्षुः शलभो विभावसुम्॥ ४४॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे सप्तपञ्चाशः सर्गः॥ ५७॥

Equipped with various weapons, the simian army actually went forward to meet in combat Prahasta, whose excellences and manliness were widely known, even as he sallied forth. (36—40) An exceedingly tumultuous clamour forthwith arose among the monkeys even as they tore up trees and seized hold of heavy rocks. (41) The loud noise of the yelling ogres and the roaring monkeys, who were (both) seized with impetuosity, and were powerful, (nay) who sought the destruction of one another and challenged one another, was being heard. Both the armies, namely, those of the ogres and the monkeys (lit., dwellers in the woods) felt highly rejoiced. (42-43) Then Prahasta, whose mind was perverted, advanced towards the army of Sugrīva (the ruler of monkeys) for conquest and tried to force his way into that army, whose tempo had immensely grown, (even) as a moth would enter a flame. (44)

Thus ends Canto Fifty-seven in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

अष्टपञ्चाशः सर्गः

Canto LVIII

Nīla kills Prahasta

ततः प्रहस्तं निर्यान्तं दृष्ट्वा रणकृतोद्यमम्। उवाच सस्मितं रामो विभीषणमरिंदमः॥ १॥
क एष सुमहाकायो बलेन महता वृतः। आगच्छति महावेगः किंरूपबलपौरुषः॥ २॥
आचक्ष्व मे महाबाहो वीर्यवन्तं निशाचरम्। राघवस्य वचः श्रुत्वा प्रत्युवाच विभीषणः॥ ३॥
एष सेनापतिस्तस्य प्रहस्तो नाम राक्षसः।
लङ्कायां राक्षसेन्द्रस्य त्रिभागबलसंवृतः। वीर्यवानस्त्रविच्छूरः सुप्रख्यातपराक्रमः॥ ४॥

Seeing Prahasta sallying forth, (duly) prepared for war, Śrī Rāma, the tamer of his enemies, forthwith spoke with a smile (as follows) to Vibhīṣaṇa:—(1) "Who comes this colossus, surrounded by a huge army and endowed with great impetuosity? What are his might and manliness like? (2) Make known to me this powerful ranger of the night, O mighty-armed ogre!" Hearing the question of Śrī Rāma (a scion of Raghu), Vibhīṣaṇa replied (as follows):—(3) "He is an ogre Prahasta by name, the Commander-in-Chief of Rāvaṇa. Surrounded by a third of the army of Rāvaṇa (the ruler of ogres), in Laṅkā, he is powerful, conversant with the use of mystic weapons and valiant. His prowess is very widely known." (4)

ततः प्रहस्तं निर्यान्तं भीमं भीमपराक्रमम्। गर्जन्तं सुमहाकायं राक्षसैरभिसंवृतम्॥ ५॥
ददर्श महती सेना वानराणां बलीयसाम्। अभिसंजातघोषाणां प्रहस्तमभिगर्जताम्॥ ६॥
खड्गशक्त्यृष्टिशूलाश्च बाणानि मुसलानि च। गदाश्च परिघाः प्रासा विविधाश्च परश्वधाः॥ ७॥
धनूंषि च विचित्राणि राक्षसानां जयैषिणाम्। प्रगृहीतान्यराजन्त वानरानभिधावताम्॥ ८॥
जगृहुः पादपांश्चापि पुष्पितांस्तु गिरींस्तथा। शिलाश्च विपुला दीर्घा योद्धुकामाः प्लवंगमाः॥ ९॥
तेषामन्योन्यमासाद्य संग्रामः सुमहानभूत्। बहूनामश्मवृष्टिं च शरवर्षं च वर्षताम्॥ १०॥
बहवो राक्षसा युद्धे बहून् वानरपुङ्गवान्। वानरा राक्षसांश्चापि निजघ्नुर्बहवो बहून्॥ ११॥

The huge army of the exceedingly mighty monkeys, thereupon saw the terrible and gigantic Prahasta of redoubtable prowess sallying forth roaring, surrounded on all sides by ogres. An uproar arose among them and they began to roar at Prahasta. (5-6) Swords, javelins, double-edged swords and pikes, arrows and mallets, nay, maces, iron bars, sharp-edged spears, axes of various kinds and bows of every variety, borne by the ogres rushing towards the monkeys and seeking victory, shone brightly. (7-8) The monkeys for their part, who were burning to fight, seized trees in flower as well as (peaks of) mountains as also huge and lofty rocks. (9) A major conflict ensued between the numerous monkeys and ogres, who, approaching each other, showered down a hail of stones and shafts. (10) In the course of the struggle numerous ogres exterminated numerous bulls among monkeys and many monkeys killed many ogres too. (11)

शूलैः प्रमथिताः केचित् केचित् तु परमायुधैः। परिघैराहताः केचित् केचिच्छिन्नाः परश्वधैः॥ १२॥
निरुच्छ्वासाः पुनः केचित् पतिता जगतीतले। विभिन्नहृदयाः केचिदिषुसंधानसाधिताः॥ १३॥
केचिद् द्विधा कृताः खड्गैः स्फुरन्तः पतिता भुवि। वानरा राक्षसैः शूरैः पार्श्वतश्च विदारिताः॥ १४॥
वानरैश्चापि संक्रुद्धै राक्षसौघाः समन्ततः। पादपैर्गिरिशृङ्गैश्च सम्पिष्टा वसुधातले॥ १५॥
वज्रस्पर्शतलैर्हस्तैर्मुष्टिभिश्च हता भृशम्। वमञ्शोणितमास्येभ्यो विशीर्णदशनेक्षणाः॥ १६॥
आर्तस्वनं च स्वनतां सिंहनादं च नर्दताम्। बभूव तुमुलः शब्दो हरीणां रक्षसामपि॥ १७॥
वानरा राक्षसाः क्रुद्धा वीरमार्गमनुव्रताः। विवृत्तवदनाः क्रूराश्चक्रुः कर्माण्यभीतवत्॥ १८॥

Some (monkeys) were exterminated with pikes, while others were cut down with discuses. Others were smashed with iron bars, while (still) others were hacked with axes. (12) Deprived of their life and breath, some fell down to the ground; while others who were struck down with the discharge of arrows, had their heart split into pieces. (13) Cut in two with swords, some monkeys fell bounding to the ground, while others were cleft in their sides by valiant ogres. (14) Nay, multitudes of ogres too were completely crushed on all sides against the earth's surface by the infuriated monkeys with trees and mountain tops. (15) Struck again and again with hands, whose palms had the impact of the thunderbolt as well with fists, the ogres vomited blood from their mouths, their teeth and eyes having been smashed. (16) A tumultuous clamour arose among the monkeys and ogres too while they emitted cries of distress or roared like lions. (17) Following the path of heroes, their mouths distended, the infuriated and hard-hearted monkeys and ogres (alike) accomplished deeds (of valour) fearlessly. (18)

नरान्तकः कुम्भहनुर्महानादः समुन्नतः। एते प्रहस्तसचिवाः सर्वे जघ्नुर्वनौकसः॥ १९॥
तेषां निपततां शीघ्रं निघ्नतां चापि वानरान्। द्विविदो गिरिशृङ्गेण जघानैकं नरान्तकम्॥ २०॥
दुर्मुखः पुनरुत्थाय कपिः रणविपुलद्रुमम्। राक्षसं क्षिप्रहस्तं तु समुन्नतमपोथयत्॥ २१॥
जाम्बवांस्तु सुसंक्रुद्धः प्रगृह्य महतीं शिलाम्। पातयामास तेजस्वी महानादस्य वक्षसि॥ २२॥
अथ कुम्भहनुस्तत्र तारेणासाद्य वीर्यवान्। वृक्षेण महता सद्यः प्राणान् संत्याजयद् रणे॥ २३॥
अमृष्यमाणस्तत्कर्म प्रहस्तो रथमास्थितः। चकार कदनं घोरं धनुष्पाणिर्वनौकसाम्॥ २४॥

Narāntaka, Kumbhahanu, Mahānāda and Samunnata all these (four) adjutants of Prahasta made short work of the monkeys (lit., dwellers in the woods). (19) Of the aforesaid (four) ogres, who were rushing with speed and also killing the monkeys, Dwivida struck down with a mountain peak one viz., Narāntaka. (20) Springing on his feet with a giant tree (in his hand), the monkey Durmukha for his part then killed the quick-handed Samunnata. (21) Firmly seizing hold of a huge rock, the energetic Jāmbavān for his part, who was highly enraged, hurled it on the chest of Mahānāda. (22) Meeting with Tāra, the powerful Kumbhahanu closed with him; and the former deprived him of his life with a huge tree. (23) Intolerant of this exploit, and mounted on his chariot, bow in hand, Prahasta caused a dreadful havoc among the monkeys (lit., dwellers in the woods). (24)

आवर्त इव संजज्ञे सेनयोरुभयोस्तदा। क्षुभितस्याप्रमेयस्य सागरस्येव निःस्वनः॥ २५॥
महता हि शरौघेण राक्षसो रणदुर्मदः। अर्दयामास संक्रुद्धो वानरान् परमाहवे॥ २६॥
वानराणां शरीरैस्तु राक्षसानां च मेदिनी। बभूवातिचिता घोरैः पर्वतैरिव संवृता॥ २७॥

सा मही रुधिरौघेण प्रच्छन्ना सम्प्रकाशते। संछन्ना माधवे मासि पलाशैरिव पुष्पितैः॥ २८॥
हतवीरौघवप्रां तु भग्नायुधमहाद्रुमाम्। शोणितौघमहातोयां यमसागरगामिनीम्॥ २९॥
यकृत्प्लीहमहापङ्कां विनिकीर्णान्त्रशैवलाम्। भिन्नकायशिरोमीनामङ्गावयवशाद्वलाम् ॥ ३०॥
गृध्रहंसवराकीर्णां कङ्कसारससेविताम्। मेदःफेनसमाकीर्णामार्तस्तनितनिःस्वनाम् ॥ ३१॥
तां कापुरुषदुस्तारां युद्धभूमिमयीं नदीम्। नदीमिव घनापाये हंससारससेविताम्॥ ३२॥
राक्षसाः कपिमुख्यास्ते तेरुस्तां दुस्तरां नदीम्। यथा पद्मरजोध्वस्तां नलिनीं गजयूथपाः॥ ३३॥

With the rapid manoeuvring of both the armies there arose at that time an uproar resembling the roar of a vast tempestuous sea. (25) Getting infuriated, the ogre (Prahasta), who was maddened by combat, actually began to torment the monkeys with an immense stream of arrows in that major conflict. (26) Strewn excessively with the (heaps of dead) bodies of monkeys and ogres, the earth was covered with fearful mountains as it were. (27) Veiled by torrents of blood, the earth shone brightly as if it were fully clothed with Palāśa trees in blossom in the month of Vaiśākha (the second month of the vernal season). (28) The ogres as well as the foremost of monkeys for their part crossed the river in the shape of the battle-field, which had heaps of slain warriors for its banks, broken weapons for large trees (standing on its banks) and the torrents of blood for its vast sheet of water; which was rushing towards the sea of Death; which had livers and spleens for its vast mire, the scattered entrails for its duckweeds, severed trunks and heads for its fish and fingers etc., (parts of limbs of the body) for the grass (growing on its banks); which was crowded with the foremost of swans in the shape of vultures, and frequented by cranes in the shape of buzzards; which was overspread with foam in the shape of fat, and had the groans of the wounded for its murmur, and which was difficult to cross for cowards— (even) as they wood cross a river frequented by swans and cranes at the end of the monsoon (when they become fordable). (Nay) they swam across that river, even though it was difficult to cross (as easily) as leaders of herds of elephants would cross a lotus-pond covered with the pollen of lotuses. (29—33)

ततः सृजन्तं बाणौघान् प्रहस्तं स्यन्दने स्थितम्। ददर्श तरसा नीलो विधमन्तं प्लवङ्गमान्॥ ३४॥
उद्धूत इव वायुः खे महदभ्रबलं बलात्। समीक्ष्याभिद्रुतं युद्धे प्रहस्तो वाहिनीपतिः॥ ३५॥
रथेनादित्यवर्णेन नीलमेवाभिदुद्रुवे। स धनुर्धन्विनां श्रेष्ठो. विकृष्य परमाहवे॥ ३६॥
नीलाय व्यसृजद् बाणान् प्रहस्तो वाहिनीपतिः। ते प्राप्य विशिखा नीलं विनिर्भिद्य समाहिताः॥ ३७॥
महीं जग्मुर्महावेगा रोषिता इव पन्नगाः। नीलः शरैरभिहतो निशितैर्ज्वलनोपमैः॥ ३८॥
स तं परमदुर्धर्षमापतन्तं महाकपिः। प्रहस्तं ताडयामास वृक्षमुत्पाट्य वीर्यवान्॥ ३९॥

Presently Nīla (the Commander-in-Chief of the simian army) saw Prahasta discharging volleys of shafts and exterminating the monkeys with impetuosity while seated in his chariot. He (therefore) began to exterminate with vehemence the army of the ogres (even) as a tempestuous wind would blow away a huge mass of clouds in the sky. (34) Perceiving Nīla rushing with violence towards him for an engagement, Prahasta, the Commander-in-Chief, darted towards Nīla alone in his chariot, bright as the sun. Stretching his bow fully in that supreme struggle, that prince of archers, General Prahasta, began to discharge arrows at Nīla. Reaching Nīla and piercing him right through, the aforesaid arrows went straight into the earth with great rapidity like infuriated serpents. Uprooting a tree, when wounded by the pointed arrows, resembling tongues of fire, that mighty and valiant monkey struck the said Prahasta, who was most difficult to overpower, and was rushing towards him. (35—39)

स तेनाभिहतः क्रुद्धो नर्दन् राक्षसपुङ्गवः। ववर्ष शरवर्षाणि प्लवङ्गानां चमूपतौ॥ ४०॥
तस्य बाणगणानेव राक्षसस्य दुरात्मनः।
अपारयन् वारयितुं प्रत्यगृह्णान्निमीलितः। यथैव गोवृषो वर्षं शारदं शीघ्रमागतम्॥ ४१॥

एवमेव प्रहस्तस्य शरवर्षान् दुरासदान्। निमीलिताक्षः सहसा नीलः सेहे दुरासदान्॥ ४२॥
रोषितः शरवर्षेण सालेन महता महान्। प्रजघान हयान् नीलः प्रहस्तस्य महाबलः॥ ४३॥
ततो रोषपरीतात्मा धनुस्तस्य दुरात्मनः। बभञ्ज तरसा नीलो ननाद च पुनः पुनः॥ ४४॥
विधनुः स कृतस्तेन प्रहस्तो वाहिनीपतिः। प्रगृह्य मुसलं घोरं स्यन्दनादवपुप्लुवे॥ ४५॥

Roaring when struck by Nīla, that furious bull among the ogres began to rain down showers of arrows on the Commander-in-Chief of the monkeys. (40) Not being able to check the streams of arrows of that evil-minded ogre, Nīla received them with closed eyes. Even as a bull would receive an autumnal shower come all of a sudden, precisely in the same way Nīla suffered with closed eyes the showers of shafts discharged by Prahasta, which were difficult to endure, nay, difficult to meet. (41-42) Provoked by that hail of arrows, the great Nīla, who was endowed with extraordinary might, struck down the horses of Prahasta with a huge sal tree. (43) With a mind seized with anger, Nīla then shattered with violence the bow of that evil-minded Prahasta and roared again and again. (44) Firmly seizing hold of a formidable mallet, when rendered bowless by him, the said Prahasta, the Commander-in-Chief, leapt down from his chariot. (45)

तावुभौ वाहिनीमुख्यौ जातवैरौ तरस्विनौ स्थितौ क्षतजसिक्ताङ्गौ प्रभिन्नाविव कुञ्जरौ॥ ४६॥
उल्लिखन्तौ सतीक्ष्णाभिर्दंष्ट्राभिरितरेतरम्। सिंहशार्दूलसदृशौ सिंहशार्दूलचेष्टितौ॥ ४७॥
विक्रान्तविजयौ वीरौ समरेष्वनिवर्तिनौ। काङ्क्षमाणौ यशः प्राप्तुं वृत्रवासवयोरिव॥ ४८॥
आजघान तदा नीलं ललाटे मुसलेन सः। प्रहस्तः परमायत्तस्ततः सुस्राव शोणितम्॥ ४९॥
ततः शोणितदिग्धाङ्गः प्रगृह्य च महातरुम्। प्रहस्तस्योरसि क्रुद्धो विससर्ज महाकपिः॥ ५०॥
तमचिन्त्यप्रहारं स प्रगृह्य मुसलं महत्। अभिदुद्राव बलिनं बलान्नीलं प्लवङ्गमम्॥ ५१॥

Both the Commanders-in-Chief, who were full of impetuosity and in whom enmity had sprung up (for each other) stood bathed all over in blood like two elephants in rut. (46) Tearing each other with their exceedingly sharp teeth they looked like a lion and an elephant and (also) behaved like a lion and an elephant (respectively). (47) The two heroes had well-nigh scored a victory, they never turned their back on the field of battle and sought to attain the glory which had fallen to the lot of the demon Vṛtra and Indra (the ruler of gods). (48) At that time Prahasta, who was supremely active, struck Nīla with a mallet on the forehead, from which blood began to flow. (49) Firmly seizing hold of a huge tree, the great monkey (Nīla), his limbs covered with gore, angrily flung it on Prahasta chest. (50) Not minding that blow, a firmly grasping an enormous mallet, the latter violently rushed towards the mighty monkey, Nīla. (51)

तमुग्रवेगं संरब्धमापतन्तं महाकपिः। ततः सम्प्रेक्ष्य जग्राह महावेगो महाशिलाम्॥ ५२॥
तस्य युद्धाभिकामस्य मृधे मुसलयोधिनः। प्रहस्तस्य शिलां नीलो मूर्ध्नि तूर्णमपातयत्॥ ५३॥
नीलेन कपिमुख्येन विमुक्ता महती शिला। बिभेद बहुधा घोरा प्रहस्तस्य शिरस्तदा॥ ५४॥
स गतासुर्गतश्रीको गतसत्त्वो गतेन्द्रियः। पपात सहसा भूमौ छिन्नमूल इव द्रुमः॥ ५५॥
विभिन्नशिरसस्तस्य बहु सुस्राव शोणितम्। शरीरादपि सुस्राव गिरेः प्रस्रवणं यथा॥ ५६॥

Perceiving the furious ogre advancing with terrible rapidity (towards him), the great monkey (Nīla), who was endowed with extraordinary impetuosity, then snatched up a mighty rock. (52) Nīla quickly flung the rock on the head of Prahasta, who courted war and fought with a mallet on the field of battle. (53) Hurled at that moment by Nīla, the foremost of monkeys, the huge and formidable rock broke the head of Prahasta into many pieces. (54) His life as well as his splendour, strength and senses having departed, he fell precipitately to the ground like a tree cut at the root. (55) Like a spring from a mountain, blood flowed copiously from his shattered head as also from his body. (56)

हते प्रहस्ते नीलेन तदकम्प्यं महाबलम्। राक्षसानामहृष्टानां लङ्कामभिजगाम ह॥ ५७॥
न शेकुः समवस्थातुं निहते वाहिनीपतौ। सेतुबन्धं समासाद्य विशीर्णं सलिलं यथा॥ ५८॥
हते तस्मिंश्चमूमुख्ये राक्षसास्ते निरुद्यमाः। रक्षःपतिगृहं गत्वा ध्यानमूकत्वमागताः॥ ५९॥
प्राप्ताः शोकार्णवं तीव्रं विसंज्ञा इव तेऽभवन्॥ ६०॥
ततस्तु नीलो विजयी महाबलः प्रशस्यमानः सुकृतेन कर्मणा।
समेत्य रामेण सलक्ष्मणेन प्रहृष्टरूपस्तु बभूव यूथपः॥ ६१॥
इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डेऽष्टपञ्चाशः सर्गः॥ ५८॥

Prahasta having been made short work of by Nīla, that huge and unshakable army of ogres, who had grown cheerless, withdrew to Laṅkā: so the tradition goes. (57) Their Commander-in-Chief having been killed, the troops could not remain stationary any more than water on reaching a breached dam. (58) Marching to the abode of Rāvaṇa (the lord of ogres), devoid of (all) effort, the commander of their army having been killed, the aforesaid ogres were reduced to speechlessness due to worry. (59) (Nay) fallen into a burning ocean of grief, they became unconscious as it were. (60) Getting (re-) united with Śrī Rāma and Lakṣmaṇa, while being acclaimed for his well-accomplished deed, the victorious commander, Nīla, for his part, who was endowed with extraordinary might, thereupon actually assumed an exultant air. (61)

Thus ends Canto Fifty-eight in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

* * *

एकोनषष्टितमः सर्गः

Canto LIX

Disconsolate at the death of Prahasta, Rāvaṇa himself appears on the battle-field for an encounter. After a tough fight with Sugrīva, Lakṣmaṇa, Hanumān and Nīla, Rāvaṇa meets Śrī Rāma and, sustaining an ignominious defeat at the latter's hands and escaping with his life, withdraws to Laṅkā

तस्मिन् हते राक्षससैन्यपाले प्लवङ्गमानामृषभेण युद्धे।
भीमायुधं सागरवेगतुल्यं विदुद्रुवे राक्षसराजसैन्यम्॥ १॥
गत्वा तु रक्षोधिपतेः शशंसुः सेनापतिं पावकसूनुशस्तम्।
तच्चापि तेषां वचनं निशम्य रक्षोधिपः क्रोधवशं जगाम॥ २॥
संख्ये प्रहस्तं निहतं निशम्य क्रोधार्दितः शोकपरीतचेताः।
उवाच तान् राक्षसयूथमुख्यानिन्द्रो यथा निर्जरयूथमुख्यान्॥ ३॥
नावज्ञा रिपवे कार्या यैरिन्द्रबलसादनः। सूदितः सैन्यपालो मे सानुयात्रः सकुञ्जरः॥ ४॥
सोऽहं रिपुविनाशाय विजयायाविचारयन्। स्वयमेव गमिष्यामि रणशीर्षं तदद्भुतम्॥ ५॥
अद्य तद् वानरानीकं रामं च सहलक्ष्मणम्।
निर्दहिष्यामि बाणौघैर्वनं दीप्तैरिवाग्निभिः। अद्य संतर्पयिष्यामि पृथिवीं कपिशोणितैः॥ ६॥

Prahasta, the Commander-in-Chief of the army of ogres, having been made short work of in an encounter with Nīla (the foremost of monkeys), the army of Rāvaṇa (the king of ogres), which was armed with dreadful weapons and vied with the sea in fury, took to flight. (1)

Seeking the presence of Rāvaṇa (the suzerain lord of ogres), the survivors told him of Prahasta (their Commander-in-Chief) having been killed by Nīla (an offspring of the fire-god). And the overlord of ogres fell a prey to anger on hearing their aforesaid report. (2) Tormented with anger, his mind overwhelmed with grief on hearing of Prahasta having been killed in combat, Rāvaṇa spoke (as follows) to those leaders of ogre troops (even) as Indra (the ruler of gods) would to the commanders of celestial troops:—(3) "No low opinion should be entertained with regard to an enemy by whom, my Commander-in-Chief, who was capable of exterminating the army of Indra (the ruler of gods), has been killed alongwith his followers and elephants. (4) I shall, therefore, unhesitatingly proceed to the wonderful scene of battle for the extermination of the enemies and conquest. (5) I shall with the streams of my arrows burn up this (very) day that army of monkeys as also Rāma with Lakṣmaṇa (even) as one would burn a forest with luminous flames. I shall sate the earth with the blood of the monkeys today." (6)

स एवमुक्त्वा ज्वलनप्रकाशं रथं तुरंगोत्तमराजियुक्तम्।
प्रकाशमानं वपुषा ज्वलन्तं समारुरोहामरराजशत्रुः॥ ७ ॥
स शङ्खभेरीपणवप्रणादैरास्फोटितक्ष्वेडितसिंहनादैः।
पुण्यैः स्तवैश्चापि सुपूज्यमानस्तदा ययौ राक्षसराजमुख्यः॥ ८ ॥
स शैलजीमूतनिकाशरूपैर्मांसाशनैः पावकदीप्तनेत्रैः।
बभौ वृतो राक्षसराजमुख्यो भूतैर्वृतो रुद्र इवामरेशः॥ ९ ॥
ततो नगर्याः सहसा महौजा निष्क्रम्य तद् वानरसैन्यमुग्रम्।
महार्णवाभ्रस्तनितं ददर्श समुद्यतं पादपशैलहस्तम्॥ १० ॥

Saying so, that enemy of Indra (the ruler of immortals) duly ascended his splendid chariot, which shone like fire and was yoked to a team of the foremost of horses and was blazing by virtue of its (golden) frame. (7) Rāvaṇa (the foremost of ogre chiefs) went forth at that moment while being honoured by means of the blast of conches; the beating of kettle-drums, by the clapping of arms, menacing sounds and leonine roars as well as by means of agreeable encomiums. (8) Surrounded by ogres (lit., eaters of flesh), whose forms closely resembled mountains and clouds, and whose eyes blazed like fire, that suzerain lord of ogres, shone brightly like Rudra (the god of destruction) the lord of immortals, surrounded by genii. (9) Issuing all at once from the city (of Laṅkā), Rāvaṇa (who was endowed with extraordinary energy) beheld that formidable army of monkeys, fully prepared (for combat) with trees and rocks in their hands, and roaring like an ocean and thundering like (a mass of) clouds. (10)

तद् राक्षसानीकमतिप्रचण्डमालोक्य रामो भुजगेन्द्रबाहुः।
विभीषणं शस्त्रभृतां वरिष्ठमुवाच सेनानुगतः पृथुश्रीः॥ ११ ॥
नानापताकाध्वजछत्रजुष्टं प्रासासिशूलायुधशस्त्रजुष्टम्।
कस्येदमक्षोभ्यमभीरुजुष्टं सैन्यं महेन्द्रोपमनागजुष्टम्॥ १२ ॥
ततस्तु रामस्य निशम्य वाक्यं विभीषणः शक्रसमानवीर्यः।
शशंस रामस्य बलप्रवेकं महात्मनां राक्षसपुङ्गवानाम्॥ १३ ॥

Seeing that exceedingly furious army of ogres, Śrī Rāma, whose arms resembled the king of serpents (in their tenacity and smoothness), (nay) who was followed by an army and was endowed with abundant splendour, spoke (as follows) to Vibhīṣaṇa, the foremost of the wielders of the weapons:—(11) "Under whose command stands this unshakable army, furnished with pennants and standards and canopies of every kind, (nay) armed with missiles and weapons like darts, swords and spikes, made up of intrepid soldiers and elephants resembling the Mahendra mountain (in size)?" (12) Hearing the question of Śrī Rāma, Vibhīṣaṇa, the equal of Indra in valour, pointed out to Śrī Rāma the superior strength of the foremost of ogres, who were endowed with extraordinary firmness: (13)

योऽसौ गजस्कन्धगतो महात्मा नवोदितार्कोपमताम्रवक्त्रः।
संकम्पयन्नागशिरोऽभ्युपैति ह्यकम्पनं त्वेनमवेहि राजन्॥ १४॥
योऽसौ रथस्थो मृगराजकेतुर्धुन्वन् धनुः शक्रधनुःप्रकाशम्।
करीव भात्युग्रविवृत्तदंष्ट्रः स इन्द्रजिन्नाम वरप्रधानः॥ १५॥
यश्चैष विन्ध्यास्तमहेन्द्रकल्पो धन्वी रथस्थोऽतिरथोऽतिवीरः।
विस्फारयंश्चापमतुल्यमानं नाम्नातिकायोऽतिविवृद्धकायः॥ १६॥
योऽसौ नवार्कोदितताम्रचक्षुरारुह्य घण्टानिनदप्रणादम्।
गजं खरं गर्जति वै महात्मा महोदरो नाम स एष वीरः॥ १७॥

"Know for certain that gigantic ogre, to be none else than Akampana*· whose coppery countenance resembles the newly risen sun (in splendour) and who, comes mounted on the back of an elephant, and is causing (by his weight) the head of the elephant to sway, O prince! (14) That celebrated ogre—who is mounted on a chariot, is distinguished by a standard bearing the device of a lion (the king of beasts) and is brandishing his bow, splendid as the bow of Indra (the ruler of gods) who with his exposed fearful teeth, looks like an elephant, and has become pre-eminent by virtue of boons (conferred on him by Brahmā)—is Indrajit by name. (15) Again, the yonder archer, who resembles the Vindhya hill, the western mountain (behind which the sun is supposed to withdraw at sunset) and the Mahendra mountain (in size), is mounted on a chariot, is a superior car-warrior and is a great champion, who is stretching his bow, unequalled in size, and is distinguished by a body which has grown out of proportion, is Atikāya by name. (16) The yonder well-known hero, whose eyes are coppery like the newly risen sun, and who, riding an elephant whose trumpeting resembles the pealing of bells, roars in harsh tones and is endowed with extraordinary courage—is Mahodara by name. (17)

योऽसौ हयं काञ्चनचित्रभाण्डमारुह्य संध्याभ्रगिरिप्रकाशम्।
प्रासं समुद्यम्य मरीचिनद्धं पिशाच एषोऽशनितुल्यवेगः॥ १८॥
यश्चैष शूलं निशितं प्रगृह्य विद्युत्प्रभं किंकरवज्रवेगम्।
वृषेन्द्रमास्थाय शशिप्रकाशमायाति योऽसौ त्रिशिरा यशस्वी॥ १९॥
असौ च जीमूतनिकाशरूपः कुम्भः पृथुव्यूढसुजातवक्षाः।
समाहितः पन्नगराजकेतुर्विस्फारयन् याति धनुर्विधुन्वन्॥ २०॥
यश्चैष जाम्बूनदवज्रजुष्टं दीप्तं सधूमं परिघं प्रगृह्य।
आयाति रक्षोबलकेतुभूतो योऽसौ निकुम्भोऽद्भुतघोरकर्मा॥ २१॥

"He who comes riding a horse decked with golden jewels of various kinds and (therefore) shining as a mountain crowned with an evening cloud (tinged with the sun's rays), and uplifting a dart clothed with lustre, is Piśāca, who vies with the thunderbolt in velocity. (18) Again, he who comes over there firmly seizing a pointed pike shining like lightning and surpassing the thunderbolt in velocity, and riding a lordly bull bright as the moon, is the illustrious Triśirā. (19) There comes Kumbha, endowed with a form resembling a cloud, who has a fleshy, broad and shapely chest, who is distinguished by a standard bearing the device of Vāsuki (the king of serpents) and who is coming fully prepared stretching and brandishing his bow. (20) Again, he who comes over there firmly seizing an iron club studded with gold and diamonds and (as such) radiant (as fire) and (also) smoky (studded with sapphires) and who is the principal figure in the army of ogres, is Nikumbha* of prodigious and terrible deeds. (21)

---

*This Akampana as also Nikumbha mentioned in verse 21 are evidently different from their namesakes; killed by Hanumān and Nīla respectively (vide verse 31 of Canto LVI and verse 31 of Canto XLIII above).

यश्चैष चापासिशरौघजुष्टं पताकिनं पावकदीप्तरूपम्।
रथं समास्थाय विभात्युदग्रो नरान्तकोऽसौ नगशृङ्गयोधी॥ २२॥
यश्चैष नानाविधघोररूपैर्व्याघ्रोष्ट्रनागेन्द्रमृगाश्ववक्त्रैः।
भूतैर्वृतो भाति विवृत्तनेत्रैर्योऽसौ सुराणामपि दर्पहन्ता॥ २३॥
यत्रैतदिन्दुप्रतिमं विभाति च्छत्रं सितं सूक्ष्मशलाकमग्र्यम्।
अत्रैष रक्षोधिपतिर्महात्मा भूतैर्वृतो रुद्र इवावभाति॥ २४॥
असौ किरीटी चलकुण्डलास्यो नगेन्द्रविन्ध्योपमभीमकायः।
महेन्द्रवैवस्वतदर्पहन्ता रक्षोधिपः सूर्य इवावभाति॥ २५॥

"Again the tall fellow who shines brightly over there occupying a chariot equipped with a multitude of bows, swords and arrows, (nay) distinguished by a flag and blazing like fire is Narāntaka, who fights with mountain tops. (22) Surrounded by ghosts of various hideous forms with rolling eyes and heads of tigers, camels, lordly elephants, deer and horses, even as Rudra (the god of destruction) is by genii, stands over there that suzerain lord of ogres, who humbles the pride even of gods and is endowed with extraordinary courage, and over whom shines brightly an excellent white canopy resembling the moon and endowed with slender ribs. (23-24) There shines like the sun the overlord of ogres, who is decked with a diadem, whose countenance is graced with swinging earrings, whose terrible form resembles the Himālaya (the ruler of mountains) and the Vindhya mountains (in size) and who has humbled the pride of the mighty Indra and Yama (son of the sun-god)." (25)

प्रत्युवाच ततो राम विभीषणमरिंदमः। अहो दीप्तमहातेजा रावणो राक्षसेश्वरः॥ २६॥
आदित्य इव दुष्प्रेक्ष्यो रश्मिभिर्भाति रावणः। न व्यक्तं लक्षये ह्यस्य रूपं तेजस्समावृतम्॥ २७॥
देवदानववीराणां वपुर्नैवंविधं भवेत्। यादृशं राक्षसेन्द्रस्य वपुरेतद् विराजते॥ २८॥
सर्वे पर्वतसंकाशाः सर्वे पर्वतयोधिनः। सर्वे दीप्तायुधधरा योधास्तस्य महात्मनः॥ २९॥
विभाति रक्षोराजोऽसौ प्रदीप्तैर्भीमदर्शनैः। भूतैः परिवृतस्तीक्ष्णैर्देहवद्भिरिवान्तकः॥ ३०॥
दिष्ट्यायमद्य पापात्मा मम दृष्टिपथं गतः। अद्य क्रोधं विमोक्ष्यामि सीताहरणसम्भवम्॥ ३१॥

Thereupon Śrī Rāma, the scourge of his enemies, replied (as follows) to Vibhīṣaṇa:—"Oh! Rāvaṇa, the lord of ogres, is invested with an extraordinary luminous glory! (26) Like the sun, Rāvaṇa is difficult to gaze on because of his rays of light. I do not actually discern his form, fully invested (as it is) with effulgence. (27) The body (even) of celestial and demon heroes may not be so bright as the body of the king of ogres is shining brightly. (28) The warriors fighting on the side of Rāvaṇa, who is endowed with extraordinary courage, are all mountain-like (in size), all fight with (tops of) mountains, (and) all wield fiery weapons. (29) Surrounded by fiery ghosts of terrible aspect, the yonder ruler of ogres looks like Death surrounded by furious genii endowed with hideous forms. (30) By good luck this sinful-minded fellow has come within the range of my sight today. I shall give free vent to my wrath born of Sītā's abduction today." (31)

एवमुक्त्वा ततो रामो धनुरादाय वीर्यवान्। लक्ष्मणानुचरस्तस्थौ समुद्धृत्य शरोत्तमम्॥ ३२॥
ततः स रक्षोधिपतिर्महात्मा रक्षांसि तान्याह महाबलानि।
द्वारेषु चर्यागृहगोपुरेषु सुनिर्वृतास्तिष्ठत निर्विशङ्काः॥ ३३॥
इहागतं मां सहितं भवद्भिर्वनौकसश्छिद्रमिदं विदित्वा।
शून्यां पुरीं दुष्प्रसहां प्रमथ्य प्रधर्षयेयुः सहसा समेताः॥ ३४॥

Saying so, (nay) taking up his bow and drawing out an excellent arrow (from his quiver), the powerful Śrī Rāma, stood with Lakṣmaṇa as his follower. (32) Thereupon that overlord of ogres, who was endowed with great courage, spoke (as follows) to the aforesaid ogres (who accompanied him and), who were endowed with extraordinary might:—"Fully complacent, and free from apprehension, remain stationed at the (main) city gates as well as at the gates of the buildings on the principal streets. (33) Coming to know of my having come this side with you, (nay) taking this to be a weak point, and storming the desolate city, which is (otherwise) difficult to overpower, the monkeys (lit., dwellers in the woods) may, when united, devastate it all of a sudden." (34)

विसर्जयित्वा सचिवांस्ततस्तान् गतेषु रक्षस्सु यथानियोगम्।
व्यदारयद् वानरसागरौघं महाझषः पूर्णमिवार्णवौघम्॥ ३५॥
तमापतन्तं सहसा समीक्ष्य दीप्तेषुचापं युधि राक्षसेन्द्रम्।
महत् समुत्पाट्य महीधराग्रं दुद्राव रक्षोधिपतिं हरीशः॥ ३६॥
तच्छैलशृङ्गं बहुवृक्षसानुं प्रगृह्य चिक्षेप निशाचराय।
तमापतन्तं सहसा समीक्ष्य चिच्छेद बाणैस्तपनीयपुङ्खैः॥ ३७॥
तस्मिन् प्रवृद्धोत्तमसानुवृक्षे शृङ्गे विदीर्णे पतिते पृथिव्याम्।
महाहिकल्पं शरमन्तकाभं समादधे राक्षसलोकनाथः॥ ३८॥
स तं गृहीत्वानिलतुल्यवेगं सविस्फुलिङ्गज्वलनप्रकाशम्।
बाणं महेन्द्राशनितुल्यवेगं चिक्षेप सुग्रीववधाय रुष्टः॥ ३९॥

Having dismissed his well-known counsellors, and the ogres (who accompanied him) having departed as directed, Rāvaṇa began to split asunder the waters of the sea of monkeys in the same way as a gigantic fish would rend the entire expanse of a sea. (35) Tearing up the huge peak of a mountain on perceiving the aforesaid Rāvaṇa (the ruler of ogres), advancing all of a sudden, armed with a radiant bow and arrows, on the battlefield, Sugrīva (the ruler of monkeys) darted towards the king of ogres. (36) Firmly seizing that mountain top, whose slopes were clothed with numerous trees, he hurled it at the prowler of the night. On perceiving it flying precipitately (towards himself), Rāvaṇa (however) tore it asunder with his arrows with golden shafts. (37) The aforesaid peak, whose slopes were covered with excellent fully-grown trees, having fallen to the ground torn into pieces, Rāvaṇa (the lord of the ogre world) fitted (to his bow) an arrow which resembled a huge serpent and looked like Death (himself). (38) Taking up that arrow, which rivalled the wind in fury, (nay) shone like a fire emitting sparks and vied with the thunderbolt of the mighty Indra (the ruler of gods) in velocity, he loosed it in rage for the destruction of Sugrīva. (39)

स सायको रावणबाहुमुक्तः शक्राशनिप्रख्यवपुःप्रकाशम्।
सुग्रीवमासाद्य बिभेद वेगाद् गुहेरिता क्रौञ्चमिवोग्रशक्तिः॥ ४०॥
स सायकार्तो विपरीतचेताः कूजन् पृथिव्यां निपपात वीरः।
तं वीक्ष्य भूमौ पतितं विसंज्ञं नेदुः प्रहृष्टा युधि यातुधानाः॥ ४१॥
ततो गवाक्षो गवयः सुषेणस्त्वथर्षभो ज्योतिमुखो नलश्च।
शैलान् समुत्पाट्य विवृद्धकायाः प्रदुद्रुवुस्तं प्रति राक्षसेन्द्रम्॥ ४२॥
तेषां प्रहारान् स चकार मोघान् रक्षोधिपो बाणशतैः शिताग्रैः।
तान् वानरेन्द्रानपि बाणजालैर्बिभेद जाम्बूनदचित्रपुङ्खैः॥ ४३॥
ते वानरेन्द्रास्त्रिदशारिबाणैर्भिन्ना निपेतुर्भुवि भीमकायाः।
ततस्तु तद् वानरसैन्यमुग्रं प्रच्छादयामास स बाणजालैः॥ ४४॥
ते वध्यमानाः पतिताश्च वीरा नानद्यमाना भयशल्यविद्धाः।
शाखामृगा रावणसायकार्ता जग्मुः शरण्यं शरणं स्म रामम्॥ ४५॥

Reaching Sugrīva, who shone with his body, which resembled the thunderbolt of Indra (the ruler of gods), the said arrows, loosed by Rāvaṇa's arm, pierced him in its flight (even) as the fierce javelin propelled by Guha (son of Lord Śiva and the Commander-in-Chief of the celestial army) penetrated the Krauñca mountain. (40) Stupefied when struck by that arrow, that hero (Sugrīva) fell groaning to the ground. Perceiving him fallen to the ground deprived of his senses, the ogres on the battlefield shouted exultantly. (41) Tearing up crags, Gavākṣa, Gavaya, Suṣeṇa as also Ṛṣabha, Jyotirmukha and Nala of colossal size for their part then rushed towards that lord of ogres. (42) With hundreds of sharp-pointed arrows that overlord of ogres rendered their blows ineffectual. He also pierced those monkey chiefs with streams of arrows endowed with lovely golden shafts. Pierced by the arrows of Rāvaṇa (the enemy of gods), the aforesaid monkey chiefs of terrifying proportions (however) fell to the ground. Then Rāvaṇa for his part covered that formidable army of monkeys with streams of arrows. (43-44) And, pierced with the darts of terror, while being struck (by Rāvaṇa), the aforesaid heroes fell down shrieking. Hard pressed by the arrows of Rāvaṇa, the monkeys sought Śrī Rāma, who is capable of affording shelter (to all), as their refuge. (45)

ततो महात्मा स धनुर्धनुष्मानादाय रामः सहसा जगाम।
तं लक्ष्मणः प्राञ्जलिरभ्युपेत्य उवाच रामं परमार्थयुक्तम्॥ ४६ ॥
काममार्य सुपर्याप्तो वधायास्य दुरात्मनः। विधमिष्याम्यहं चैतमनुजानीहि मां विभो॥ ४७॥
तमब्रवीन्महातेजा रामः सत्यपराक्रमः। गच्छ यत्नपरश्चापि भव लक्ष्मण संयुगे॥ ४८॥
रावणो हि महावीर्यो रणेऽद्भुतपराक्रमः। त्रैलोक्येनापि संक्रुद्धो दुष्प्रसह्यो न संशयः॥ ४९॥
तस्य छिद्राणि मार्गस्व स्वछिद्राणि च लक्षय। चक्षुषा धनुषाऽऽत्मानं गोपायस्व समाहितः॥ ५०॥

Seizing his bow, the said high-souled Śrī Rāma, who was armed with an excellent bow, went forth all at once. Approaching him with joined palms, Lakṣmaṇa addressed to Rāma the following words consonant with truth:—(46) "I am fully equal to the destruction of this evil-minded fellow, O noble brother and I shall certainly exterminate him. (Pray) grant me leave (to do this), O mighty prince!" (47) Śrī Rāma of unfailing prowess, who was endowed with extraordinary energy, replied to him (as follows):—"Go, O Lakṣmaṇa, and also be strenuous in conflict. (48) Indeed Rāvaṇa is endowed with extraordinary valour and exhibits marvellous prowess in combat. When enraged, he is difficult to withstand even for (all) the three worlds. (49) Seek out his vulnerable points and keep an eye on your own weak points. (And) remaining wide awake, defend yourself with your eyes as well as with your bow." (50)

राघवस्य वचः श्रुत्वा सम्परिष्वज्य पूज्य च। अभिवाद्य च रामाय ययौ सौमित्रिराहवे॥ ५१॥
स रावणं वारणहस्तबाहुं ददर्श भीमोद्यतदीप्तचापम्।
प्रच्छादयन्तं शरवृष्टिजालैस्तान् वानरान् भिन्नविकीर्णदेहान्॥ ५२॥
तमालोक्य महातेजा हनूमान् मारुतात्मजः। निवार्य शरजालानि विदुद्राव स रावणम्॥ ५३॥
रथं तस्य समासाद्य बाहुमुद्यम्य दक्षिणम्। त्रासयन् रावणं धीमान् हनूमान् वाक्यमब्रवीत्॥ ५४॥
देवदानवगन्धर्वैर्यक्षैश्च सह राक्षसैः। अवध्यत्वं त्वया प्राप्तं वानरेभ्यस्तु ते भयम्॥ ५५॥
एष मे दक्षिणो बाहुः पञ्चशाखः समुद्यतः। विधमिष्यति ते देहे भूतात्मानं चिरोषितम्॥ ५६॥

Hearing the advice of Śrī Rāma (a scion of Raghu), (nay) closely embracing and honouring and greeting him, Lakṣmaṇa (son of Sumitrā) sallied forth for an encounter (with the ogres). (51) He beheld Rāvaṇa with arms resembling the trunks of elephants and his dread and fiery bow uplifted, covering the monkeys with showers of arrows, their bodies torn into piece (thereby). (52) Seeing him and intercepting the streams of his arrows (by hurling rocks etc.,) the celebrated Hanūmān, an offspring of the wind-god, who was endowed with extraordinary courage, darted towards Rāvaṇa. (53) Approaching his chariot, (nay) lifting his right arm and menacing him, the sagacious Hanumān spoke to him as follows:—(54) "(The boon of) immunity from death at the hands of gods, demons and Gandharvas (celestial musicians) as also of Yakṣas (a class of demigods) and ogres has been secured by you (from Brahmā);

but there is danger to you from the monkeys. (55) Duly raised, this right hand of mine, consisting of five branches (in the shape of the thumb and the four fingers) will expel (from your body) the subtle body (made up of the subtle elements, the five vital airs, the five senses of perception and the mind, which are all material and constituting one's very self) which has long dwelt in your body." (56)

श्रुत्वा हनूमतो वाक्यं रावणो भीमविक्रमः। संरक्तनयनः क्रोधादिदं वचनमब्रवीत्॥ ५७॥
क्षिप्रं प्रहर निश्शङ्कं स्थिरां कीर्तिमवाप्नुहि। ततस्त्वां ज्ञातविक्रान्तं नाशयिष्यामि वानर॥ ५८॥
रावणस्य वचः श्रुत्वा वायुसूनुर्वचोऽब्रवीत्। प्रहतं हि मया पूर्वमक्षं तव सुतं स्मर॥ ५९॥
एवमुक्तो महातेजा रावणो राक्षसेश्वरः। आजघानानिलसुतं तलेनोरसि वीर्यवान्॥ ६०॥
स तलाभिहतस्तेन चचाल च मुहुर्मुहुः। स्थितो मुहूर्तं तेजस्वी स्थैर्यं कृत्वा महामतिः॥ ६१॥
आजघान च संक्रुद्धस्तलेनैवामरद्विषम्। ततः स तेनाभिहतो वानरेण महात्मना॥ ६२॥
दशग्रीवः समाधूतो यथा भूमितलेऽचलः। संग्रामे तं तथा दृष्ट्वा रावणं तलताडितम्॥ ६३॥
ऋषयो वानराः सिद्धा नेदुर्देवाः सहासुरैः।

Hearing the challenge of Hanūmān, Rāvaṇa of terrible prowess, his eyes inflamed with anger, replied as follows:—(57) "Strike at once without fear and earn lasting renown. Then I shall destroy you, your prowess having been ascertained (thereby), O monkey!" (58) Hearing the reply of Rāvaṇa, Hanumān (son of the wind-god) rejoined as follows:— "Call to your mind your son, Akṣa, having been actually killed by me in the past." (59) Spoken to as aforesaid, the powerful Rāvaṇa, the lord of ogres, who was endowed with extraordinary energy, slapped the son of the wind-god in the chest. (60) Smacked by him, Hanumān reeled again and again. Shortly recovering his balance, however, the highly intelligent Hanumān, who was endowed with energy, stood firm (again) and, getting infuriated, struck the enemy of gods with his palm alone. Struck by that high-souled monkey, the celebrated Rāvaṇa (a ten-headed monster) was thereupon violently shaken as a mountain during an earthquake. Seeing the said Rāvaṇa slapped so hard in combat, Ṛṣis (the seers of Vedic Mantras), the monkeys, Siddhas (a class of demigods endowed with mystic powers by virtue of their very birth) and gods alongwith demons raised a shout (of joy).

अथाश्वस्य महातेजा रावणो वाक्यमब्रवीत्॥ ६४॥
साधु वानर वीर्येण श्लाघनीयोऽसि मे रिपुः। रावणेनैवमुक्तस्तु मारुतिर्वाक्यमब्रवीत्॥ ६५॥
धिगस्तु मम वीर्यस्य यत् त्वं जीवसि रावण। सकृत् तु प्रहरेदानीं दुर्बुद्धे किं विकत्थसे॥ ६६॥
ततस्त्वां मामको मुष्टिर्नयिष्यति यमक्षयम्। ततो मारुतिवाक्येन कोपस्तस्य प्रजज्वले॥ ६७॥
संरक्तनयनो यत्नान्मुष्टिमावृत्य दक्षिणम्। पातयामास वेगेन वानरोरसि वीर्यवान्॥ ६८॥
हनूमान् वक्षसि व्यूढे संचचाल पुनः पुनः। विह्वलं तु तदा दृष्ट्वा हनूमन्तं महाबलम्॥ ६९॥
रथेनातिरथः शीघ्रं नीलं प्रति समभ्यगात्। राक्षसानामधिपतिर्दशग्रीवः प्रतापवान्॥ ७०॥

Recovering his breath, Rāvaṇa, who was endowed with high spirits forthwith said:—(61—64) "Well done, O monkey! You are an adversary worthy of my praise in point of valour." Applauded in these words, Hanumān (son of the wind-god), however, replied as follows:—(65) "Woe be to my valour in that you (still) survive, O Rāvaṇa! Strike now only once, O evil-minded fellow! Why do you brag? (66) My fist will then dispatch you to the abode of Yama (the god of retribution)." Rāvaṇa's wrath blazed up as a result of Hanumān's threat. (67) Strenuously clenching his right fist, the powerful ogre, his eyes inflamed with anger, brought it down with violence on the monkey's chest. (68) Struck on his broad chest, Hanūmān reeled again and again. Seeing Hanūmān, who was endowed with extraordinary might, beside himself (with anguish) at that time, the fiery Rāvaṇa (a ten-headed monster), a car-warrior of a superior order and the suzerain lord of ogres, however, speedily drove in his chariot towards Nīla. (69-70)

पन्नगप्रतिमैर्भीमैः परमर्माभिभेदनैः। शरैरादीपयामास नीलं हरिचमूपतिम्॥ ७१॥
स शरौघसमायस्तो नीलो हरिचमूपतिः। करेणैकेन शैलाग्रं रक्षोधिपतयेऽसृजत्॥ ७२॥
हनूमानपि तेजस्वी समाश्वस्तो महामनाः। विप्रेक्षमाणो युद्धेप्सुः सरोषमिदमब्रवीत्॥ ७३॥
नीलेन सह संयुक्तं रावणं राक्षसेश्वरम्। अन्येन युध्यमानस्य न युक्तमभिधावनम्॥ ७४॥
रावणोऽथ महातेजास्तं शृङ्गं सप्तभिः शरैः। आजघान सुतीक्ष्णाग्रैस्तद् विकीर्णं पपात ह॥ ७५॥
तद् विकीर्णं गिरेः शृङ्गं दृष्ट्वा हरिचमूपतिः। कालाग्निरिव जज्वाल कोपेन परवीरहा॥ ७६॥
सोऽश्वकर्णद्रुमाञ्शालांश्चूतांश्चापि सुपुष्पितान्। अन्यांश्च विविधान् वृक्षान् नीलश्चिक्षेप संयुगे॥ ७७॥
स तान् वृक्षान् समासाद्य प्रतिचिच्छेद रावणः। अभ्यवर्षच्च घोरेण शरवर्षेण पावकिम्॥ ७८॥
अभिवृष्टः शरौघेण मेघेनेव महाचलः। ह्रस्वं कृत्वा ततो रूपं ध्वजाग्रे निपपात ह॥ ७९॥
पावकात्मजमालोक्य ध्वजाग्रे समवस्थितम्। जज्वाल रावणः क्रोधात् ततो नीलो ननाद च॥ ८०॥

With his dread arrows, resembling serpents and capable of piercing the vital parts of his enemies, he began to torment Nīla, the Commander-in-Chief of the monkeys. (71) Tearing up the top of a mountain with one hand, Nīla, the Commander-in-Chief of the monkeys, who was hard pressed with streams of arrows, hurled it at Rāvaṇa (the overlord of ogres). (72) Gazing on Rāvaṇa, seeking (as he did) an encounter with him, the brilliant high-minded Hanūmān too, who felt fully refreshed (by now) angrily spoke as follows to Rāvaṇa, the lord of ogres, (already) come to grips with Nīla:—"It would not be meet and proper to attack one contending with another."(73-74) Rāvaṇa, who was endowed with extraordinary energy, forthwith struck the said mountain-top with seven exceedingly sharp-pointed arrows and the crag, they say, fell in pieces. (75) Seeing the aforesaid peak shattered Nīla (the Commander-in-Chief of the monkeys), the destroyer of hostile champions, glowed with wrath like the fire at the time of universal destruction. (76) The said Nīla began to fling Aśwakarṇa and sal as well as mango trees fully in blossom as also other trees of various species in the course of his combat (with Rāvaṇa). (77) Finding those trees near, the celebrated Rāvaṇa tore them in return and covered Nīla (son of the fire-god) with a formidable hail of shafts. (78) Reducing his form to a diminutive size when rained upon by a hail of shafts as a huge mountain is by a cloud, Nīla thereupon leapt on to the top of Rāvaṇa's standard. (79) Beholding the offspring of the fire-god perched on the point of his standard, Rāvaṇa blazed with fury and Nīla thereupon gave forth a shout. (80)

ध्वजाग्रे धनुषश्चाग्रे किरीटाग्रे च तं हरिम्। लक्ष्मणोऽथ हनूमांश्च रामश्चापि सुविस्मिताः॥ ८१॥
रावणोऽपि महातेजाः कपिलाघवविस्मितः। अस्त्रमाहारयामास दीप्तमाग्नेयमद्भुतम्॥ ८२॥
ततस्ते चुक्रुशुर्हृष्टा लब्धलक्षाः प्लवङ्गमाः। नीललाघवसम्भ्रान्तं दृष्ट्वा रावणमाहवे॥ ८३॥
वानराणां च नादेन संरब्धो रावणस्तदा। सम्भ्रमाविष्टहृदयो न किंचित् प्रत्यपद्यत॥ ८४॥
आग्नेयेनापि संयुक्तं गृहीत्वा रावणः शरम्। ध्वजशीर्षस्थितं नीलमुदैक्षत निशाचरः॥ ८५॥
ततोऽब्रवीन्महातेजा रावणो राक्षसेश्वरः। कपे लाघवयुक्तोऽसि मायया परया सह॥ ८६॥
जीवितं खलु रक्षस्व यदि शक्तोऽसि वानर। तानि तान्यात्मरूपाणि सृजसि त्वमनेकशः॥ ८७॥
तथापि त्वां मया मुक्तः सायकोऽस्त्रप्रयोजितः। जीवितं परिरक्षन्तं जीविताद् भ्रंशयिष्यति॥ ८८॥

Lakṣmaṇa and Hanūmān and again Śrī Rāma too were greatly astonished to see that monkey (now) on the apex of the banner and (now) at the end of the bow and (again) on the peak of the diadem. (81) Wonder-struck at the agility of the monkey, Rāvaṇa too, who was endowed with extraordinary energy, invoked the marvellous missile presided over by the fire-god. (82) Thereupon those monkeys, who felt rejoiced to see Rāvaṇa nonplussed at the agility of Nīla and had found an occasion for jubilation, shouted (for joy). (83) Provoked by the clamour of the monkeys, his heart possessed with flurry, Rāvaṇa did not know what to do. (84) Taking up an arrow charged with the missile presided over by the fire-god, the prowler of the night looked at Nīla perched on the tip of his standard. (85) Rāvaṇa, the lord of ogres, who was endowed with high spirits, then spoke (as follows):-"You are endowed with agility combined with supreme deceptive power. (86) Indeed save your life if you are able to do so, O monkey! Even though you accomplish numerous deeds of various kinds worthy of your own self, nevertheless the arrow charged with a mystic missile and loosed by me will deprive of your life you, who are sedulously preserving it." (87-88)

एवमुक्त्वा महाबाहू रावणो राक्षसेश्वरः। संधाय बाणमस्त्रेण चमूपतिमताडयत्॥ ८९॥
सोऽस्त्रमुक्तेन बाणेन नीलो वक्षसि ताडितः। निर्दह्यमानः सहसा स पपात महीतले॥ ९०॥
पितृमाहात्म्यसंयोगादात्मनश्चापि तेजसा। जानुभ्यामपतद् भूमौ न तु प्राणैर्वियुज्यत॥ ९१॥
विसंज्ञं वानरं दृष्ट्वा दशग्रीवो रणोत्सुकः। रथेनाम्बुदनादेन सौमित्रिमभिदुद्रुवे॥ ९२॥
आसाद्य रणमध्ये तं वारयित्वा स्थितो ज्वलन्। धनुर्विस्फारयामास राक्षसेन्द्रः प्रतापवान्॥ ९३॥
तमाह सौमित्रिरदीनसत्त्वो विस्फारयन्तं धनुरप्रमेयम्।
अवेहि मामद्य निशाचरेन्द्र न वानरांस्त्वं प्रतियोद्धुमर्हसि॥ ९४॥
स तस्य वाक्यं प्रतिपूर्णघोषं ज्याशब्दमुग्रं च निशम्य राजा।
आसाद्य सौमित्रिमुपस्थितं तं रोषान्वितं वाचमुवाच रक्षः॥ ९५॥
दिष्ट्यासि मे राघव दृष्टिमार्गं प्राप्तोऽन्तगामी विपरीतबुद्धिः।
अस्मिन् क्षणे यास्यसि मृत्युलोकं संसाद्यमानो मम बाणजालैः॥ ९६॥

Saying so and charging an arrow with a mystic missile, the mighty-armed Rāvaṇa struck Nīla (the Commander-in-Chief) with it. (89) Being burnt all over, when struck in the chest with the arrow propelled by a mystic missile, the celebrated Nīla fell to the earth's surface all at once. (90) By virtue of his father's greatness and his own energy, (however) Nīla (only) fell down with his knees to the ground, but was not deprived of his life. (91) Finding the monkey unconscious, Rāvaṇa (the ten-headed monster), who was eager for combat, darted towards Lakṣmaṇa (son of Sumitrā) in his chariot, whose rattling resembled the rumbling of clouds. (92) Approaching Lakṣmaṇa after intercepting others and standing in his glory, the powerful Rāvaṇa (the lord of ogres) stretched his bow. (93) Undepressed in spirits, the son of Sumitrā challenged (in the following words) the ogre, who was stretching his bow:—"Be aware of me today, O king of ogres! You ought no longer to fight the monkeys." (94) Hearing his challenge as well as the formidable twang of his bowstring, generating sonorous vibrations, and drawing near to the aforesaid son of Sumitrā, standing close by, the aforesaid ogre king made the following wrathful reply:—(95) "Luckily enough (for me) you have fallen within my sight—you, who are (soon) going to meet your end, perverted of mind that you are. Being hard pressed with the streams of my arrows, you will reach the region of death this (very) moment, O scion of Raghu!" (96)

तमाह सौमित्रिरविस्मयानो गर्जन्तमुद्धृत्तशिताग्रदंष्ट्रम्।
राजन् न गर्जन्ति महाप्रभावा विकत्थसे पापकृतां वरिष्ठ॥ ९७॥
जानामि वीर्यं तव राक्षसेन्द्र बलं प्रतापं च पराक्रमं च।
अवस्थितोऽहं शरचापपाणिरागच्छ किं मोघविकत्थनेन॥ ९८॥
स एवमुक्तः कुपितः ससर्ज रक्षोधिपः सप्त शरान् सुपुङ्खान्।
ताँल्लक्ष्मणः काञ्चनचित्रपुङ्खैश्चिच्छेद बाणैर्निशिताग्रधारैः॥ ९९॥
तान् प्रेक्षमाणः सहसा निकृत्तान् निकृत्तभोगानिव पन्नगेन्द्रान्।
लङ्केश्वरः क्रोधवशं जगाम ससर्ज चान्यान् निशितान् पृषत्कान्॥ १००॥

स बाणवर्षं तु ववर्ष तीव्रं रामानुजः कार्मुकसम्प्रयुक्तम्।
क्षुरार्धचन्द्रोत्तमकर्णिभल्लैः शरांश्च चिच्छेद न चुक्षुभे च॥१०१॥
स बाणजालान्यपि तानि तानि मोघानि पश्यंस्त्रिदशारिराजः।
विसिस्मिये लक्ष्मणलाघवेन पुनश्च बाणान् निशितान् मुमोच॥१०२॥
स लक्ष्मणश्चापि शिताञ्शिताग्रान् महेन्द्रतुल्योऽशनिभीमवेगान्।
संधाय चापे ज्वलनप्रकाशान् ससर्ज रक्षोधिपतेर्वधाय॥१०३॥

Not feeling (in the least) surprised, the son of Sumitrā replied (as follows) to Rāvaṇa, who was blustering and displaying his fierce and sharp-edged teeth:—"Those endowed with extraordinary valour do not bluster, while you are talking boastfully, O prince of sinners! (97) I know your valour, strength, greatness and prowess too, O ruler of ogres! I stand firmly, arrow and bow in hand; come on, what will you gain by bragging?" (98) Filled with rage when challenged in these words, Rāvaṇa (the suzerain lord of ogres) let fly seven arrows with beautiful plumes. Lakṣmaṇa (however) tore them to pieces with his wonderful gold-shafted, sharp-pointed and sharp-headed arrows. (99) Perceiving the arrows cut down like lordly serpents whose coils have been hacked to pieces, Rāvaṇa (the king of Laṅkā) gave way to wrath and let fly other sharp arrows. (100) That younger (half-) brother of Śrī Rāma for his part showered a piercing hail of arrows let fly by his bow. Nay, he tore asunder the arrows of his enemy with his own arrows of the varieties known by the names of Kṣura, Ardhacandra, the excellent Karṇi and Bhalla, and did not feel perturbed (in the least). (101) Finding all those streams of arrows also ineffectual, the ruler of ogres (the enemies of gods) felt astonished at Lakṣmaṇa's skill and began to loose pointed arrows anew. (102) Nay, fitting to his bow sharp arrows with whetted points, flying with terrible velocity of lightning and shining like fire, the celebrated Lakṣmaṇa too, a compeer of the mighty Indra, loosed them for the destruction of Rāvaṇa (the suzerain lord of ogres). (103)

स तान् प्रचिच्छेद हि राक्षसेन्द्रः शिताञ्शरांल्लक्ष्मणमाजघान।
शरेण कालाग्निसमप्रभेण स्वयंभुदत्तेन ललाटदेशे॥१०४॥
स लक्ष्मणो रावणसायकार्तश्चचाल चापं शिथिलं प्रगृह्य।
पुनश्च संज्ञां प्रतिलभ्य कृच्छ्राच्चिच्छेद चापं त्रिदशेन्द्रशत्रोः॥१०५॥
निकृत्तचापं त्रिभिराजघान बाणैस्तदा दाशरथिः शिताग्रैः।
स सायकार्तो विचचाल राजा कृच्छ्राच्च संज्ञां पुनराससाद॥१०६॥
स कृत्तचापः शरताडितश्च मेदार्द्रगात्रो रुधिरावसिक्तः।
जग्राह शक्तिं स्वयमुग्रशक्तिः स्वयंभुदत्तां युधि देवशत्रुः॥१०७॥
स तां सधूमानलसंनिकाशां वित्रासनां संयति वानराणाम्।
चिक्षेप शक्तिं तरसा ज्वलन्तीं सौमित्रये राक्षसराष्ट्रनाथः॥१०८॥

The aforesaid ruler of ogres, however, tore to pieces those pointed arrows and struck Lakṣmaṇa in the forehead with a shaft resplendent as the fire of Universal Dissolution and gifted (to him) by Brahmā (the self-born creator). (104) Grasping his bow feebly when hurt by the arrow of Rāvaṇa, the celebrated Lakṣmaṇa reeled. Regaining his senses with difficulty, however, he tore asunder the bow of the enemy of Indra (the ruler of gods). (105) Lakṣmaṇa (son of Daśaratha) then struck Rāvaṇa (whose bow had been cut to pieces) with three sharp-pointed arrows. Hurt by the shafts, the aforesaid king swooned and recovered his consciousness with difficulty. (106) Struck with arrows and bathed in blood, his bow having been cut, and his limbs splattered with fat, Rāvaṇa (the enemy of gods), who was himself endowed with formidable energy, seized on the battlefield a javelin gifted (to him) by Brahmā (the self-born creator). (107) That guardian of the ogre kingdom flung with fury at Lakṣmaṇa that flaming javelin, which shone brightly like a fire crowned with smoke and constituted the terror of the monkeys on the field of battle. (108)

तामापतन्तीं भरतानुजोऽस्त्रैर्जघान बाणैश्च हुताग्निकल्पैः।
तथापि सा तस्य विवेश शक्तिर्भुजान्तरं दाशरथेर्विशालम्॥ १०९॥
स शक्तिमाञ्शक्तिसमाहतः सन् जज्वाल भूमौ स रघुप्रवीरः।
तं विह्वलन्तं सहसाभ्युपेत्य जग्राह राजा तरसा भुजाभ्याम्॥ ११०॥
हिमवान् मन्दरो मेरुस्त्रैलोक्यं वा सहामरैः। शक्यं भुजाभ्यामुद्धर्तुं न शक्यो भरतानुजः॥ १११॥
शक्त्या ब्राह्म्या तु सौमित्रिस्ताडितोऽपि स्तनान्तरे। विष्णोरमीमांस्यभागमात्मानं प्रत्यनुस्मरत्॥ ११२॥
ततो दानवदर्पघ्नं सौमित्रिं देवकण्टकः। तं पीडयित्वा बाहुभ्यां न प्रभुर्लङ्घनेऽभवत्॥ ११३॥

Lakṣmaṇa (a younger half-brother of Bharata) struck the javelin, even as it came flying (towards him) with weapons and flame-like shafts. Nevertheless that javelin entered the broad chest of the aforesaid son of Daśaratha. (109) Grievously hurt by the javelin, that well-known, powerful and pre-eminent hero among the Raghus began to burn (with pain) as he lay on the ground. Approaching him all of a sudden while he was losing his consciousness, the king (of ogres) caught him violently in his arms. (110) (But) Lakṣmaṇa (a younger half-brother of Bharata) could not be raised by the (same) arms (of Rāvaṇa), by which the Himālaya, the Mandara and the Meru mountains or (even) (all) the three worlds (viz., heaven, earth and the intermediate aerial region) including gods could be (easily) lifted up. (111) Even though wounded in the space in between the two breasts by a javelin (which originally belonged to Brahmā) Lakṣmaṇa recalled himself to be an inconceivable part of Lord Viṣṇu. (112) Therefore, (even) of pressing between his arms Lakṣmaṇa (son of Sumitrā), who was capable of crushing the pride of demons, Rāvaṇa (a thorn in the side of gods) was not able to lift him up. (113)

ततः क्रुद्धो वायुसुतो रावणं समभिद्रवत्। आजघानोरसि क्रुद्धो वज्रकल्पेन मुष्टिना॥ ११४॥
तेन मुष्टिप्रहारेण रावणो राक्षसेश्वरः। जानुभ्यामगमद् भूमौ चचाल च पपात च॥ ११५॥
आस्यैश्च नेत्रैः श्रवणैः पपात रुधिरं बहु। विघूर्णमानो निश्चेष्टो रथोपस्थ उपाविशत्॥ ११६॥
विसंज्ञो मूर्च्छितश्चासीन्न च स्थानं समालभत्। विसंज्ञं रावणं दृष्ट्वा समरे भीमविक्रमम्॥ ११७॥
ऋषयो वानराश्चैव नेदुर्देवाश्च सासुराः। हनूमानथ तेजस्वी लक्ष्मणं रावणार्दितम्॥ ११८॥
आनयद् राघवाभ्याशं बाहुभ्यां परिगृह्य तम्।
वायुसूनोः सुहृत्त्वेन भक्त्या परमया च सः। शत्रूणामप्यकम्प्योऽपि लघुत्वमगमत् कपेः॥ ११९॥
तं समुत्सृज्य सा शक्तिः सौमित्रिं युधि निर्जितम्। रावणस्य रथे तस्मिन् स्थानं पुनरुपागमत्॥ १२०॥

Filled with rage, Hanumān (son of the wind-god) thereupon darted towards Rāvaṇa. Full of fury, he struck the latter in the chest with his fist, which came as a thunderbolt. (114) Under that blow of his fist Rāvaṇa, the lord of ogres, fell to the floor of his chariot on his knees, reeled and lay prostrate. (115) Blood flowed copiously through his mouths, eyes and ears. (Nay) rolling about, he sank motionless into the hinder-part of his chariot. (116) He fainted, and (as such) lost his consciousness and could not know where he was. Seeing Rāvaṇa of redoubtable prowess in combat senseless, the Ṛṣis (seers of Vedic Mantras) as well as the monkeys as also the gods including the demons (invisibly present on the scene) shouted (in joy). Clasping Lakṣmaṇa wounded by Rāvaṇa with his arms, the courageous Hanūmān forthwith brought him to the presence of Śrī Rāma (a scion of Raghu). Due to Hanumān's affection and extreme devotion (to him) Lakṣmaṇa became light for the former, even though he was unshakable for, his enemies. (117—119) Leaving for good Sumitrā's son, who had been (well-nigh) completely vanquished in battle, the aforesaid javelin returned to its (allotted) position in the well-known chariot of Rāvaṇa. (120)

रावणोऽपि महातेजाः प्राप्य संज्ञां महाहवे। आददे निशितान् बाणाञ्जग्राह च महद्धनुः॥ १२१॥
आश्वस्तश्च विशल्यश्च लक्ष्मणः शत्रुसूदनः। विष्णोर्भागममीमांस्यमात्मानं प्रत्यनुस्मरन्॥ १२२॥
निपातितमहावीरां वानराणां महाचमूम्। राघवस्तु रणे दृष्ट्वा रावणं समभिद्रवत्॥ १२३॥
अथैनमनुसंक्रम्य हनूमान् वाक्यमब्रवीत्। मम पृष्ठं समारुह्य राक्षसं शास्तुमर्हसि॥ १२४॥
विष्णुर्यथा गरुत्मन्तमारुह्यामरवैरिणम्। तच्छ्रुत्वा राघवो वाक्यं वायुपुत्रेण भाषितम्॥ १२५॥
अथारुरोह सहसा हनूमन्तं महाकपिम्। रथस्थं रावणं संख्ये ददर्श मनुजाधिपः॥ १२६॥
तमालोक्य महातेजाः प्रदुद्राव स रावणम्। वैरोचनमिव क्रुद्धो विष्णुरभ्युद्यतायुधः॥ १२७॥
ज्याशब्दमकरोत् तीव्रं वज्रनिष्पेषनिष्ठुरम्। गिरा गम्भीरया रामो राक्षसेन्द्रमुवाच ह॥ १२८॥

Regaining his consciousness in the course of the major conflict, Rāvaṇa too, who was endowed with extraordinary energy, took up sharp arrows and (further) seized a large bow. (121) Recollecting himself to be an inconceivable part of Lord Viṣṇu, Lakṣmaṇa too, the destroyer of his enemies, returned to consciousness and had his wounds healed up. (122) Finding that the huge army of monkeys had its mighty heroes struck down on the battlefield, Śrī Rāma (a scion of Raghu) for his part duly assailed Rāvaṇa. (123) Approaching him, Hanūmān forthwith submitted as follows:—"You should subdue the ogre (only) after climbing on my shoulders (even) as Lord Viṣṇu tamed Madhu (an enemy of gods) after mounting (the back of) Garuḍa (the king of birds, His own carrier)." Hearing the aforesaid prayer uttered by Hanumān (son of the wind-god), Śrī Rāma (a scion of Raghu) thereupon precipitately climbed on (the shoulders of) the great monkey, Hanumān. Śrī Rāma (the suzerain lord of human beings) saw Rāvaṇa mounted on his car on the field of battle. (124—126) Beholding him, Śrī Rāma, who was endowed with extraordinary energy, rushed furiously towards Rāvaṇa (even) as Viṣṇu darted with his weapon (discus) upraised against the demon Bali (son of Virocana). (127) He caused the string of his bow to made a sharp ringing sound, piercing as a clap of thunder (by drawing it) and spoke (as follows) to Rāvaṇa (the ruler of ogres) in a deep voice, so the tradition goes:—(128)

तिष्ठ तिष्ठ मम त्वं हि कृत्वा विप्रियमीदृशम्। क्व नु राक्षसशार्दूल गत्वा मोक्षमवाप्स्यसि॥ १२९॥
यदीन्द्रवैवस्वतभास्करान् वा स्वयम्भुवैश्वानरशंकरान् वा।
गमिष्यसि त्वं दशधा दिशो वा तथापि मे नाद्य गतो विमोक्ष्यसे॥ १३०॥
यश्चैष शक्त्या निहतस्त्वयाद्य गच्छन् विषादं सहसाभ्युपेत्य।
स एष रक्षोगणराज मृत्युः सपुत्रपौत्रस्य तवाद्य युद्धे॥ १३१॥
एतेन चात्यद्भुतदर्शनानि शरैर्जनस्थानकृतालयानि।
चतुर्दशान्यात्तवरायुधानि रक्षस्सहस्राणि निषूदितानि॥ १३२॥
राघवस्य वचः श्रुत्वा राक्षसेन्द्रो महाबलः। वायुपुत्रं महावेगं वहन्तं राघवं रणे॥ १३३॥
रोषेण महताऽऽविष्टः पूर्ववैरमनुस्मरन्। आजघान शरैर्दीप्तैः कालानलशिखोपमैः॥ १३४॥
राक्षसेनाहवे तस्य ताडितस्यापि सायकैः। स्वभावतेजोयुक्तस्य भूयस्तेजोऽभ्यवर्धत॥ १३५॥

"Forbear, forbear, O tiger among ogres! Going whither, will you get deliverance after giving (me) such offence? (129) If you fly (for protection) either to Indra (the ruler of gods), Yama (son of the sun-god) and the sun-god (himself) or to Brahmā (the self-born creator), the god of fire and Lord Śiva (who brings prosperity to all) or in the ten directions; nevertheless you shall not escape from my hands today even if gone (there). (130) The same Lakṣmaṇa who, on having fallen a prey to insensibility when grievously hurt by you with a javelin today, arrived (in my presence) shall prove to be death (not only) of yourself but (also) of your sons and grandsons on the battlefield. (131) By this adversary of yours (viz., myself) were exterminated with his arrows fourteen thousand ogres of exceedingly weird looks, who had taken up their abode in Janasthāna and pressed excellent weapons into their service." (132)

[illegible] to stop yousel f. from

Seized with violent anger on hearing the speech of Śrī Rāma (a scion of Raghu), and recollecting his former enmity, Rāvaṇa (the ruler of ogres), who was endowed with extraordinary might, struck, with flaming arrows resembling the tongues of the destructive fire at the time of Universal Dissolution, Hanumān (son of the wind-god), who was full of great impetuosity and bore Śrī Rāma (a scion of Raghu) on the field of battle. (133-34) The vigour of Hanumān, who was endowed with native energy, grew all the more even when he was struck with arrows by the ogre (Rāvaṇa) on the battlefield. (135)

ततो रामो महातेजा रावणेन कृतव्रणम्। दृष्ट्वा प्लवगशार्दूलं क्रोधस्य वशमेयिवान्॥ १३६॥
तस्याभिसंक्रम्य रथं सचक्रं साश्वध्वजच्छत्रमहापताकम्।
ससारथिं साशनिशूलखड्गं रामः प्रचिच्छेद शितैः शराग्रैः॥ १३७॥
अथेन्द्रशत्रुं तरसा जघान बाणेन वज्राशनिसंनिभेन।
भुजान्तरे व्यूढसुजातरूपे वज्रेण मेरुं भगवानिवेन्द्रः॥ १३८॥
यो वज्रपाताशनिसंनिपातान्न चुक्षुभे नापि चचाल राजा।
स रामबाणाभिहतो भृशार्तश्चचाल चापं च मुमोच वीरः॥ १३९॥
तं विह्वलन्तं प्रसमीक्ष्य रामः समाददे दीप्तमथार्धचन्द्रम्।
तेनार्कवर्णं सहसा किरीटं चिच्छेद रक्षोधिपतेर्महात्मा॥ १४०॥

Śrī Rāma, who was endowed with extraordinary energy, was seized with anger on seeing Hanumān (a tiger among the monkeys) wounded by Rāvaṇa. (136) Advancing towards his chariots, Śrī Rāma tore it into pieces with its wheels, horses, standard, canopy, huge pennon, charioteer, Aśanis (a kind of missile), pikes and swords with the sharp heads of his arrows. (137) Then with his shaft shining brightly as the thunderbolt and Aśani, Śrī Rāma now struck with vehemence Rāvaṇa (the enemy of Indra) in his broad and lovely-looking chest (lit., the space between the arms), (even) as the mighty Indra would strike the Meru mountain with his thunderbolt. (138) That heroic monarch who never felt disturbed, much less shook under the impact of the thunderbolt (of Indra) or of lightning, reeled when struck by the arrow of Śrī Rāma, greatly agonized (as he was) and let fall his bow. Seeing him swooning, the high-souled Śrī Rāma forthwith took up a flaming arrow with a crescent-shaped head and hastily tore with it the diadem of Rāvaṇa (the suzerain lord of ogres), which was bright as the sun. (139-140)

तं निर्विषाशीविषसंनिकाशं शान्तार्चिषं सूर्यमिवाप्रकाशम्।
गतश्रियं कृत्तकिरीटकूटमुवाच रामो युधि राक्षसेन्द्रम्॥ १४१॥
कृतं त्वया कर्म महत् सुभीमं हतप्रवीरश्च कृतस्त्वयाहम्।
तस्मात् परिश्रान्त इति व्यवस्य न त्वां शरैर्मृत्युवशं नयामि॥ १४२॥
प्रयाहि जानामि रणार्दितस्त्वं प्रविश्य रात्रिंचरराज लङ्काम्।
आश्वस्य निर्याहि रथी च धन्वी तदा बलं प्रेक्ष्यसि मे रथस्थः॥ १४३॥

Śrī Rāma (then) spoke (as follows) to the ruler of ogres who closely resembled a venomous snake rid of its poison and was divested of his splendour like the sun whose rays had disappeared and whose glory had departed, his diadems having been torn asunder:—(141) "A great and exceedingly terrible feat has been accomplished by you and my pre-eminent champions have been killed by you. Knowing that you have been fully exhausted thereby, I shall not put you under the sway of Death with my shafts. (142) I know you stand agonized through (continued) fighting. (Therefore) depart (for the present), O king of the rangers of the night! Re-entering Laṅkā and resting (awhile), sally forth (again), (duly) mounted on a chariot and armed with a bow, then, (remaining) seated in your car, you shall witness my strength." (143)

स एवमुक्तो हतदर्पहर्षो निकृत्तचापः स हताश्वसूतः।
शरार्दितो भग्नमहाकिरीटो विवेश लङ्कां सहसा स्म राजा॥ १४४॥
तस्मिन् प्रविष्टे रजनीचरेन्द्रे महाबले दानवदेवशत्रौ।
हरीन् विशल्यान् सह लक्ष्मणेन चकार रामः परमाहवाग्रे॥ १४५॥
तस्मिन् प्रभग्ने त्रिदशेन्द्रशत्रौ सुरासुरा भूतगणा दिशश्च।
ससागराः सर्षिमहोरगाश्च तथैव भूम्यम्बुचराः प्रहृष्टाः॥ १४६॥
इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे एकोनषष्टितमः सर्गः॥ ५९॥

Consoled in these words, the celebrated king—whose vanity and joy had been crushed, whose bow had been torn to pieces, whose horses and charioteer had been killed, whose big diadem had been shattered and who had been wounded with arrows—hastily (re-) entered Laṅkā. (144) The aforesaid lord of the prowlers of the night, the enemy of gods and demons (alike), who was endowed with extraordinary might, having withdrawn, Śrī Rāma with Lakṣmaṇa drew out the arrows from (the bodies of) the monkeys in the forefront of the vast battle-field. (145) On that enemy of Indra (the ruler of gods) having been routed, the gods as well as (the guardians of) the (four) quarters including the seas, the Ṛṣis (seers of Vedic Mantras) and large serpents and even so the creatures of land and water felt highly rejoiced. (146)

Thus ends Canto Fifty-nine in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

षष्टितमः सर्गः

Canto LX

The slumbering Kumbhakarṇa is roused by the ogres under orders of their king, who felt disconsolate at his own defeat, and the monkeys get alarmed to see the former

स प्रविश्य पुरीं लङ्कां रामबाणभयार्दितः। भग्नदर्पस्तदा राजा बभूव व्यथितेन्द्रियः॥ १॥
मातंग इव सिंहेन गरुडेनेव पन्नगः। अभिभूतोऽभवद् राजा राघवेण महात्मना॥ २॥
ब्रह्मदण्डप्रतीकानां विद्युच्चलितवर्चसाम्। स्मरन् राघवबाणानां विव्यथे राक्षसेश्वरः॥ ३॥
स काञ्चनमयं दिव्यमाश्रित्य परमासनम्। विप्रेक्षमाणो रक्षांसि रावणो वाक्यमब्रवीत्॥ ४॥

(Re-) entering the city of Laṅkā stricken with the fear of Śrī Rāma's arrows, the king, who had his vanity crushed, felt troubled in mind. (1) The king was overcome by the high-souled Śrī Rāma (a scion of Raghu) as an elephant is by a lion and a serpent by Garuḍa (the king of birds). (2) The king of ogres felt disquieted while recalling the arrows of Śrī Rāma (a scion of Raghu), which resembled Brahmadaṇḍa (a fiery comet appearing at the time of universal dissolution) and emitted an unsteady light like lightning. (3) Having taken his seat on his magnificent and excellent throne of gold and letting his gaze wander over the ogres, Rāvaṇa spoke as follows:—(4)

सर्वं तत् खलु मे मोघं यत् तप्तं परमं तपः। यत् समानो महेन्द्रेण मानुषेण विनिर्जितः॥ ५॥
इदं तद् ब्रह्मणो घोरं वाक्यं मामभ्युपस्थितम्। मानुषेभ्यो विजानीहि भयं त्वमिति तत्तथा॥ ६॥
देवदानवगन्धर्वैर्यक्षराक्षसपन्नगैः। अवध्यत्वं मया प्रोक्तं मानुषेभ्यो न याचितम्॥ ७॥
तमिमं मानुषं मन्ये रामं दशरथात्मजम्। इक्ष्वाकुकुलजातेन अनरण्येन यत् पुरा॥ ८॥

उत्पत्स्यति हि मद्वंशपुरुषो राक्षसाधम। यस्त्वां सपुत्रं सामात्यं सबलं साश्वसारथिम्॥ ९॥
निहनिष्यति संग्रामे त्वां कुलाधम दुर्मते।

"All that asceticism of the supreme type which was practised by me has undoubtedly proved infructuous in that I, the equal of the mighty Indra (the ruler of gods) have been utterly defeated by a mere mortal. (5) That terrible warning of Brahmā in the words:—'Know you for certain of danger from humans!' has now flashed upon me. It is coming true. (6) Immunity from death at the hands of gods, demons, Gandharvas (celestial musicians), Yakṣas (a class of demigods), ogres and serpents was sought by me, but not at the hands of mortals. (7) I conclude this Rāma, an offspring of Daśaratha, to be that mortal of whom mention was made by King Anaraṇya, born in the race of Ikṣwāku, by whom I was formerly cursed in the following words:—'In my house will undoubtedly be born a man, who will exterminate on the field of battle you with your sons, ministers, army, horses and charioteers, O evil-minded bane of your race, the vilest of ogres!

शप्तोऽहं वेदवत्या च यथा सा धर्षिता पुरा॥ १०॥
सेयं सीता महाभागा जाता जनकनन्दिनी। उमा नन्दीश्वरश्चापि रम्भा वरुणकन्यका॥ ११॥
यथोक्तास्तन्मया प्राप्तं न मिथ्या ऋषिभाषितम्। एतदेव समागम्य यत्नं कर्तुमिहार्हथ॥ १२॥
राक्षसाश्चापि तिष्ठन्तु चर्यागोपुरमूर्धसु। स चाप्रतिमगाम्भीर्यो देवदानवदर्पहा॥ १३॥
ब्रह्मशापाभिभूतस्तु कुम्भकर्णो विबोध्यताम्।

"I was further cursed by (one) Vedavatī as she was violated by me of old. (8—10) The same highly blessed lady has been born as this daughter of Janaka. The result which Umā (the divine Consort of Lord Śiva), Nandīśwara (a monkey-faced attendant of Lord Śiva), Rambhā (a celestial nymph) and Puñjikasthalā (another celebrated nymph, daughter of Varuṇa) predicted has (also) been attained by me.* The prediction made by those endowed with prophetic vision can never be untrue. Knowing this very fact, you ought to strive to conquer the enemy. And let ogres too take up their position on the main roads as well as on the top of gates. Nay, let Kumbhakarṇa for his part, who is unparalleled in profundity and is capable of crushing the vanity of gods and demons (alike) and who remains overwhelmed with slumber due to the execration of Brahmā, be fully roused."

समरे जितमात्मानं प्रहस्तं च निषूदितम्॥ १४॥
ज्ञात्वा रक्षोबलं भीममादिदेश महाबलः। द्वारेषु यत्नः क्रियतां प्राकारश्चाधिरुह्यताम्॥ १५॥
निद्रावशसमाविष्टः कुम्भकर्णो विबोध्यताम्। सुखं स्वपिति निश्चिन्तः कामोपहतचेतनः॥ १६॥
नव सप्त दशाष्टौ च मासान् स्वपिति राक्षसः। मन्त्रं कृत्वा प्रसुप्तोऽयमितस्तु नवमेऽहनि॥ १७॥
तं तु बोधयत क्षिप्रं कुम्भकर्णं महाबलम्।
स हि संख्ये महाबाहुः ककुदं सर्वरक्षसाम्। वानरान् राजपुत्रौ च क्षिप्रमेव हनिष्यति॥ १८॥
एष केतुः परं संख्ये मुख्यो वै सर्वरक्षसाम्। कुम्भकर्णः सदा शेते मूढो ग्राम्यसुखे रतः॥ १९॥
रामेणाभिनिरस्तस्य संग्रामेऽस्मिन् सुदारुणे। भविष्यति न मे शोकः कुम्भकर्णे विबोधिते॥ २०॥
किं करिष्याम्यहं तेन शक्रतुल्यबलेन हि। ईदृशे व्यसने घोरे यो न साह्याय कल्पते॥ २१॥

Knowing himself to have been conquered in combat, and Prahasta to have been killed, Rāvaṇa (who was endowed with extraordinary might) commanded the army of ogres as follows:—"Remaining stationed at the gates, let an attempt be made to guard them; and let the defensive walls be scaled. (Also) Kumbhakarṇa be fully roused. His understanding vitiated by lust, he is slumbering at ease, free from (all) cares. (11—16) The ogre sleeps for nine, ten or eight months. Having deliberated (with me), he for his part fell fast asleep on the ninth day from now. (17) Therefore speedily rouse Kumbhakarṇa, who is endowed with extraordinary might. That mighty armed ogre, the foremost of all ogres, will undoubtedly strike down at once the monkeys as well as the two princes (Rāma and Lakṣmaṇa). (18) Addicted (as he is) to a vulgar delight (in the form of sleep), this insensate Kumbhakarṇa, who is the most distinguished in combat, and is actually the foremost of all ogres—remains ever asleep. (19) On Kumbhakarṇa being fully roused, the grief preying on those who stand vanquished by Rāma in this most terrible struggle, will cease. Even though he is the equal of Indra in might, what shall I do of him who is not able to assist me (even) in such a terrible calamity."(20-21)

---

* Frightened on the occasion of Rāvaṇa's lifting up the Kailāsa mountain, Goddess Umā pronounced the imprecation that a woman would be the ultimate cause of his death. Nandīśwara, who was laughed at by Rāvaṇa because of his monkey-like features, cursed him saying that those akin to him in features and prowess would bring about the destruction of his race. Nalakūbera (son of Kubera) on behalf of Rambhā and Brahmā on behalf of Puñjikasthalā uttered the curse that Rāvaṇa would meet his death if he ravished any woman.

ते तु तद् वचनं श्रुत्वा राक्षसेन्द्रस्य राक्षसाः। जग्मुः परमसम्भ्रान्ताः कुम्भकर्णनिवेशनम्॥ २२॥
ते रावणसमादिष्टा मांसशोणितभोजनाः। गन्धं माल्यं महद्भक्ष्यमादाय सहसा ययुः॥ २३॥
तां प्रविश्य महाद्वारां सर्वतो योजनायताम्। कुम्भकर्णगुहां रम्यां पुष्पगन्धप्रवाहिनीम्॥ २४॥
कुम्भकर्णस्य निःश्वासादवधूता महाबलाः। प्रतिष्ठमानाः कृच्छ्रेण यत्नात् प्रविविशुर्गुहाम्॥ २५॥

Hearing the aforesaid speech of Rāvaṇa (the lord of ogres), the said ogres proceeded to the residence of Kumbhakarṇa, extremely puzzled (for they did not know how to rouse Kumbhakarṇa before time). (22) Taking (with them) perfumery, garlands and immense food, when duly commanded by Rāvaṇa, the said ogres (who fed of flesh and blood) left all at once (for Kumbhakarṇa's residence). (23) Having penetrated deep into that lovely subterranean abode of Kumbhakarṇa, which was provided with enormous gates. (Nay) which was one Yojana (or eight miles) in extent on every side, and from which issued a stream of odour of flowers—the ogres, though endowed with extraordinary might were pushed back by force of the wind from the nostrils of Kumbhakarṇa and, pressing forward with difficulty, forced their way into the cave with effort. (24-25)

तां प्रविश्य गुहां रम्यां रत्नकाञ्चनकुट्टिमाम्। ददृशुर्नैर्ऋतव्याघ्राः शयानं भीमविक्रमम्॥ २६॥
ते तु तं विकृतं सुप्तं विकीर्णमिव पर्वतम्। कुम्भकर्णं महानिद्रं समेताः प्रत्यबोधयन्॥ २७॥
ऊर्ध्वलोमाञ्चिततनुं श्वसन्तमिव पन्नगम्। भ्रामयन्तं विनिःश्वासैः शयानं भीमविक्रमम्॥ २८॥
भीमनासापुटं तं तु पातालविपुलाननम्। शयने न्यस्तसर्वाङ्गं मेदोरुधिरगन्धिनम्॥ २९॥
काञ्चनाङ्गदनद्धाङ्गं किरीटेनार्कवर्चसम्। ददृशुर्नैर्ऋतव्याघ्रं कुम्भकर्णमरिंदमम्॥ ३०॥

Penetrating deep into the delightful underground dwelling with its pavement of precious stones and gold, the (aforesaid) tigers among ogres beheld Kumbhakarṇa (of terrible prowess) sleeping. (26) Those ogres for their part collectively began to waken the said Kumbhakarṇa, who, while lying asleep in an unnatural state, looked like a scattered mountain, and was buried in deep slumber. (27) They for their part found Kumbhakarṇa of terrible prowess, a (veritable) tiger among the ogres (scions of Nirṛti, the ogre presiding over the south-west) and the tamer of his enemies, hissing like a serpent, (nay) making people turn back by the force of his outgoing breaths, while sleeping, distinguished by horrible nostrils and a mouth enormous as Pātāla (the lowest subterranean region), emitting an odour of fat and blood (from his unrinsed mouth) and shining as the sun because of his diadem, his body covered with bristling hair, all his limbs stretched on a bed and his arms adorned with armlets of gold. (28—30)

ततश्चक्रुर्महात्मानः कुम्भकर्णस्य चाग्रतः। भूतानां मेरुसंकाशं राशिं परमतर्पणम्॥ ३१॥
मृगाणां महिषाणां च वराहाणां च संचयान्। चक्रुर्नैर्ऋतशार्दूला राशिमन्नस्य चाद्भुतम्॥ ३२॥
ततः शोणितकुम्भांश्च मांसानि विविधानि च। पुरस्तात् कुम्भकर्णस्य चक्रुस्त्रिदशशत्रवः॥ ३३॥
लिलिपुश्च परार्ध्येन चन्दनेन परंतपम्। दिव्यैराश्वासयामासुर्माल्यैर्गन्धैश्च गन्धिभिः॥ ३४॥
धूपगन्धांश्च ससृजुस्तुष्टुवुश्च परंतपम्। जलदा इव चानेदुर्यातुधानास्ततस्ततः॥ ३५॥

शङ्खांश्च पूरयामासुः शशाङ्कसदृशप्रभान् । तुमुलं युगपच्चापि विनेदुश्चाप्यमर्षिताः ॥ ३६ ॥
नेदुरास्फोटयामासुश्चिक्षिपुस्ते निशाचराः । कुम्भकर्णविबोधार्थं चक्रुस्ते विपुलं स्वरम् ॥ ३७ ॥
सशङ्खभेरीपणवप्रणादं सास्फोटितक्ष्वेलितसिंहनादम् ।
दिशो द्रवन्तस्त्रिदिवं किरन्तः श्रुत्वा विहंगाः सहसा निपेतुः ॥ ३८ ॥

The gigantic ogres then placed before Kumbhakarṇa a heap of animals, resembling Mount Meru, which was calculated to bring him supreme gratification. (31) The (said) tigers among ogres also piled up hillocks of antelopes, buffaloes and swine as well as a prodigious mound of victuals. (32) After that the enemies of gods placed before Kumbhakarṇa pails of blood and meats of every variety as well. (33) Again, the ogres daubed Kumbhakarṇa (the scourge of his enemies) with a superb sandal-paste and communicated odour to him through fragrant garlands and sweet perfumes. (34) They also burnt incense and extolled Kumbhakarṇa (the scourge of his enemies). The ogres also thundered like clouds on every side. (35) Nay, they blew with full cheeks their conches shining brightly like the sun and synchronously raised a tumultuous uproar, seized with anger (as they were). (36) The rangers of the night roared, clapped on their arms and pushed the limbs of Kumbhakarṇa. They (further) set up a great clamour in order to awaken him fully. (37) On hearing the (aforesaid) slapping of arms, thundering and leonine roar combined with the blast of conches and the roll of kettledrums and drums, while flying rapidly in all the (ten) directions and soaring into the sky, birds fell down all at once. (38)

यदा भृशं तैर्निनदैर्महात्मा न कुम्भकर्णो बुबुधे प्रसुप्तः ।
ततो भुशुण्डीर्मुसलानि सर्वे रक्षोगणास्ते जगृहुर्गदाश्च ॥ ३९ ॥
तं शैलशृङ्गैर्मुसलैर्गदाभिर्वक्षःस्थले मुद्गरमुष्टिभिश्च ।
सुखप्रसुप्तं भुवि कुम्भकर्णं रक्षांस्युदग्राणि तदा निजघ्नुः ॥ ४० ॥
तस्य निःश्वासवातेन कुम्भकर्णस्य रक्षसः । राक्षसाः कुम्भकर्णस्य स्थातुं शेकुर्न चाग्रतः ॥ ४१ ॥
ततः परिहिता गाढं राक्षसा भीमविक्रमाः । मृदङ्गपणवान् भेरीः शङ्खकुम्भगणांस्तथा ॥ ४२ ॥
दश राक्षससाहस्त्रं युगपत्पर्यवारयत् । नीलाञ्जनचयाकारं ते तु तं प्रत्यबोधयन् ॥ ४३ ॥
अभिघ्नन्तो नदन्तश्च न च सम्बुबुधे तदा । यदा चैनं न शेकुस्ते प्रतिबोधयितुं तदा ॥ ४४ ॥
ततो गुरुतरं यत्नं दारुणं समुपाक्रमन् । अश्वानुष्ट्रान् खरान् नागाञ्जघ्नुर्दण्डकशाङ्कुशैः ॥ ४५ ॥
भेरीशङ्खमृदङ्गांश्च सर्वप्राणैरवादयन् । निजघ्नुश्चास्य गात्राणि महाकाष्ठकटंकरैः ॥ ४६ ॥
मुद्गरैर्मुसलैश्चापि सर्वप्राणसमुद्यतैः ।
तेन नादेन महता लङ्का सर्वा प्रपूरिता । सपर्वतवना सर्वा सोऽपि नैव प्रबुध्यते ॥ ४७ ॥
ततो भेरीसहस्त्रं तु युगपत् समहन्यत । मृष्टकाञ्चनकोणानामसक्तानां समन्ततः ॥ ४८ ॥

When the colossal Kumbhakarṇa, who was fast asleep, could not be roused (even) by means of those aforesaid sounds, repeated set up, all those troops of ogres seized hold of Bhuśuṇḍīs (a particular kind of mallet), mallets and maces. (39) The mighty ogres then began to strike hard the celebrated Kumbhakarṇa, lying fast asleep comfortably on the ground, with mountain peaks, pestles, maces, mallets and fists too on the chest. (40) Repulsed by the wind in the form of the outgoing breath of the celebrated ogre, Kumbhakarṇa, however, the ogres could not stand before him. (41) Tightly dressed (in order to be able to stand firmly) the (aforesaid) ogres of terrible prowess began to beat clay tomtoms and drums, kettledrums and pails as well. (42) Ten thousand ogres surrounded at a time Kumbhakarṇa (who resembled a mass of antimony). Striking him on all sides and roaring, they for their part tried to rouse him; neverthe less he did not wake fully then. Nay, when they could not waken him at that time, they initiated a more effective and violent method (of rousing him) than before. They struck horses, camels, donkeys and elephants with staffs, whips and goads and urged them to tread on him. They (also) sounded kettledrums, conches and clay tomtoms with all their might—and pounded his limbs with bundles of heavy logs, mallets and pestles too lifted with all their strength. The entire Laṅkā, mountains, woods and all, was filled with that noise; yet Kumbhakarṇa too did not wake at all. (43—47) Then was sounded all at once a thousand of kettledrums ceaselessly beaten with sticks of polished gold on all sides. (48)

एवमप्यतिनिद्रस्तु यदा नैव प्रबुध्यते। शापस्य वशमापन्नस्ततः क्रुद्धा निशाचराः॥ ४९ ॥
ततः कोपसमाविष्टाः सर्वे भीमपराक्रमाः। तद् रक्षो बोधयिष्यन्तश्चक्रुरन्ये पराक्रमम्॥ ५० ॥
अन्ये भेरीः समाजघ्नुरन्ये चक्रुर्महास्वनम्। केशानन्ये प्रलुलुपुः कर्णानन्ये दशन्ति च॥ ५१ ॥
उदकुम्भशतानन्ये समसिञ्चन्त कर्णयोः। न कुम्भकर्णः पस्पन्दे महानिद्रावशं गतः॥ ५२ ॥
अन्ये च बलिनस्तस्य कूटमुद्गरपाणयः। मूर्ध्नि वक्षसि गात्रेषु पातयन् कूटमुद्गरान्॥ ५३ ॥
रज्जुबन्धनबद्धाभिः शतघ्नीभिश्च सर्वतः। वध्यमानो महाकायो न प्राबुध्यत राक्षसः॥ ५४ ॥
वारणानां सहस्रं च शरीरेऽस्य प्रधावितम्। कुम्भकर्णस्तदा बुद्ध्वा स्पर्शं परमबुध्यत॥ ५५ ॥
स पात्यमानैर्गिरिशृङ्गवृक्षैरचिन्तयंस्तान् विपुलान् प्रहारान्।
निद्राक्षयात् क्षुद्भयपीडितश्च विजृम्भमाणः सहसोत्पपात॥ ५६ ॥

When, however, the ogre, who was wrapt in excessive slumber under the spell of a curse (uttered by Brahmā), could not be wakened at all in the aforesaid manner, the prowlers of the night were filled with rage. (49) Completely dominated by anger, all other ogres (of terrible prowess) tried their strength to rouse that ogre. (50) Some beat kettledrums with full force, others raised a shout, (still) others tore out his hair, while yet others bit his ears. (51) Some more poured hundreds of pails of water into them. Kumbhakarṇa (however) who had fallen under the sway of deep slumber, did not stir. (52) Other mighty ogres too, who had mallets studded with nails in their hands, let their mallets too fall on his head, chest and other limbs. (53) Nay, the colossal ogre did not wake, though being struck on all sides with Śataghnīs (a kind of mace) fastened with cords and thongs. (54) A thousand of elephants were also made to run up and down his body. Waking (only) then, he felt a mere touch. (55) Tormented by the bugbear of hunger due to interruption in his sleep though not feeling (in the least) the heavy blows dealt with the mountain-tops and trees which were (still) being made to descend (on him), nay, stretching his limbs from drowsiness, he sprang to his feet all at once. (56)

स नागभोगाचलशृङ्गकल्पौ विक्षिप्य बाहू जितवज्रसारौ।
विवृत्य वक्त्रं वडवामुखाभं निशाचरोऽसौ विकृतं जजृम्भे॥ ५७ ॥
तस्य जाजृम्भमाणस्य वक्त्रं पातालसंनिभम्। ददृशे मेरुशृङ्गाग्रे दिवाकर इवोदितः॥ ५८ ॥
स जृम्भमाणोऽतिबलः प्रबुद्धस्तु निशाचरः। निःश्वासश्चास्य संजज्ञे पर्वतादिव मारुतः॥ ५९ ॥
रूपमुत्तिष्ठतस्तस्य कुम्भकर्णस्य तद् बभौ। युगान्ते सर्वभूतानि कालस्येव दिधक्षतः॥ ६० ॥
तस्य दीप्ताग्निसदृशे विद्युत्सदृशवर्चसी। ददृशाते महानेत्रे दीप्ताविव महाग्रहौ॥ ६१ ॥

Stretching out his arms—which resembled the coils of a cobra (in length) and the peaks of a mountain (in stiffness), nay, which had conquered rivals with an adamantine frame—and opening his mouth, loathsome as a submarine fire, the said ranger of the night yawned. (57) The mouth of Kumbhakarṇa, which resembled Pātāla (the lowest subterranean region), while he was repeatedly yawning, appeared like the sun risen over the top of a summit of Mount Meru. (58) Yawning in this way, that prowler of the night, who was endowed with extraordinary might, woke fully. And breath escaped from his mouth (even as he yawned) like the wind blowing from a mountain. (59) The well-known form of Kumbhakarṇa, (even) as he rose, looked like Kāla (the Time-Spirit) seeking to consume all created beings at the time of universal dissolution. (60) His enormous eyes, which resembled a blazing fire and were dazzling like lightning, looked like two luminous major planets. (61)

ततस्त्वदर्शयन् सर्वान् भक्ष्यांश्च विविधान् बहून्। वराहान् महिषांश्चैव बभक्ष स महाबलः॥ ६२ ॥

आदद् बुभुक्षितो मांसं शोणितं तृषितोऽपिबत्। मेदःकुम्भांश्च मद्यांश्च पपौ शक्ररिपुस्तदा॥ ६३॥
ततस्तृप्त इति ज्ञात्वा समुत्पेतुर्निशाचराः। शिरोभिश्च प्रणम्यैनं सर्वतः पर्यवारयन्॥ ६४॥
निद्राविशदनेत्रस्तु कलुषीकृतलोचनः। चारयन् सर्वतो दृष्टिं तान् ददर्श निशाचरान्॥ ६५॥
स सर्वान् सान्त्वयामास नैर्ऋतान् नैर्ऋतर्षभः। बोधनाद् विस्मितश्चापि राक्षसानिदमब्रवीत्॥ ६६॥

Thereupon the ogres for their part showed (to him) all the plentiful victuals of various kinds. The ogre, who was endowed with extraordinary might, ate up the (meat of) boars as well as the buffaloes. (62) Feeling hungry, the enemy of Indra (the ruler of gods) ate meat; and, feeling thirsty, he quaffed blood as well as pails of fat and wines at that time. (63) Realizing that he was sated, the rangers of the night then came up before him and, respectfully greeting him with their heads bent low, surrounded him on all sides. (64) Casting his glance on all sides, Kumbhakarṇa for his part, whose eyes were half-closed due to sleepiness, nay, whose vision was (still) clouded, looked at the rangers of the night. (65) That bull among the ogres (lit., scions of Nirṛti, the ogre presiding over the south-west) soothed all the ogres. And, also astonished at being wakened (prematurely), he interrogated the ogres as follows:—(66)

किमर्थमहमादृत्य भवद्भिः प्रतिबोधितः। कच्चित् सुकुशलं राज्ञो भयं वा नेह किञ्चन॥ ६७॥
अथवा ध्रुवमन्येभ्यो भयं परमुपस्थितम्। यदर्थमेव त्वरितैर्भवद्भिः प्रतिबोधितः॥ ६८॥
अद्य राक्षसराजस्य भयमुत्पाटयाम्यहम्। दारयिष्ये महेन्द्रं वा शीतयिष्ये तथानलम्॥ ६९॥
न ह्यल्पकारणे सुप्तं बोधयिष्यति मादृशम्। तदाख्यातार्थतत्त्वेन मत्प्रबोधनकारणम्॥ ७०॥

"What for have I been roused by you with effort? I hope all is well with the king and there is no danger on the spot. (67) Or without doubt a great peril has come from the enemies, forwarding off which I have been hastily wakened by you. (68) I shall uproot the fear of Rāvaṇa (the king of ogres) today. I shall tear asunder the Mahendra mountain or shall freeze fire (if necessary). (69) Surely he would not rouse me, when asleep, for a trivial reason. Therefore, point out (to me) in reality the cause of wakening me." (70)

एवं ब्रुवाणं संरब्धं कुम्भकर्णमरिंदमम्। यूपाक्षः सचिवो राज्ञः कृताञ्जलिरभाषत॥ ७१॥

To Kumbhakarṇa, the tamer of his enemies, who was speaking as aforesaid, full of rage,Yūpākṣa, a minister of the king, replied (as follows) with joined palms:—(71)

न नो देवकृतं किंचिद् भयमस्ति कदाचन। मानुषान्नो भयं राजंस्तुमुलं सम्प्रबाधते॥ ७२॥
न दैत्यदानवेभ्यो वा भयमस्ति न नः क्वचित्। यादृशं मानुषं राजन् भयमस्मानुपस्थितम्॥ ७३॥
वानरैः पर्वताकारैर्लङ्केयं परिवारिता। सीताहरणसंतप्ताद् रामान्नस्तुमुलं भयम्॥ ७४॥
एकेन वानरेणेयं पूर्वं दग्धा महापुरी। कुमारो निहतश्चाक्षः सानुयात्रः सकुञ्जरः॥ ७५॥
स्वयं रक्षोधिपश्चापि पौलस्त्यो देवकण्टकः। व्रजेति संयुगे मुक्तो रामेणादित्यवर्चसा॥ ७६॥
यन्न देवैः कृतो राजा नापि दैत्यैर्न दानवैः। कृतः स इह रामेण विमुक्तः प्राणसंशयात्॥ ७७॥

"No danger can ever be brought upon us by gods. A formidable danger from a mortal is (however) pressing hard upon us, O prince! (72) The kind of danger which has come upon us, O prince, has never come (even) from the Daityas (giants) and Dānavas (demons). (73) This (city of) Laṅkā has been laid siege to by monkeys resembling mountains (in size) and formidable is the danger to us from Rāma, who is distressed on account of the abduction of Sītā. (74) Latterly this large city was set fire to and Prince Akṣa was made short work of with his elephant and followers by a single monkey. (75) Nay, even Rāvaṇa himself, a scion of Sage Pulasti, the suzerain lord of ogres and a thorn in the side of gods, was let go in an encounter with the word 'Depart!' by Rāma, possessing the splendour of the sun. (76) The king was this time reduced to a plight to which he had never been reduced either by the Daityas or even by Dānavas, and was allowed to escape from a peril to his life." (77)

स यूपाक्षवचः श्रुत्वा भ्रातुर्युधि पराभवम्। कुम्भकर्णो विवृत्ताक्षो यूपाक्षमिदमब्रवीत्॥ ७८॥

सर्वमद्यैव यूपाक्ष हरिसैन्यं सलक्ष्मणम्। राघवं च रणे जित्वा ततो द्रक्ष्यामि रावणम्॥ ७९॥
राक्षसांस्तर्पयिष्यामि हरीणां मांसशोणितैः। रामलक्ष्मणयोश्चापि स्वयं पास्यामि शोणितम्॥ ८०॥
तत् तस्य वाक्यं ब्रुवतो निशम्य सगर्वितं रोषविवृद्धदोषम्।
महोदरो नैर्ऋतयोधमुख्यः कृताञ्जलिर्वाक्यमिदं बभाषे॥ ८१॥
रावणस्य वचः श्रुत्वा गुणदोषौ विमृश्य च। पश्चादपि महाबाहो शत्रून् युधि विजेष्यसि॥ ८२॥
महोदरवचः श्रुत्वा राक्षसैः परिवारितः। कुम्भकर्णो महातेजाः सम्प्रतस्थे महाबलः॥ ८३॥

Hearing the report of Yūpākṣa concerning the discomfiture of his (elder) brother, Kumbhakarṇa with rolling eyes replied to Yūpākṣa as follows:—(78) "Conquering this very day, O Yūpākṣa, the entire army of monkeys as also Rāma with Lakṣmaṇa, I shall see Rāvaṇa (only) then. (79) I shall gorge the ogres with the flesh and blood of monkeys and shall quaff the blood of Rāma and Lakṣmaṇa myself." (80) Hearing the aforesaid reply of Kumbhakarṇa, even as he was speaking, which was full of arrogance, Mahodara, the foremost of ogre warriors, submitted as follows with joined palms to Kumbhakarṇa, whose anger had enhanced his violence beyond measure:—(81) "You should conquer the enemies in combat only after hearing the command of Rāvaṇa and weighing the advantages and disadvantages (of the course you are going to take), O mighty-armed one!" (82) Hearing the advice of Mahodara and surrounded by ogres, Kumbhakarṇa, who was endowed with extraordinary energy and possessed of great might, prepared to depart. (83)

सुसमुत्थाप्य भीमाक्षं भीमरूपपराक्रमम्। राक्षसास्त्वरिता जग्मुर्दशग्रीवनिवेशनम्॥ ८४॥
तेऽभिगम्य दशग्रीवमासीनं परमासने। ऊचुर्बद्धाञ्जलिपुटाः सर्व एव निशाचराः॥ ८५॥
कुम्भकर्णः प्रबुद्धोऽसौ भ्राता ते राक्षसेश्वर। कथं तत्रैव निर्यातु द्रक्ष्यसे तमिहागतम्॥ ८६॥
रावणस्त्वब्रवीद्धृष्टो राक्षसांस्तानुपस्थितान्। द्रष्टुमेनमिहेच्छामि यथान्यायं च पूज्यताम्॥ ८७॥
तथेत्युक्त्वा तु ते सर्वे पुनरागम्य राक्षसाः। कुम्भकर्णमिदं वाक्यमूचू रावणचोदिताः॥ ८८॥
द्रष्टुं त्वां काङ्क्षते राजा सर्वराक्षसपुङ्गवः। गमने क्रियतां बुद्धिर्भ्रातरं सम्प्रहर्षय॥ ८९॥

Having roused Kumbhakarṇa of frightful eyes and of terrible aspect and prowess, who was lying asleep, the ogres hastily returned to the palace of Rāvaṇa (the ten-headed monster). (84) Approaching Rāvaṇa, seated on an excellent throne, all the (aforesaid) ogres submitted (to him as follows) with joined palms:—(85) "Kumbhakarṇa, your (younger) brother, O lord of ogres, is fully awake. How should he proceed? Should he sally forth (straight) to the battlefield or would you see him arrived here?" (86) Feeling rejoiced, Rāvaṇa for his part replied to the aforesaid ogres, standing near. "I wish to see him here. Nay, let him be honoured as propriety demands." (87) Saying "Amen!" and coming back (forthwith), all those ogres submitted to Kumbhakarṇa as follows, as commanded by Rāvaṇa:—(88) "The king, who is a (veritable) bull among all the ogres, desires to see Your Royal Highness. (Therefore) let your mind be made up to depart. (Be pleased to) bring excessive joy to your (elder) brother." (89)

कुम्भकर्णस्तु दुर्धर्षो भ्रातुराज्ञाय शासनम्। तथेत्युक्त्वा महावीर्यः शयनादुत्पपात ह॥ ९०॥
प्रक्षाल्य वदनं हृष्टः स्नातः परमहर्षितः। पिपासुस्त्वरयामास पानं बलसमीरणम्॥ ९१॥
ततस्ते त्वरितास्तत्र राक्षसा रावणाज्ञया। मद्यं भक्ष्यांश्च विविधान् क्षिप्रमेवोपहारयन्॥ ९२॥
पीत्वा घटसहस्रे द्वे गमनायोपचक्रमे। ईषत्समुत्कटो मत्तस्तेजोबलसमन्वितः॥ ९३॥
कुम्भकर्णो बभौ रुष्टः कालान्तकयमोपमः।
भ्रातुः स भवनं गच्छन् रक्षोबलसमन्वितः। कुम्भकर्णः पदन्यासैरकम्पयत मेदिनीम्॥ ९४॥

Coming to know the behest of his (elder) brother, and saying "Be it so," Kumbhakarṇa for his part, who was difficult to overcome and was endowed with extraordinary prowess, leapt up from his bed: so the tradition goes. (90) Joyfully washing his face, and feeling extremely delighted on having bathed, he ordered some drink which was calculated to enhance his strength to be speedily brought (to him from the palace of Rāvaṇa) as he was feeling thirsty. (91) Thereupon those ogres (who had gone to summon him) hurriedly brought thither under orders of Rāvaṇa wine and dishes of various kinds in no time. (92) Having quaffed two thousand pails of wine, Kumbhakarṇa, who felt a bit excited and inebriated and was replenished with energy and strength—prepared to depart. (93) Filled with rage, Kumbhakarṇa looked like Yama (the god of retribution) bent on destroying the creation at the time of universal dissolution. Marching to the house of his (elder) brother, surrounded by an army of ogres, the said Kumbhakarṇa shook the earth with his strides. (94)

स राजमार्गं वपुषा प्रकाशयन् सहस्त्ररश्मिर्धरणीमिवांशुभिः।
जगाम तत्राञ्जलिमालया वृतः शतक्रतुर्गेहमिव स्वयंभुवः॥ ९५॥
तं राजमार्गस्थममित्रघातिनं वनौकसस्ते सहसा बहिःस्थिताः।
दृष्ट्वाप्रमेयं गिरिशृङ्गकल्पं वितत्रसुस्ते सह यूथपालैः॥ ९६॥
केचिच्छरंण्यं शरणं स्म रामं व्रजन्ति केचिद् व्यथिताः पतन्ति।
केचिद् दिशश्च व्यथिताः पतन्ति केचिद् भयार्ता भुवि शेरते स्म॥ ९७॥
तमद्रिशृङ्गप्रतिमं किरीटिनं स्पृशन्तमादित्यमिवात्मतेजसा।
वनौकसः प्रेक्ष्य विवृद्धमद्भुतं भयार्दिता दुद्रुविरे यतस्ततः॥ ९८॥
इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे षष्टितमः सर्गः॥ ६०॥

Illuminating the king's highway with (the splendour of) his body (even) as the sun (the thousand-rayed luminary) illumines the earth with its rays Kumbhakarṇa, proceeded to the royal palace surrounded by a circle of joined palms (of the ogres accompanying him) even as Indra (who is presupposed to have performed a hundred horse-sacrifices in his previous life or lives as a condition precedent to his attaining the position of Indra) would to the abode of Brahmā (the self-born creator). (95) Beholding all of a sudden Kumbhakarṇa, the destroyer of his enemies, who was immeasurably tall and looked like the peak of a mountain, marching along the main road, those well-known monkeys (lit., dwellers in the woods), standing outside the city, got alarmed together with their troop-commanders. (96) Some sought Śrī Rāma, who was capable of affording shelter (to them), as their asylum; while others fell down, filled with agony. Nay (still) others, seized with panic, fled in all directions; while yet others, stricken with fear, lay down on the earth. (97) Oppressed with fear to behold the prodigy, who resembled the peak of a mountain and was adorned with a diadem, who was touching the sun as it were with the brilliance of his person and had grown immensely in size, the monkeys ran hither and thither. (98)

Thus ends Canto Sixty in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

एकषष्टितमः सर्गः

Canto LXI

Vibhīṣaṇa acquaints Śrī Rāma with Kumbhakarṇa and the monkeys take up their position firmly at the gates of Laṅkā for an encounter under orders of Śrī Rāma

ततो रामो महातेजा धनुरादाय वीर्यवान्। किरीटिनं महाकायं कुम्भकर्णं ददर्श ह॥ १॥
तं दृष्ट्वा राक्षसश्रेष्ठं पर्वताकारदर्शनम्। क्रममाणमिवाकाशं पुरा नारायणं यथा॥ २॥

सतोयाम्बुदसंकाशं काञ्चनाङ्गदभूषणम्। दृष्ट्वा पुनः प्रदुद्राव वानराणां महाचमूः॥ ३॥
विद्रुतां वाहिनीं दृष्ट्वा वर्धमानं च राक्षसम्। सविस्मितमिदं रामो विभीषणमुवाच ह॥ ४॥
कोऽसौ पर्वतसंकाशः किरीटी हरिलोचनः। लङ्कायां दृश्यते वीरः सविद्युदिव तोयदः॥ ५॥
पृथिव्यां केतुभूतोऽसौ महानेकोऽत्र दृश्यते। यं दृष्ट्वा वानराः सर्वे विद्रवन्ति ततस्ततः॥ ६॥
आचक्ष्व सुमहान् कोऽसौ रक्षो वा यदि वासुरः। न मयैवंविधं भूतं दृष्टपूर्वं कदाचन॥ ७॥

Taking up his bow, the valiant Śrī Rāma, who was endowed with extraordinary energy, beheld the gigantic Kumbhakarṇa, adorned with a diadem. (1) Perceiving that prince of ogres, who looked like a mountain, taking strides across space as it were like Lord Nārāyaṇa (manifested in the form of Trivikrama, who measured the whole universe in a couple of strides), he became alert. (2) Catching sight of the ogre, who closely resembled a cloud charged with rain and was adorned with gold armlets, the huge army of monkeys fled with full speed again. (3) Seeing the army scared away, and the ogre becoming larger (in size), Śrī Rāma with astonishment interrogated Vibhīṣaṇa as follows:—(4) "Who is that with a diadem and tawny eyes and resembling a mountain? He is seen in Laṅkā, like a cloud riven by lightning. (5) The colossal ogre is seen here like a solitary comet on earth, beholding whom all the monkeys are fleeing in every direction. (6) (Please) point out (to me) who that colossus is, an ogre or a demon? No such being was ever seen by me before." (7)

सम्पृष्टो राजपुत्रेण रामेणाक्लिष्टकर्मणा। विभीषणो महाप्राज्ञः काकुत्स्थमिदमब्रवीत्॥ ८॥
येन वैवस्वतो युद्धे वासवश्च पराजितः।
सैष विश्रवसः पुत्रः कुम्भकर्णः प्रतापवान्। अस्य प्रमाणसदृशो राक्षसोऽन्यो न विद्यते॥ ९॥
एतेन देवा युधि दानवाश्च यक्षा भुजंगाः पिशिताशनाश्च।
गन्धर्वविद्याधरकिंनराश्च सहस्रशो राघव सम्प्रभग्नाः॥ १०॥
शूलपाणिं विरूपाक्षं कुम्भकर्णं महाबलम्। हन्तुं न शेकुस्त्रिदशाः कालोऽयमिति मोहिताः॥ ११॥
प्रकृत्या ह्येष तेजस्वी कुम्भकर्णो महाबलः। अन्येषां राक्षसेन्द्राणां वरदानकृतं बलम्॥ १२॥

Questioned (in these words) by Prince Rāma of unwearied action, the highly sagacious Vibhīṣaṇa replied to Śrī Rāma (a scion of Kakutstha) as follows:—(8) "He is the well-known son of sage Viśravā, the fiery Kumbhakarṇa, by whom Yama (son of the sun-god) as well as Indra was vanquished. There is no other ogre vying with him in size. (9) By him were completely routed in their thousands in combat Dānavas (demons) and Yakṣas (a class of demigods), serpents and ogres (lit., flesh-eaters), Gandharvas (celestial musicians), Vidyādharas (celestial artistes) and Kinnaras (semi-divine beings with a human figure and the head of a horse), O scion of Raghu! (10) Deluded to think that he was Death (personified), the gods could not kill Kumbhakarṇa, who is endowed with extraordinary might and hideous eyes and stood pike in hand. (11) The yonder Kumbhakarṇa is daring and endowed with extraordinary might by nature. The strength of other ogre chiefs (however) is attributable to boons (conferred on them by gods). (12)

बालेन जातमात्रेण क्षुधार्तेन महात्मना। भक्षितानि सहस्राणि प्रजानां सुबहून्यपि॥ १३॥
तेषु सम्भक्ष्यमाणेषु प्रजा भयनिपीडिताः। यान्ति स्म शरणं शक्रं तमप्यर्थं न्यवेदयन्॥ १४॥
स कुम्भकर्णं कुपितो महेन्द्रो जघान वज्रेण शितेन वज्री।
स शक्रवज्राभिहतो महात्मा चचाल कोपाच्च भृशं ननाद॥ १५॥
तस्य नानद्यमानस्य कुम्भकर्णस्य रक्षसः। श्रुत्वा निनादं वित्रस्ताः प्रजा भूयो वितत्रसुः॥ १६॥
ततः क्रुद्धो महेन्द्रस्य कुम्भकर्णो महाबलः। निष्कृष्यैरावताद् दन्तं जघानोरसि वासवम्॥ १७॥

कुम्भकर्णप्रहारार्तो विजज्वाल स वासवः। ततो विषेदुः सहसा देवा ब्रंह्मर्षिदानवाः॥ १८॥
प्रजाभिः सह शक्रश्च ययौ स्थानं स्वयम्भुवः। कुम्भकर्णस्य दौरात्म्यं शशंसुस्ते प्रजापतेः॥ १९॥
प्रजानां भक्षणं चापि देवानां चापि धर्षणम्। आश्रमध्वंसनं चापि परस्त्रीहरणं भृशम्॥ २०॥
एवं प्रजा यदि त्वेष भक्षयिष्यति नित्यशः। अचिरेणैव कालेन शून्यो लोको भविष्यति॥ २१॥

"Very many thousands of created beings were devoured by the colossus, oppressed with hunger, while he was yet a new-born babe. (13) Sore-stricken with fear on their being devoured (by the monster), the created beings sought Indra as their refuge and reported that matter (to him). (14) Moved to anger, the mighty Indra, who was armed with a thunderbolt, struck Kumbhakarṇa with his sharp thunderbolt. Struck with Indra's thunderbolt, the colossus reeled and emitted a tremendous roar. (15) Hearing the roar of the ogre, Kumbhakarṇa, who was repeatedly roaring, the created beings, who were (already) greatly afraid, felt frightened all the more. (16) Tearing out a tusk from the mouth of Airāvata, carrying Indra (on its back), the enraged Kumbhakarṇa, who was endowed with extraordinary might then struck Indra in the breast (with it). (17) Agonized by the blow of Kumbhakarṇa, the aforesaid Indra felt tormented. Thereupon the gods, the Brāhmaṇa Ṛṣis and the demons grew despondent all at once. (18) Accompanied by those created beings, Indra sought the realm of Brahmā. They complained to Brahmā (the lord of created beings) about the wickedness of Kumbhakarṇa. (19) They also told him how he devoured created beings, assailed gods, laid waste the hermitages (of sages) and repeatedly carried off others' wives. (20) 'If he for his part consumes created beings in this way from day to day', they continued, 'the world will turn desolate at no distant date.' (21)

वासवस्य वचः श्रुत्वा सर्वलोकपितामहः। रक्षांस्यावाहयामास कुम्भकर्णं ददर्श ह॥ २२॥
कुम्भकर्णं समीक्ष्यैव वितत्रास प्रजापतिः। कुम्भकर्णमथाश्वास्तः स्वयंभूरिदंमब्रवीत्॥ २३॥
ध्रुवं लोकविनाशाय पौलस्त्येनासि निर्मितः। तस्मात् त्वमद्यप्रंभृत्ति मृतकल्पः शयिष्यसे॥ २४॥
ब्रह्मशापाभिभूतोऽथ निपपाताग्रतः प्रभोः। ततः परमसम्भ्रान्तो रावणो वाक्यमब्रवीत्॥ २५॥
प्रवृद्धः काञ्चनो वृक्षः फलकाले निकृत्यते। न नप्तारं स्वकं न्याय्यं शप्तुमेवं प्रजापते॥ २६॥
न मिथ्यावचनश्च त्वं स्वप्स्यत्येव न संशयः। कालस्तु क्रियतामस्य शयने जागरे तथा॥ २७॥
रावणस्य वचः श्रुत्वा स्वयंभूरिदमब्रवीत्। शयिता ह्येष षण्मासमेकाहं जागरिष्यति॥ २८॥
एकेनाह्ना त्वसौ वीरश्चरन् भूमिं बुभुक्षितः। व्यात्तास्यो भक्षयेल्लोकान् संवृद्ध इव पावकः॥ २९॥

"Hearing the complaint of Indra (and others), Brahmā (the grandfather of the entire creation, which owes its origin to his ten mind-born sons) conjured the ogres and saw Kumbhakarṇa too alongwith them: so the tradition goes. (22) Brahmā (the lord of created beings), got alarmed merely on beholding Kumbhakarṇa. Restored to confidence in the meantime (however), Brahmā (the self- born creator) spoke to him (as follows):—(23) 'Surely you have been begotten by Viśravā (son of Pulasti, one of my mind-born sons) to the destruction of the world. Therefore, from this day onward you shall remain buried in sleep like one dead.' (24) Overpowered by the curse pronounced by Brahmā, Kumbhakarṇa forthwith fell down before the king (Rāvaṇa). Exceedingly perturbed, Rāvaṇa thereupon submitted (to Brahmā) as follows:—(25) 'A tree yielding gold (as its fruit) is never hewed down at the time of fructification. It is not equitable on your part to curse your own (great) grandson as you have done, O lord of created beings! (26) And your words can never prove to be false, so that sleep he must: there is no doubt about it. (A period of) time may (kindly) be fixed for his sleep as well as for his waking.' (27) Hearing Rāvaṇa's appeal, Brahmā (the self-born creator) spoke as follows:—"He shall sleep (continuously) for six months and shall keep awake (only) for a day. (28) Ranging the earth with his mouth wide open, when hungry, the said hero for his part may consume the worlds like a swollen fire in the course of a single day.' (29)

सोऽसौ व्यसनमापन्नः कुम्भकर्णमबोधयत्। त्वत्पराक्रमभीतश्च राजा सम्प्रति रावणः॥ ३०॥
स एष निर्गतो वीरः शिबिराद् भीमविक्रमः। वानरान् भृशसंक्रुद्धो भक्षयन् परिधावति॥ ३१॥
कुम्भकर्णं समीक्ष्यैव हरयोऽद्य प्रदुद्रुवुः। कथमेनं रणे क्रुद्धं वारयिष्यन्ति वानराः॥ ३२॥
उच्यन्तां वानराः सर्वे यन्त्रमेतत् समुच्छ्रितम्। इति विज्ञाय हरयो भविष्यन्तीह निर्भयाः॥ ३३॥

"Fallen in adversity and afraid of your prowess, this aforesaid king, Rāvaṇa, has just awakened Kumbhakarṇa. (30) Having emerged from his royal retreat, extremely enraged, this champion of terrible prowess is darting to and fro, devouring the monkeys. (31) The monkeys have run away merely on beholding Kumbhakarṇa today. How (then) will the monkeys (be able to) check him on seeing him enraged in combat? (32) Let the monkeys be told that it is a (mere) mechanical device standing very high (which they see before them). The monkeys will be rid of fear on coming to know this on this occasion." (33)

विभीषणवचः श्रुत्वा हेतुमत् सुमुखोद्गतम्। उवाच राघवो वाक्यं नीलं सेनापतिं तदा॥ ३४॥
गच्छ सैन्यानि सर्वाणि व्यूह्य तिष्ठस्व पावके। द्वाराण्यादाय लङ्कायाश्चर्याश्चास्याथ संक्रमान्॥ ३५॥
शैलशृङ्गाणि वृक्षांश्च शिलाश्चाप्युपसंहरन्। भवन्तः सायुधाः सर्वे वानराः शैलपाणयः॥ ३६॥
राघवेण समादिष्टो नीलो हरिचमूपतिः। शशास वानरानीकं यथावत् कपिकुञ्जरः॥ ३७॥
ततो गवाक्षः शरभो हनूमानङ्गदस्तथा। शैलशृङ्गाणि शैलाभा गृहीत्वा द्वारमभ्ययुः॥ ३८॥
रामवाक्यमुपश्रुत्य हरयो जितकाशिनः। पादपैरर्दयन् वीरा वानराः परवाहिनीम्॥ ३९॥
ततो हरीणां तदनीकमुग्रं रराज शैलोद्यतवृक्षहस्तम्।
गिरेः समीपानुगतं यथैव महन्महाम्भोधरजालमुग्रम्॥ ४०॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे एकषष्टितमः सर्गः॥ ६१॥

Hearing the speech of Vibhīṣaṇa, which was full of reason and had been made with a pleasing air, Śrī Rāma (a scion of Raghu) spoke to Nīla, the Commander-in-Chief, as follows:—(34) "Go disposing all the troops in battle array, (nay) occupying the gates, highways and bridges of Laṅkā and getting together mountain-tops, trees and rocks too, stand ready (for operation), O son of the fire-god! And, armed with weapons and rocks in hand, you (too) remain alert, O monkeys!" (35-36) Duly instructed (as above), Nīla, the Commander-in-Chief of the simian army, an elephant among the monkeys, commanded the army of the monkeys as it should be. (37) Taking peaks of mountains, Gavākṣa, Śarabha, Hanūmān and Aṅgada, who looked like mountains (themselves), thereupon marched to the gate. (38) Hearing the command of Śrī Rāma, the heroic monkeys, who were bent upon taking the life of their enemies, and who had assumed a triumphant air, began to strike the hostile army (guarding the precincts of the city outside the gates). (39) Carrying rocks and uplifted trees in their hands, that formidable army of monkeys shone precisely like a terrible and huge mass of clouds hanging close to a mountain. (40)

Thus ends Canto Sixty-one in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

द्विषष्टितमः सर्गः

Canto LXII

Kumbhakarṇa enters the palace of Rāvaṇa, who warns him of the danger from Śrī Rāma and urges him to destroy the enemy's army

स तु राक्षसशार्दूलो निद्रामदसमाकुलः। राजमार्गं श्रिया जुष्टं ययौ विपुलविक्रमः॥ १॥
राक्षसानां सहस्रैश्च वृतः परमदुर्जयः। गृहेभ्यः पुष्पवर्षेण कीर्यमाणस्तदा ययौ॥ २॥
स हेमजालविततं भानुभास्वरदर्शनम्। ददर्श विपुलं रम्यं राक्षसेन्द्रनिवेशनम्॥ ३॥
स तत्तदा सूर्य इवाभ्रजालं प्रविश्य रक्षोधिपतेर्निवेशनम्।
ददर्श दूरेऽग्रजमासनस्थं स्वयंभुवं शक्र इवासनस्थम्॥ ४॥
भ्रातुः स भवनं गच्छन् रक्षोगणसमन्वितः। कुम्भकर्णः पदन्यासैरकम्पयत मेदिनीम्॥ ५॥
सोऽभिगम्य गृहं भ्रातुः कक्ष्यामभिविगाह्य च। ददर्शोद्विग्नमासीनं विमाने पुष्पके गुरुम्॥ ६॥

Heavy with sleep and inebriety, that tiger among the ogres for his part, who was endowed with immense prowess, marched along the king's highway which was full of splendour. (1) Nay, surrounded by thousands of ogres, Kumbhakarṇa (who was exceedingly difficult to conquer) moved on, being covered (all along) with a shower of flowers from the houses (lining the road). (2) He saw the vast and lovely abode of Rāvaṇa (the ruler of ogres), which was covered with a lattice-work of gold and (as such) looked bright as the sun. (3) Penetrating deep into the residence of Rāvaṇa (the suzerain lord of ogres), even as the sun would disappear into a mass of clouds, he saw from afar his elder brother (Rāvaṇa) seated on his throne, even as Indra would behold Brahmā (the self-born creator) perched on his seat. (4) Proceeding to the dwelling of his (elder) brother, duly accompanied by a host of ogres, Kumbhakarṇa caused the earth to tremble with his strides. (5) Reaching the palace of his (elder) brother, and stepping beyond the enclosure, he beheld his elder brother seated in his aerial car, Puṣpaka, in a perturbed state. (6)

अथ दृष्ट्वा दशग्रीवः कुम्भकर्णमुपस्थितम्। तूर्णमुत्थाय संहृष्टः संनिकर्षमुपानयत्॥ ७॥
अथासीनस्य पर्यङ्के कुम्भकर्णो महाबलः। भ्रातुर्ववन्दे चरणौ किं कृत्यमिति चाब्रवीत्॥ ८॥
उत्पत्य चैनं मुदितो रावणः परिषस्वजे। स भ्रात्रा सम्परिष्वक्तो यथावच्चाभिनन्दितः॥ ९॥
कुम्भकर्णः शुभं दिव्यं प्रतिपेदे वरासनम्। स तदासनमाश्रित्य कुम्भकर्णो महाबलः॥ १०॥
संरक्तनयनः क्रोधाद् रावणं वाक्यमब्रवीत्। किमर्थमहमादृत्य त्वया राजन् प्रबोधितः॥ ११॥
शंस कस्माद् भयं तेऽत्र को वा प्रेतो भविष्यति।

Getting up immediately on seeing Kumbhakarṇa arrived, Rāvaṇa (the ten-headed monster), who felt highly rejoiced, brought him to his side. (7) Kumbhakarṇa, who was endowed with extraordinary might, forthwith bowed down at the feet of his elder brother, reclining on a couch, and inquired, "What service (is required of me)?" (8) Springing up (from his seat once more), Rāvaṇa, who was filled with joy, clasped him to his bosom. (In this way) he was tightly embraced by his (elder) brother and duly hailed with joy. (9) Kumbhakarṇa occupied a splendid heavenly excellent seat. Having taken up his position on that seat, the said Kumbhakarṇa, who was endowed with extraordinary might, submitted as follows to Rāvaṇa, his eyes blood-red with anger:—"What for have I been wakened by you with effort, O king? (10-11) Say from whom springs your fear and who is going to die (at my hands today)."

भ्रातरं रावणः क्रुद्धं कुम्भकर्णमवस्थितम्॥ १२॥
रोषेण परिवृत्ताभ्यां नेत्राभ्यां वाक्यमब्रवीत्। अद्य ते सुमहान् कालः शयानस्य महाबल॥ १३॥
सुषुप्तस्त्वं न जानीषे मम रामकृतं भयम्। एष दाशरथिः श्रीमान् सुग्रीवसहितो बली॥ १४॥
समुद्रं लङ्घयित्वा तु मूलं नः परिकृन्तति। हन्त पश्यस्व लङ्कायां वनान्युपवनानि च॥ १५॥
सेतुना सुखमागत्य वानरैकार्णवं कृतम्। ये राक्षसा मुख्यतमा हतास्ते वानरैर्युधि॥ १६॥

वानराणां क्षयं युद्धे न पश्यामि कथंचन। न चापि वानरा युद्धे जितपूर्वाः कदाचन॥ १७॥
तदेतद् भयमुत्पन्नं त्रायस्वेह महाबल। नाशय त्वमिमानद्य तदर्थं बोधितो भवान्॥ १८॥
सर्वक्षपितकोशं च स त्वमभ्युपपद्य माम्। त्रायस्वेमां पुरीं लङ्कां बालवृद्धावशेषिताम्॥ १९॥

His eyes rolling through indignation, Rāvaṇa spoke as follows to his (younger) brother, Kumbhakarṇa, firmly seated (by his side):—"A very long time has rolled past you till now while you remained asleep, O brother, endowed with extraordinary might! Having remained buried in deep slumber, you could not know of the fear that has been engendered for me by Rāma. Having crossed the sea, this glorious and mighty son of Daśaratha, accompanied by Sugrīva, for his part is cutting at our very roots. Alas, see how after arriving with ease (in Laṅkā), the groves and gardens in Laṅkā have been converted into a single sea (of monkeys). Those ogres who were the foremost leaders have been killed by the monkeys in combat. (12—16) I do not (however) envisage the destruction of the monkeys on the battlefield in anyway. Nor have the monkeys been conquered at any time before. (17) Such is the fear engendered (by Rāma). Save us at this juncture, O brother, endowed with extraordinary might! Destroy them you today. For this you have been awakened. (18) Nay, obliging me, whose resources have been totally exhausted, save you as such this city of Laṅkā, in which children and the aged (alone) have been left. (19)

भ्रातुरर्थे महाबाहो कुरु कर्म सुदुष्करम्। मयैवं नोक्तपूर्वो हि भ्राता कश्चित् परंतप॥ २०॥
त्वय्यस्ति मम च स्नेहः परा सम्भावना च मे। देवासुरेषु युद्धेषु बहुशो राक्षसर्षभ॥ २१॥
त्वया देवाः प्रतिव्यूह्य निर्जिताश्चासुरा युधि॥ २२॥
तदेतत् सर्वमातिष्ठ वीर्यं भीमपराक्रम। नहि ते सर्वभूतेषु दृश्यते सदृशो बली॥ २३॥
कुरुष्व मे प्रियहितमेतदुत्तमं यथाप्रियं प्रियरण बान्धवप्रिय।
स्वतेजसा व्यथय सपत्नवाहिनीं शरद्घनं पवन इवोद्यतो महान्॥ २४॥
इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे द्विषष्टितमः सर्गः॥ ६२॥

"For the sake of your brother (myself), O mighty-armed one, accomplish a feat which is very difficult to accomplish (for others). Surely no brother was requested by me like this (ever) before, O scourge of your enemies! (20) There is affection in my heart for you and my supreme hope is also fastened on you. On many an occasion in the wars between the gods and demons, O bull among the ogres, were the gods as well as the demons utterly routed by you on the battlefield after joining the opposite ranks. (21-22) Therefore accomplish all the aforesaid deeds of valour, O brother of terrible prowess! Indeed no one mighty as you is seen among all created beings. (23) Do this supreme friendly act and service to me keeping in view your love (for me), O lover of war and lover of kinsfolk! Torment the hostile army with your fiery spirit in the same way as an active mighty wind would dissipate an autumnal cloud." (24)

Thus ends Canto Sixty-two in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

* * *

त्रिषष्टितमः सर्गः

Canto LXIII

Kumbhakarṇa twits Rāvaṇa for all his misdeeds and, reassuring him, shows his determination for a conflict

तस्य राक्षसराजस्य निशम्य परिदेवितम्। कुम्भकर्णो बभाषेदं वचनं प्रजहास च॥ १ ॥

Hearing the lament of Rāvaṇa (the king of ogres), Kumbhakarṇa heartily laughed and made the following reply :—(1)

दृष्टो दोषो हि योऽस्माभिः पुरा मन्त्रविनिर्णये। हितेष्वनभियुक्तेन सोऽयमासादितस्त्वया॥ २ ॥
शीघ्रं खल्वभ्युपेतं त्वां फलं पापस्य कर्मणः। निरयेष्वेव पतनं यथा दुष्कृतकर्मणः॥ ३ ॥
प्रथमं वै महाराज कृत्यमेतदचिन्तितम्। केवलं वीर्यदर्पेण नानुबन्धो विचारितः॥ ४ ॥
यः पश्चात्पूर्वकार्याणि कुर्यादैश्वर्यमास्थितः। पूर्वं चोत्तरकार्याणि न स वेद नयानयौ॥ ५ ॥
देशकालविहीनानि कर्माणि विपरीतवत्। क्रियमाणानि दुष्यन्ति हवींष्यप्रयतेष्विव॥ ६ ॥

"The same disaster which was actually envisaged by us before while taking the final decision after consultation (with Vibhīṣaṇa and others) has now been reaped by you, who were distrustful towards your friends. (2) Speedily enough has the fruit of your sinful deed (in the shape of Sītā's abduction) come upon you, even as damnation would visit a person of sinful deeds. (3) Initially, of course, was this course of action not weighed by you. Nor was the consequence taken into account in the sheer pride of your prowess, O great king ! (4) Confident of his power, he who defers duties which ought to be performed earlier and accomplishes earlier duties which can be deferred does not know what is right and what is wrong. (5) Actions which are performed without regard to time and place prove disastrous like those done at an adverse time and place, even as oblations poured into fires which have not been consecrated get foiled. (6)

त्रयाणां पञ्चधा योगं कर्मणां यः प्रपद्यते। सचिवैः समयं कृत्वा स सम्यग् वर्तते पथि॥ ७ ॥
यथागमं च यो राजा समयं च चिकीर्षति। बुध्यते सचिवैर्बुद्ध्या सुहृदश्चानुपश्यति॥ ८ ॥
धर्ममर्थं हि कामं वा सर्वान् वा रक्षसां पते। भजेत पुरुषः काले त्रीणि द्वन्द्वानि वा पुनः॥ ९ ॥
त्रिषु चैतेषु यच्छ्रेष्ठं श्रुत्वा तन्नावबुध्यते। राजा वा राजमात्रो वा व्यर्थं तस्य बहुश्रुतम्॥ १० ॥

"Holding consultation with his ministers, he who takes into consideration the five aspects[*] of the threefold [†] duties (with reference to hostile kings) moves along the right path. (7) A king who seeks to determine his duty in accordance with the science of polity and perceives his friends too alongwith the ministers understands aright. (8) Indeed a man should pursue virtue, worldly gain or sensuous pleasure or all (the three combined) or again two (of them at a time) at the appointed time,[‡] O lord of ogres ! (9) Extensive learning on the part of a sovereign or a crown prince who, having heard of that (viz., virtue) which is the foremost of the above-named three, does not recognize it as such is in vain. (10)

---

[*] The five aspects of an action are:—(1) The method of initiating an action, (2) personality and material to be worked upon, (3) The time and place of action, (4) provision against mischance and (5) the chances of success.

[†] The threefold duties of a king with reference to his enemies are:—(1) conclusion of peace through conciliation (साम), (2) acceptance of allegiance (समाश्रयण) through gift (दान) and (3) invasion (यान), as a method of coercion (दण्ड). The first of these courses of action is resorted to when one's own strength and that of the enemy are equally matched; the seconds is adopted when one's own power is declining, while the enemy is in a thriving state; and the third course is advised when one finds oneself in a flourishing condition while the enemy is declining in power.

[‡] The scriptures lay down that virtue should be pursued in the morning, worldly gain in the afternoon and sensuous pleasure at night. As an alternative one is called upon to pursue virtue and worldly gain in the morning, worldly gain and virtue in the afternoon and sensuous pleasure and worldly gain at night. He who pursues sensuous pleasure alone throughout the day is the worst of all.

उपप्रदानं सान्त्वं च भेदं काले च विक्रमम्। योगं च रक्षसां श्रेष्ठ तावुभौ च नयानयौ॥ ११॥
काले धर्मार्थकामान् यः सम्मन्त्र्य सचिवैः सह। निषेवेतात्मवाँल्लोके न स व्यसनमाप्नुयात्॥ १२॥
हितानुबन्धमालोक्य कुर्यात् कार्यमिहात्मनः। राजा सहार्थतत्त्वज्ञैः सचिवैर्बुद्धिजीविभिः॥ १३॥
अनभिज्ञाय शास्त्रार्थान् पुरुषाः पशुबुद्धयः। प्रागल्भ्याद्वक्तुमिच्छन्तिं मन्त्रिष्वभ्यन्तरीकृताः॥ १४॥
अशास्त्रविदुषां तेषां कार्यं नाभिहितं वचः। अर्थशास्त्रानभिज्ञानां विपुलां श्रियमिच्छताम्॥ १५॥
अहितं च हिताकारं धार्ष्ट्याज्जल्पन्ति ये नराः। अवश्यं मन्त्रबाह्यास्ते कर्तव्याः कृत्यदूषकाः॥ १६॥

"The self-controlled king who, having duly deliberated with his ministers, bestows gifts, takes to (expedients of) conciliation and, sowing dissension among the hostile ranks, exhibits prowess, O prince of ogres, or resorts to them (all) together and takes recourse both to right action and the reverse of it at the right time and pursues virtue, worldly gain and sensuous pleasure at the proper time never meets with disaster in the world. (11-12) A king should take action (only) after considering what is salutary in consequence to him in consultation with his ministers who make their living by their intelligence and know the reality of things. (13) People whose mental level is in no way higher than that of beasts and (yet) who have been allowed to take their seat among the counsellors desire (all the same) to express their views through (sheer) impudence without fully knowing the import of the scriptures. (14) The advice tendered by such people, who having no knowledge of the scriptures, are (equally) ignorant of the science of wealth and seek immense wealth ought not to be followed. (15) Men who tender unwholesome advice in a salutary garb through (sheer) impudence should be excluded from deliberation as they mar the (very) purpose (of the deliberation). (16)

विनाशयन्तो भर्तारं सहिताः शत्रुभिर्बुधैः। विपरीतानि कृत्यानि कारयन्तीह मन्त्रिणः॥ १७॥
तान् भर्ता मित्रसंकाशानमित्रान् मन्त्रनिर्णये। व्यवहारेण जानीयात् सचिवानुपसंहितान्॥ १८॥
चपलस्येह कृत्यानि सहसानुप्रधावतः। छिद्रमन्ये प्रपद्यन्ते क्रौञ्चस्य खमिव द्विजाः॥ १९॥
यो हि शत्रुमवज्ञाय आत्मानं नाभिरक्षति। अवाप्नोतिहि सोऽनर्थान् स्थानाच्च व्यवरोप्यते॥ २०॥
यदुक्तमिह ते पूर्वं प्रियया मेऽनुजेन च। तदेव नो हितं वाक्यं यथेच्छसि तथा कुरु॥ २१॥

"Getting united with shrewd enemies, (evil-minded) counsellors in this world prevail upon their master to undertake wrong actions in order to bring him to ruin. (17) A ruler should make out (the reality of) those ministers who have been won over by the enemy to their side (through bribe etc.,) and (as such) are enemies though appearing as friends, through their (actual) behaviour when a final decision is being taken after deliberation. (18) Aliens find out the weakness of a ruler who is (easily) led away by false appearances and rushes headlong into actions, even as birds discover the hole (made by the lance of Skanda, the Commander-in-Chief of the gods) in the Krauñca mountain. (19) A king who, disregarding the enemy, does not actually protect himself, undoubtedly meets with reverses and is dragged down from his position. (20) The advice alone which was tendered to you on a previous occasion by your beloved consort as well as by my younger brother (Vibhīṣaṇa) is salutary to us. Do as you will." (21)

तत् तु श्रुत्वा दशग्रीवः कुम्भकर्णस्य भाषितम्। भ्रुकुटिं चैव संचक्रे क्रुद्धश्चैनमभाषत॥ २२॥
मान्यो गुरुरिवाचार्यः किं मां त्वमनुशाससे। किमेवं वाक्श्रमं कृत्वा यद् युक्तं तद् विधीयताम्॥ २३॥
विभ्रमाच्चित्तमोहाद् वा बलवीर्याश्रयेण वा। नाभिपन्नमिदानीं यद् व्यर्था तस्य पुनः कथा॥ २४॥
अस्मिन् काले तु यद् युक्तं तदिदानीं विचिन्त्यताम्। गतं तु नानुशोचन्ति गतं तु गतमेव हि॥ २५॥
ममापनयजं दोषं विक्रमेण समीकुरु। यदि खल्वस्ति मे स्नेहो विक्रमं वाधिगच्छसि॥ २६॥
यदि कार्यं ममैतत्ते हृदि कार्यतमं मतम्।

Hearing the aforesaid speech of Kumbhakarṇa, Rāvaṇa (the ten-headed monster) for his part frowned and, filled with rage, also spoke to him (as follows):— (22) "Why do you instruct me like a father or a teacher worthy of respect ? What avail is it to weary your tongue as you have done ? Let that which is meet be done. (23) It is futile at this hour to repeat that (counsel) which was not accepted (by me at that time) through misconception, obtuseness of understanding or through dependence on my strength and prowess. (24) Let that alone which is advisable at this moment may now be thoroughly investigated. The wise do not at all grieve for the bygone. The bygone is after all irretrievably bygone no doubt. (25) Nullify with your prowess the evil sprung from my misconduct, if at all there exists love in you for me or if you recognize your (own) prowess or this purpose of mine is deemed by you in your heart of hearts as supremely worth accomplishing.

स सुहृद् यो विपन्नार्थं दीनमभ्युपपद्यते ॥ २७ ॥
स बन्धुर्योऽपनीतेषु साहाय्यायोपकल्पते ।

"A friend is he who obliges an afflicted soul whose fortune is at stake. (26-27) (And) a kinsman is he who is able to render help to those who have deviated from the right course."

तमथैवं ब्रुवाणं स वचनं धीरदारुणम् ॥ २८ ॥
रुष्टोऽयमिति विज्ञाय शनैः श्लक्ष्णमुवाच ह । अतीव हि समालक्ष्य भ्रातरं क्षुभितेन्द्रियम् ॥ २९ ॥
कुम्भकर्णः शनैर्वाक्यं बभाषे परिसान्त्वयन् ।

Concluding about Rāvaṇa, who was speaking in grave and harsh tones as above, that he was angry, Kumbhakarṇa gently submitted (to him) in soothing words as follows. Clearly perceiving his (elder) brother exceedingly agitated in mind in reality, Kumbhakarṇa slowly submitted (to him) as follows, restoring him to confidence in everyway:—

शृणु राजन्नवहितो मम वाक्यमरिंदम ॥ ३० ॥
अलं राक्षसराजेन्द्र संतापमुपपद्य ते । रोषं च सम्परित्यज्य स्वस्थो भवितुमर्हसि ॥ ३१ ॥
नैतन्मनसि कर्तव्यं मयि जीवति पार्थिव । तमहं नाशयिष्यामि यत् कृते परितप्यते ॥ ३२ ॥
अवश्यं तु हितं वाच्यं सर्वावस्थं मया तव । बन्धुभावादभिहितं भ्रातृस्नेहाच्च पार्थिव ॥ ३३ ॥
सदृशं यच्च कालेऽस्मिन् कर्तुं स्नेहेन बन्धुना । शत्रूणां कदनं पश्य क्रियमाणं मया रणे ॥ ३४ ॥

"Listen, O king, to my submission, O scourge of your enemies ! (28—30) It is no use your giving way to agony, O suzerain lord of ogres ! Nay, shaking off anger completely, you ought to be your normal self again. (31) Such despondency should not be entertained in your mind, so long as I live, O ruler of the earth ! I shall exterminate him on whose account you feel agonized. (32) Salutary advice, of course, needs must be tendered by me to you under all circumstances. (And) that which is good to you, has been spoken (by me) through kinship and brotherly affection, O ruler of the earth ! (33) Nay, see that which is fit to be done out of affection at this juncture by a brother, viz., the wholesale destruction of enemies in combat. (34)

अद्य पश्य महाबाहो मया समरमूर्धनि । हते रामे सह भ्रात्रा द्रवन्तीं हरिवाहिनीम् ॥ ३५ ॥
अद्य रामस्य तद् दृष्ट्वा मयाऽऽनीतं रणाच्छिरः । सुखी भव महाबाहो सीता भवतु दुःखिता ॥ ३६ ॥
अद्य रामस्य पश्यन्तु निधनं सुमहत् प्रियम् । लङ्कायां राक्षसाः सर्वे ये ते निहतबान्धवाः ॥ ३७ ॥
अद्य शोकपरीतानां स्वबन्धुवधशोचिनाम् । शत्रोर्युधि विनाशेन करोम्यश्रुप्रमार्जनम् ॥ ३८ ॥
अद्य पर्वतसंकाशं ससूर्यमिव तोयदम् । विकीर्णं पश्य समरे सुग्रीवं प्लवगेश्वरम् ॥ ३९ ॥

"See today, O mighty-armed brother, the army of monkeys fleeing on Rāma being killed by me with his brother in the forefront of battle. (35) Feel gratified today to see the well-known head of Rāma brought by me from the field of battle, O mighty-armed brother ! And let Sītā feel agonized (in her turn). (36) Let all those ogres in Laṅkā whose kinsfolk have been killed (in combat) witness today the death of Rāma, which will be something exceedingly welcome (to them). (37) Through the destruction of the enemy in battle I shall dry today the tears of those who are bewailing the loss of their kinsfolk and are overcome with grief (on that account). (38) See today Sugrīva, the lord of monkeys, who closely resembles a mountain (in size), thrown about (bathed in blood) on the battlefield like a cloud illumined by the (evening) sun. (39)

कथं च राक्षसैरेभिर्मया च परिसान्त्वितः । जिघांसुभिर्दाशरथिं व्यथसे त्वं सदानघ ॥ ४० ॥
मां निहत्य किल त्वां हि निहनिष्यति राघवः । नाहमात्मनि संतापं गच्छेयं राक्षसाधिप ॥ ४१ ॥
कामं त्विदानीमपि मां व्यादिश त्वं परंतप । न परः प्रेक्षणीयस्ते युद्धायातुलविक्रम ॥ ४२ ॥
अहमुत्सादयिष्यामि शत्रूंस्तव महाबलान् । यदि शक्रो यदि यमो यदि पावकमारुतौ ॥ ४३ ॥
तानहं योधयिष्यामि कुबेरवरुणावपि । गिरिमात्रशरीरस्य शितशूलधरस्य मे ॥ ४४ ॥
नर्दतस्तीक्ष्णदंष्ट्रस्य बिभीयाद् वै पुरंदरः । अथ वा त्यक्तशस्त्रस्य मृद्नतस्तरसा रिपून् ॥ ४५ ॥
न मे प्रतिमुखः कश्चित् स्थातुं शक्तो जिजीविषुः । नैव शक्त्या न गदया नासिना निशितैः शरैः ॥ ४६ ॥
हस्ताभ्यामेव संरभ्य हनिष्यामि सवज्रिणम् । यदि मे मुष्टिवेगं स राघवोऽद्य सहिष्यति ॥ ४७ ॥
ततः पास्यन्ति बाणौघा रुधिरं राघवस्य मे । चिन्तया तप्यसे राजन् किमर्थं मयि तिष्ठति ॥ ४८ ॥
सोऽहं शत्रुविनाशाय तव निर्यातुमुद्यतः । मुञ्च रामाद् भयं घोरं निहनिष्यामि संयुगे ॥ ४९ ॥
राघवं लक्ष्मणं चैव सुग्रीवं च महाबलम् । हनूमन्तं च रक्षोघ्नं येन लङ्का प्रदीपिता ॥ ५० ॥
हरींश्च भक्षयिष्यामि संयुगे समुपस्थिते । असाधारणमिच्छामि तव दातुं महद् यशः ॥ ५१ ॥

"Nay, why do you feel vexed all the time, O sinless one, though reassured by these ogres as well as by myself, who are eager to kill Rāma (son of Daśaratha) ? (40) Surely Rāma (a scion of Raghu) will (be able to) kill you only after killing me. I (however) never give way to misgiving (on that account), O suzerain lord of ogres ! (41) Therefore, command you me at will to wage war even at this moment, O scourge of your enemies! No one else should be sought for by you (for this purpose), O incomparable hero ! (42) I shall exterminate your enemies, though endowed with extraordinary might. Even if it is Indra (the ruler of gods), or (again) if it is Yama (the god of retribution) or (even) if they are the god of fire and the wind-god, I shall contend with them, (nay) even with Kubera and Varuṇa. Even Indra (the destroyer of citadels) will dread me, endowed (as I am) with a body as big as a mountain and pointed teeth and wielding a sharpened pike (for a weapon), (even) as I roar. Again, none will be able to withstand, if he wishes to survive, even if I (begin to) crush the enemies with impetuosity, abandoning the arms. I shall in no case fight with a javelin nor with a mace nor again with a sword, much less with whetted shafts. (43—46) Getting enraged, I shall make short work of Rāma, (even) if he is accompanied by Indra (the wielder of the thunderbolt), with my bare hands. If the said scion of Raghu will (be able to) withstand the force of my fists today, the volleys of my arrows will in that case drink the blood of Rāma. Why do you feel tormented with anxiety, O king, so long as I exist. (47-48) I for my part am prepared to sally forth for the extermination of your enemies. Give up the violent fear proceeding from Rāma. I shall (without doubt) make short work on the battlefield of Rāma (a scion of Raghu) as well as of Lakṣmaṇa as also of Sugrīva, who is endowed with extraordinary might, and shall (also) dispose off Hanūmān, the destroyer of ogres, by whom Laṅkā was set on fire.(49-50) Nay, I shall devour the monkeys when a struggle is quite at hand. I wish to confer uncommon and great glory on you. (51)

यदि चेन्द्राद् भयं राजन् यदि चापि स्वयम्भुवः। ततोऽहं नाशयिष्यामि नैशं तम इवांशुमान्॥ ५२॥
अपि देवाः शयिष्यन्ते मयि क्रुद्धे महीतले। यमं च शमयिष्यामि भक्षयिष्यामि पावकम्॥ ५३॥
आदित्यं पातयिष्यामि सनक्षत्रं महीतले। शतक्रतुं वधिष्यामि पास्यामि वरुणालयम्॥ ५४॥
पर्वतांश्चूर्णयिष्यामि दारयिष्यामि मेदिनीम्। दीर्घकालं प्रसुप्तस्य कुम्भकर्णस्य विक्रमम्॥ ५५॥
अद्य पश्यन्तु भूतानि भक्ष्यमाणानि सर्वशः। न त्विदं त्रिदिवं सर्वमाहारो मम पूर्यते॥ ५६॥
वधेन ते दाशरथेः सुखावहं सुखं समाहर्तुमहं व्रजामि।
निहत्य रामं सह लक्ष्मणेन खादामि सर्वान् हरियूथमुख्यान्॥ ५७॥
रमस्व राजन् पिब चाद्य वारुणीं कुरुष्व कृत्यानि विनीय दुःखम्।
मयाद्य रामे गमिते यमक्षयं चिराय सीता वशगा भविष्यति॥ ५८॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे त्रिषष्टितमः सर्गः॥ ६३॥

"Again, if fear of Indra (the ruler of gods) and even of Brahmā (the self-born creator) haunts you, I shall forthwith drive it away (even) as the sun disperses the darkness of the night. (52) Even gods will fall flat on the earth's surface on my getting enraged. (Nay) I shall quell Yama (the god of retribution) and devour the god of fire. (53) I shall hurl down on the earth the sun alongwith the constellations. (Nay) I shall kill Indra (who is presupposed to have performed a hundred horse-sacrifices in his previous birth or births as a condition precedent for his attaining Indrahood) and drink up the ocean (the abode of Varuṇa, the god of water). (54) I shall pulverize mountains and rend the earth. Let the created beings who are going to be devoured by me on all sides witness the prowess of Kumbhakarṇa (myself), who remained fast asleep for long (till now). If all the three worlds (viz., heaven, earth and the intermediate region) are offered to me as food, my stomach will not be filled thereby. (55-56) Through the destruction of Rāma (son of Daśaratha). I proceed to bring to you happiness which may prove conducive to more and more happiness (in future). After killing Rāma alongwith Lakṣmaṇa I shall devour all the leaders of monkey troops. (57) Revel, O king, and drink wine today. (Nay) banishing agony, discharge your duties. When Rāma is dispatched by me to the abode of Yama (the god of retribution) today, Sītā will submit to your will for long." (58)

Thus ends Canto Sixty-three in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

* * *

चतुःषष्टितमः सर्गः

Canto LXIV

Mahodara twits Kumbhakarṇa and suggests to Rāvaṇa a device to achieve his end without a struggle

तदुक्तमतिकायस्य बलिनो बाहुशालिनः। कुम्भकर्णस्य वचनं श्रुत्वोवाच महोदरः॥ १॥
कुम्भकर्ण कुले जातो धृष्टः प्राकृतदर्शनः। अवलिप्तो न शक्नोषि कृत्यं सर्वत्र वेदितुम्॥ २॥
नहि राजा न जानीते कुम्भकर्ण नयानयौ। त्वं तु कैशोरकाद् धृष्टः केवलं वक्तुमिच्छसि॥ ३॥
स्थानं वृद्धिं च हानिं च देशकालविधानवित्। आत्मनश्च परेषां च बुध्यते राक्षसर्षभः॥ ४॥
यत् त्वशक्यं बलवता कर्तुं प्राकृतबुद्धिना। अनुपासितवृद्धेन कः कुर्यात् तादृशं बुधः॥ ५॥
यांस्तु धर्मार्थकामांस्त्वं ब्रवीषि पृथगाश्रयान्। अवबोद्धुं स्वभावेन नहि लक्षणमस्ति तान्॥ ६॥

Hearing the aforesaid braggadocio of the colossal and mighty Kumbhakarṇa, who was adorned with brawny arms, Mahodara spoke as follows:— (1) "Though born in a noble race, you are insolent and arrogant and possessed of an unsophisticated intellect and (as such) unable to know what should be done under all circumstances. (2) It is not that His Majesty does not know what is politic and what is impolitic, O Kumbhakarṇa ! You are, however, insolent from your (very) juvenescence and only feel inclined to speak. (3) Rāvaṇa (a bull among the ogres) is conversant with the laws of time and place and knows his own progress, decline and *status quo* as well as of the enemies. (4) What wise man would however, attempt to undertake that which cannot be achieved by one who is possessed of an unsophisticated intellect and has not waited upon his elders. (5) The capacity to know virtue, worldly gain and sensuous pleasure in their true character does not exist in you in that you speak of them as incompatible (lit., existing in different individuals). (6)

कर्म चैव हि सर्वेषां कारणानां प्रयोजनम्। श्रेयः पापीयसां चात्र फलं भवति कर्मणाम्॥ ७ ॥
निःश्रेयसफलावेव धर्मार्थावितरावपि। अधर्मानर्थयोः प्राप्तं फलं च प्रात्यवायिकम्॥ ८ ॥
ऐहलौकिकपारक्यं कर्म पुम्भिर्निषेव्यते। कर्माण्यपि तु कल्यानि लभते काममास्थितः॥ ९ ॥
तत्र क्लृप्तमिदं राज्ञा हृदि कार्यं मतं च नः। शत्रौ हि साहसं यत् तत् किमिवात्रापनीयते॥ १० ॥

"Again, action is the root of all the (three) means to happiness (viz., virtue, worldly gain and sensuous pleasure); moreover the fruit of actions, (both) noble and exceedingly sinful, in this world accrues to the same agent. (7) Virtue (in the shape of muttering of prayers, meditation etc., which have no dependence on wealth) and the performance of sacrifices and practice of charity etc. (for the accomplishment of which wealth is indispensable), though conducive to final beatitude alone (if pursued in a disinterested spirit), also lead (if pursued with some interested motive) to goals other than final beatitude (such as heavenly bliss and worldly prosperity). From the omission of an obligatory virtue follow unrighteousness and evil, and (alongwith them) the bitter fruit of the offence of omission. (8) The fruit of (past) actions (good or bad) is reaped by living beings in this as well as in the other world. He (however) who remains sedulously devoted to actions with a view to attaining sensuous pleasure (perceptibly) enjoys blessings even in this life (and not hereafter as in the case of virtue and material gain). (9) In such circumstances the pursuit of sensuous pleasure (in the form of retaining Sītā and trying to win her over), which has been cherished by the king in his heart and is also approved of by us, must be indulged in by him*. What wrong is there in accomplishing that which is surely to be a daring act against the enemy ? (10)

एकस्यैवाभियाने तु हेतुर्यः प्राहृतस्त्वया। तत्राप्यनुपपन्नं ते वक्ष्यामि यदसाधु च॥ ११ ॥
येन पूर्वं जनस्थाने बहवोऽतिबला हताः। राक्षसा राघवं तं त्वं कथमेको जयिष्यसि॥ १२ ॥
ये पूर्वं निर्जितास्तेन जनस्थाने महौजसः। राक्षसांस्तान् पुरे सर्वान् भीतानद्य न पश्यसि॥ १३ ॥
तं सिंहमिव संक्रुद्धं रामं दशरथात्मजम्। सर्पं सुप्तमहो बुद्ध्वा प्रबोधयितुमिच्छसि॥ १४ ॥
ज्वलन्तं तेजसा नित्यं क्रोधेन च दुरासदम्। कस्तं मृत्युमिवासह्यमासादयितुमर्हति॥ १५ ॥
संशयस्थमिदं सर्वं शत्रोः प्रतिसमासने। एकस्य गमनं तात नहि मे रोचते भृशम्॥ १६ ॥
हीनार्थस्तु समृद्धार्थं को रिपुं प्राकृतं यथा। निश्चितं जीवितत्यागे वशमानेतुमिच्छति॥ १७ ॥
यस्य नास्ति मनुष्येषु सदृशो राक्षसोत्तम। कथमाशंससे योद्धुं तुल्येनेन्द्रविवस्वतोः॥ १८ ॥

"As for the reason (viz., your extraordinary might) which you have adduced for marching all alone for an encounter, I shall (presently) point out to you what is ill-considered and wrong about it. (11) How will you (be able to) conquer single-handed that scion of Raghu by whom numerous ogres endowed with exceeding might were made short work of in Janasthāna in the past ? (12) Don't you see all those ogres, endowed with extraordinary strength, who were put to flight by him in the past in Janasthāna, living in fear in the city even today ? (13) You desire to meet in combat Rāma, an offspring of Daśaratha, who is like an enraged lion, and knowingly seek to awaken a serpent which is asleep. (14) Who would dare to encounter Rāma, who is ever burning with spirit, and is difficult to approach in fury and unbearable as Death ? (15) This entire army (of ogres) would be involved in danger on standing face to face with the (aforesaid) enemy. In such circumstances, O beloved one, your going alone (to meet Rāma) does not find favour with me at all. (16) Bereft of resources, who would feel inclined to reduce to submission an enemy, who is rich in resources and determined to lay down his life, as a common enemy ? (17) How do you wish to enter into combat with him, who is an equal of Indra and the sun-god, and whose compeer there is none among human beings, O prince of ogres ?" (18)

---

* The hedonistic theory which has been propounded here by Mahodara in order to win the pleasure of Rāvaṇa is fallacious. Of the three objects of human pursuit, viz., virtue, material gain and sensuous pleasure, virtue alone is worth pursuing as that alone can lead all to happiness.

एवमुक्त्वा तु संरब्धं कुम्भकर्णं महोदरः। उवाच रक्षसां मध्ये रावणं लोकरावणम्॥ १९॥

Having spoken thus to the enraged Kumbhakarṇa, Mahodara for his part submitted as follows in the midst of (other) ogres to Rāvaṇa, who made people cry (by his tyranny) :— (19)

लब्ध्वा पुरस्ताद् वैदेहीं किमर्थं त्वं विलम्बसे। यदीच्छसि तदा सीता वशगा ते भविष्यति॥ २०॥
दृष्टः कश्चिदुपायो मे सीतोपस्थानकारकः। रुचितश्चेत् स्वया बुद्ध्या राक्षसेन्द्र ततः शृणु॥ २१॥
अहं द्विजिह्वः संह्लादी कुम्भकर्णो वितर्दनः। पञ्च रामवधायैते निर्यान्तीत्यवघोषय॥ २२॥
ततो गत्वा वयं युद्धं दास्यामस्तस्य यत्नतः। जेष्यामो यदि ते शत्रून् नोपायैः कार्यमस्ति नः॥ २३॥
अथ जीवति न शत्रुर्वयं च कृतसंयुगाः। ततः समभिपत्स्यामो मनसा यत् समीक्षितम्॥ २४॥

"Having laid your hands already on Sītā (a princess of the Videha territory), why do you procrastinate ? Sītā will submit to your will the moment you would have her do so. (20) A means of bringing her round has been discovered by me. Listen (to it), O lord of ogres ! Ponder it with your intellect and act according to it if it is found acceptable. (21) Have it proclaimed (by beat of drum) that Dwijihwa, Saṁhrādī, Kumbhakarṇa, Vitardana and myself—these five are going forth to kill Rāma. (22) Sallying forth, we shall then give battle to him with zeal. If we (are able to) conquer your enemies, no purpose of ours will be served by (other) expedients. (23) If (however) our enemy survives (the encounter) and we (too) survive after we have fought a battle with him, then we shall fall back upon the plan which has been revolved (by us) in the mind. (24)

वयं युद्धादिहैष्यामो रुधिरेण समुक्षिताः। विदार्य स्वतनुं बाणै रामनामाङ्कितैः शरैः॥ २५॥
भक्षितो राघवोऽस्माभिर्लक्ष्मणश्चेति वादिनः। ततः पादौ ग्रहीष्यामस्त्वं नः कामं प्रपूरय॥ २६॥
ततोऽवघोषय पुरे गजस्कन्धेन पार्थिव। हतो रामः सह भ्रात्रा ससैन्य इति सर्वतः॥ २७॥
प्रीतो नाम ततो भूत्वा भृत्यानां त्वमरिंदम। भोगांश्च परिवारांश्च कामान् वसु च दापय॥ २८॥
ततो माल्यानि वासांसि वीराणामनुलेपनम्। पेयं च बहु योधेभ्यः स्वयं च मुदितः पिब॥ २९॥
ततोऽस्मिन् बहुलीभूते कौलीने सर्वतो गते। भक्षितः ससुहृद् रामो राक्षसैरिति विश्रुते॥ ३०॥
प्रविश्याश्वास्य चापि त्वं सीतां रहसि सान्त्वयन्। धनधान्यैश्च कामैश्च रत्नैश्चैनां प्रलोभय॥ ३१॥

"Bathed in blood on having our body cruelly torn with deadly darts marked with the name of Rāma (engraved on them), we shall return from the battlefield to this place. (25) Then we shall clasp your feet saying, 'Rāma (a scion of Raghu) as well as Lakṣmaṇa has been devoured by us.' (Pray) fully grant you our desire. (26) Then have it proclaimed (by beat of drum) on all sides on the back of an elephant O ruler of the earth, that Rāma has been got rid of with Lakṣmaṇa and his army. (27) Getting pleased as it were, O tamer of your enemies, cause you to be bestowed on your servants objects of enjoyment and other desired objects as well as slaves and gold. (28) Then confer garlands, garments, cosmetics and drink on champions and abundant gifts to other warriors and also drink yourself joyfully. (29) Approaching Sītā in private and also restoring her to confidence, nay, conciliating her, when the thick rumour that Rāma with his brother and friends has been devoured by the ogres reaches everywhere is clearly heard (even by Sītā), tempt her with (offers of) gold and grain as also luxuries and precious stones. (30-31)

अनयोपधया राजन् भूयः शोकानुबन्धया । अकामा त्वद्वशं सीता नष्टनाथा गमिष्यति ॥ ३२ ॥
रमणीयं हि भर्तारं विनष्टमधिगम्य सा । नैराश्यात् स्त्रीलघुत्वाच्च त्वद्वशं प्रतिपत्स्यते ॥ ३३ ॥
सा पुरा सुखसंवृद्धा सुखार्हा दुःखकर्शिता । त्वय्यधीनं सुखं ज्ञात्वा सर्वथैव गमिष्यति ॥ ३४ ॥
एतत् सुनीतं मम दर्शनेन रामं हि दृष्ट्वैव भवेदनर्थः ।
इहैव ते सेत्स्यति नोत्सुको भूर्महानयुद्धेन सुखस्य लाभः ॥ ३५ ॥
अनष्टसैन्यो ह्यनवाप्तसंशयो रिपुं त्वयुद्धेन जयञ्जनाधिप ।
यशश्च पुण्यं च महान्महीपते श्रियं च कीर्तिं च चिरं समश्नुते ॥ ३६ ॥
इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे चतुःषष्टितमः सर्गः ॥ ६४ ॥

"Imposed upon by means of this trick, which will further intensify her grief, Sītā, though lacking in love (for you), will submit to your will because of her having lost her protector, O king ! (32) Actually believing her lovely husband to have perished, she will in despair accept your dependence due to womanly frailty. (33) Realizing her happiness as depending on you (alone), Sītā, who has been brought up in (the lap of) prosperity in the past, is deserving of felicity and is (already) tormented with agony, will completely submit to your will. (34) This will be the best course to my mind. Disaster (in the shape of death) is sure to come (to you) as soon as you behold Rāma. (Therefore) don't be eager (for an encounter). Great enjoyment of bliss will accrue to you in Laṅkā itself without a struggle. (35) Conquering his enemies without a contest, a mighty ruler of the earth for his part fully enjoys for long renown and religious merit too as also prosperity and placidity, without meeting with danger, O overlord of the people, his army (too) remaining intact." (36)

Thus ends Canto Sixty-four in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

* * *

पञ्चषष्टितमः सर्गः

Canto LXV

Kumbhakarṇa's sally for an encounter

स तथोक्तस्तु निर्भर्त्स्य कुम्भकर्णो महोदरम्। अब्रवीद् राक्षसश्रेष्ठं भ्रातरं रावणं ततः ॥ १ ॥

Upbraiding Mahodara, when spoken to as aforesaid, Kumbhakarṇa for his part then submitted (as follows) to his (elder) brother Rāvaṇa, the foremost of ogres :— (1)

सोऽहं तव भयं घोरं वधात् तस्य दुरात्मनः । रामस्याद्य प्रमार्जामि निर्वैरो हि सुखी भव ॥ २ ॥
गर्जन्ति न वृथा शूरा निर्जला इव तोयदाः । पश्य सम्पद्यमानं तु गर्जितं युधि कर्मणा ॥ ३ ॥
न मर्षयन्ति चात्मानं सम्भावयितुमात्मना । अदर्शयित्वा शूरास्तु कर्म कुर्वन्ति दुष्करम् ॥ ४ ॥
विक्लवानां ह्यबुद्धीनां राज्ञां पण्डितमानिनाम् । रोचते त्वद्वचो नित्यं कथ्यमानं महोदर ॥ ५ ॥
युद्धे कापुरुषैर्नित्यं भवद्भिः प्रियवादिभिः । राजानमनुगच्छद्भिः सर्वं कृत्यं विनाशितम् ॥ ६ ॥

राजशेषा कृता लङ्का क्षीणः कोशो बलं हतम्। राजानमिममासाद्य सुहृच्चिह्नममित्रकम्॥ ७॥
एष निर्याम्यहं युद्धमुद्यतः शत्रुनिर्जये। दुर्नयं भवतामद्य समीकर्तुं महाहवे॥ ८॥

"For what I am, I shall without doubt dispel today your formidable fear by killing that evil-minded fellow, Rāma. Rid of animosity, be happy. (2) Heroes do not thunder in vain like clouds bereft of rain. Note for your part the roar which is going to be emitted by me on the battlefield through action. (3) Warriors do not seek to glorify themselves with their own lips. On the other hand, they accomplish deeds which are hard to accomplish, without displaying them. (4) Your advice, (even) while it is being tendered, would undoubtedly appeal at all times to kings who are cowardly and devoid of intellect and account themselves wise, O Mahodara ! (5) All undertakings have always been marred by you people, who are cowards in combat, utter pleasing words and say ditto to the king (during deliberations). (6) The king alone is left in Laṅkā (which has been divested of its population), its exchequer depllted, and army destroyed. (Nay) having found access to this king, enemies masquerading as friends have gathered round him. (7) Bent on conquering the enemy, I hereby sally forth to the battlefield in order to redeem in a major conflict today the disastrous policy initiated by you (all)." (8)

एवमुक्तवतो वाक्यं कुम्भकर्णस्य धीमतः। प्रत्युवाच ततो वाक्यं प्रहसन् राक्षसाधिपः॥ ९॥

Laughing heartily, Rāvaṇa (the suzerain lord of ogres) then replied (as follows) to the submission of the sagacious Kumbhakarṇa, who had (just) spoken as aforesaid :—(9)

महोदरोऽयं रामात् तु परित्रस्तो न संशयः। न हि रोचयते तात युद्धं युद्धविशारद॥ १०॥
कश्चिन्मे त्वत्समो नास्ति सौहृदेन बलेन च। गच्छ शत्रुवधाय त्वं कुम्भकर्ण जयाय च॥ ११॥
शयानः शत्रुनाशार्थं भवान् सम्बोधितो मया। अयं हि कालः सुमहान् राक्षसानामरिंदम॥ १२॥
संगच्छ शूलमादाय पाशहस्त इवान्तकः। वानरान् राजपुत्रौ च भक्षयादित्यतेजसौ॥ १३॥
समालोक्य तु ते रूपं विद्रविष्यन्ति वानराः। रामलक्ष्मणयोश्चापि हृदये प्रस्फुटिष्यतः॥ १४॥

"This Mahodara for his part is greatly afraid of Rāma : there is no doubt about it. Surely he does not relish war, O dear brother, well-versed in the art of warfare ! (10) There is none equal to you in affection and might in my eyes. (As such) march you (to the battlefield) for the destruction of the enemy and victory, O Kumbhakarṇa ! (11) Asleep as you were, you have been duly awakened by me for the extermination of the enemies; for the present is an exceedingly momentous period for the ogres, O tamer of enemies ! (12) (Therefore) taking a pike, duly proceed (to the battlefield) as Death would, with a noose in hand. (Nay) devour the monkeys as well as the two princes, bright as the sun. (13) Vividly perceiving your very form, the monkeys will flee away, and the hearts of Rāma and Lakṣmaṇa will break asunder." (14)

एवमुक्त्वा महातेजाः कुम्भकर्णं महाबलम्। पुनर्जातमिवात्मानं मेने राक्षसपुङ्गवः॥ १५॥
कुम्भकर्णबलाभिज्ञो जानंस्तस्य पराक्रमम्। बभूव मुदितो राजा शशाङ्क इव निर्मलः॥ १६॥
इत्येवमुक्तः संहृष्टो निर्जगाम महाबलः। राज्ञस्तु वचनं श्रुत्वा योद्धुमुद्युक्तवांस्तदा॥ १७॥
आददे निशितं शूलं वेगाच्छत्रुनिबर्हणः। सर्वं कालायसं दीप्तं तप्तकाञ्चनभूषणम्॥ १८॥
इन्द्राशनिसमप्रख्यं वज्रप्रतिमगौरवम्। देवदानवगन्धर्वयक्षपन्नगसूदनम् ॥ १९॥
रक्तमाल्यमहादामं स्वतश्चोद्गतपावकम्।

Having spoken thus to Kumbhakarṇa, who was endowed with extraordinary might, Rāvaṇa (a bull among ogres), who was possessed of great energy, thought himself regenerated. (15) Fully aware of Kumbhakarṇa's might and knowing (as he did) his prowess, the king felt delighted and shone like the cloudless moon. (16) Spoken to in these words, Kumbhakarṇa (who was endowed with extraordinary might) sallied forth, highly rejoiced.

(Nay) hearing the king's speech at that time, he for his part prepared to fight. (17) The ogre (who was capable of destroying his enemies) vigorously seized a whetted and flaming dart, which was all made of iron and was embellished with refined gold. (18) It shone like Indra's thunderbolt and was equally heavy and was capable of destroying gods, Dānavas, Gandharvas (celestial musicians), Yakṣas (a class of demi-gods) and Nāgas (semi-divine beings credited with a human face and the tail of a secrpent). (19) It was wreathed in garlands of crimson flowers and emitted flames by itself.

आदाय विपुलं शूलं शत्रुशोणितरञ्जितम्॥ २०॥
कुम्भकर्णो महातेजा रावणं वाक्यमब्रवीत्।गमिष्याम्यहमेकाकी तिष्ठत्विह बलं मम॥ २१॥
अद्य तान् क्षुधितः क्रुद्धो भक्षयिष्यामि वानरान्।कुम्भकर्णवचः श्रुत्वा रावणो वाक्यमब्रवीत्॥ २२॥
सैन्यैः परिवृतो गच्छ शूलमुद्गरपाणिभिः।वानरा हि महात्मानः शूराः सुव्यवसायिनः॥ २३॥
एकाकिनं प्रमत्तं वा नयेयुर्दशनैः क्षयम्।
तस्मात् परमदुर्धर्षः सैन्यैः परिवृतो व्रज।रक्षसामहितं सर्वं शत्रुपक्षं निषूदय॥ २४॥

Taking the enormous dart which was stained with the gore of his enemies, Kumbhakarṇa, who was endowed with extraordinary energy submitted as follows to Rāvaṇa :—"I will proceed alone. Let my army ramain here. (20-21) Feeling hungry and enraged I shall devour the monkeys today." Hearing the submission of Kumbhakarṇa, Rāvaṇa replied as follows:—(22) "Go out accompanied by troops carrying pikes and mallets in their hands; for the monkeys are gigantic, valiant and full of great determination. (23) They are sure to destroy with their teeth anyone who is alone or off one's guard. Therefore, go out surrounded by troops. Rendered exceedingly difficult to overcome (in this way), exterminate the entire army of the enemy, which is (so) pernicious to the ogres." (24)

अथासनात् समुत्पत्य स्रजं मणिकृतान्तराम्।आबबन्ध महातेजाः कुम्भकर्णस्य रावणः॥ २५॥
अङ्गदान्यङ्गुलीवेष्टान् वराण्याभरणानि च।हारं च शशिसंकाशमाबबन्ध महात्मनः॥ २६॥
दिव्यानि च सुगन्धीनि माल्यदामानि रावणः।गात्रेषु सज्जयामास श्रोत्रयोश्चास्य कुण्डले॥ २७॥
काञ्चनाङ्गदकेयूरनिष्काभरणभूषितः।कुम्भकर्णो बृहत्कर्णः सुहुतोऽग्निरिवाबभौ॥ २८॥
श्रोणीसूत्रेण महता मेचकेन व्यराजत।अमृतोत्पादने नद्धो भुजङ्गेनेव मन्दरः॥ २९॥
स काञ्चनं भारसहं निवातं विद्युत्प्रभं दीप्तमिवात्मभासा।
आबध्यमानः कवचं रराज संध्याभ्रसंवीत इवाद्रिराजः॥ ३०॥
सर्वाभरणसर्वाङ्गः शूलपाणिः स राक्षसः।त्रिविक्रमकृतोत्साहो नारायण इवाबभौ॥ ३१॥

Springing up from his throne, Rāvaṇa, who was endowed with extraordinary energy, now placed round the neck of Kumbhakarṇa a gold necklace interspersed with gems. (25) He also placed on the person of the colossus armlets, rings, (other) excellent jewels as well as a pearl necklace sparkling as the moon. (26) Rāvaṇa further placed on his (different) limbs wonderful fragrant garlands and suspended earrings in his ears. (27) (Thus) adorned with gold armlets, bracelets and Niṣkas (an ornament for the neck), Kumbhakarṇa, who was distinguished by large ears, shone like a fire well-fed with oblations. (28) Decked with an enormous dark-blue girdle, he shone brightly like Mount Mandara encircled by Vāsuki (the king of serpents) at the time of churning nectar (out of the milk ocean). (29) Donning an impenetrable golden coat-of-mail capable of resisting heavy blows, (nay) brilliant as lightining and flaming with its native effulgence, he shone like the western mountain (the king of mountains) encircled by evening clouds. (30) Decked all over his limbs with all kinds of jewels and pike in hand, that ogre looked like Lord Nārāyaṇa, (in His all-embracing form). determined to take the three (long) strides (which were intended to cover the entire universe). (31)

भ्रातरं सम्परिष्वज्य कृत्वा चापि प्रदक्षिणम्।प्रणम्य शिरसा तस्मै प्रतस्थे स महाबलः॥ ३२॥

तमाशीर्भिः प्रशस्ताभिः प्रेषयामास रावणः। शङ्खदुन्दुभिनिर्घोषैः सैन्यैश्चापि वरायुधैः॥ ३३॥
तं गजैश्च तुरंगैश्च स्यन्दनैश्चाम्बुदस्वनैः। अनुजग्मुर्महात्मानो रथिनो रथिनां वरम्॥ ३४॥
सर्पैरुष्ट्रैः खरैश्चैव सिंहद्विपमृगद्विजैः। अनुजग्मुश्च तं घोरं कुम्भकर्णं महाबलम्॥ ३५॥
स पुष्पवर्षैरवकीर्यमाणो धृतातपत्रः शितशूलपाणिः।
मदोत्कटः शोणितगन्धमत्तो विनिर्ययौ दानवदेवशत्रुः॥ ३६॥
पदातयश्च बहवो महानादा महाबलाः। अन्वयू राक्षसा भीमा भीमाक्षाः शस्त्रपाणयः॥ ३७॥
रक्ताक्षाः सुबहुव्यामा नीलाञ्जनचयोपमाः। शूलानुद्यम्य खड्गांश्च निशितांश्च परश्वधान्॥ ३८॥
भिन्दिपालांश्च परिघान् गदाश्च मुसलानि च। तालस्कन्धांश्च विपुलान् क्षेपणीयान् दुरासदान्॥ ३९॥

Tightly embracing his (elder) brother and also going round him (as a token of respect) clockwise and respectfully bowing down to him, Kumbhakarṇa, (who was endowed with extraordinary might) sallied forth. (32) Rāvaṇa dismissed him with excellent benedictions to the sound of conches and drums and also alongwith troops armed with the best of weapons. (33) Gigantic car-warriors followed that prince of car-warriors on (the back of) elephants and horses as also in chariots emitting a thunder-like sound. (34) Ogres also accompanied the celebrated and redoubtable Kumbhakarṇa, who was endowed with extraordinary might, on serpents, camels and donkeys too as well as on lions, elephants, antelopes and birds. (35) Being covered with showers of blossoms, a parasol held over his head, (nay) bearing a pointed pike in his hand, excited by drink and maddened by the smell of blood, that enemy of demons and gods (alike) sallied forth in state. (36) Lifting up pikes and swords as well as whetted axes as also Bhindipālas (small javelins thrown by the hand), iron clubs and maces and mallets, enormous trunks of palmyra trees and slings which were difficult to meet, and raising a great uproar, numerous formidable ogres with hideous coppery eyes, endowed with extraordinary might, measuring very many Vyāmas* in height, and resembling a mass of collyrium (in hue) also followed him on foot, weapon in hand. (37—39)

अथान्यद्वपुरादाय दारुणं घोरदर्शनम्। निष्पपात महातेजाः कुम्भकर्णो महाबलः॥ ४०॥
धनुःशतपरीणाहः स षट्शतसमुच्छ्रितः। रौद्रः शकटचक्राक्षो महापर्वतसंनिभः॥ ४१॥
संनिपत्य च रक्षांसि दग्धशैलोपमो महान्। कुम्भकर्णो महावक्त्रः प्रहसन्निदमब्रवीत्॥ ४२॥
अद्य वानरमुख्यानां तानि यूथानि भागशः। निर्दहिष्यामि संक्रुद्धः पतङ्गानिव पावकः॥ ४३॥
नापराध्यन्ति मे कामं वानरा वनचारिणः। जातिरस्मद्विधानां स पुरोद्यानविभूषणम्॥ ४४॥
पुररोधस्य मूलं तु राघवः सहलक्ष्मणः। हते तस्मिन् हतं सर्वं तं वधिष्यामि संयुगे॥ ४५॥

Now assuming another formidable form, terrible to look at, Kumbhakarṇa, who was endowed with extraordinary energy and possessed of great might, rushed forth. (40) Nay, disposing the ogres in battle-array, the mighty Kumbhakarṇa, who was (now) a hundred bows in breadth and six hundred in height, was fierce with eyes resembling the wheels of a chariot and presented the appearance of a huge mountain (in size), was endowed with an enormous mouth and looked like a charred mountain (in hue), spoke as follows, laughing heartily (as he spoke) :—(41-42) "Filled with fury, I shall severally consume today, (even) as a flame would consume moths, the battalions of the foremost of monkeys. (43) The monkeys, who are wont to roam about in the woods, have never given me offence of their own will. The species (in fact) serves as an ornament of the urban gardens of people like us. (44) The cause of the city being besieged, however, is Rāma (a scion of Raghu) accompanied by Lakṣmaṇa. I shall (therefore first of all) get rid of him in combat. He being disposed of, all will be destroyed." (45)

---

* A measure of length equal to the space between the tips of the middle fingers of both hands when the arms are extended.

एवं तस्य ब्रुवाणस्य कुम्भकर्णस्य राक्षसाः। नादं चक्रुर्महाघोरं कम्पयन्त इवार्णवम्॥ ४६ ॥
तस्य निष्पततस्तूर्णं कुम्भकर्णस्य धीमतः। बभूवुर्घोररूपाणि निमित्तानि समन्ततः॥ ४७॥
उल्काशनियुता मेघा बभूवुर्गर्दभारुणाः। ससागरवना चैव वसुधा समकम्पत॥ ४८॥
घोररूपाः शिवा नेदुः सज्वालकवलैर्मुखैः। मण्डलान्यपसव्यानि बबन्धुश्च विहंगमाः॥ ४९॥
निष्पपात च गृध्रोऽस्य शूले वै पथि गच्छतः। प्रास्फुरन्नयनं चास्य सव्यो बाहुरकम्पत॥ ५०॥
निष्पपात तदा चोल्का ज्वलन्ती भीमनिःस्वना। आदित्यो निष्प्रभश्चासीन्न वाति च सुखोऽनिलः॥ ५१॥

While the notorious Kumbhakarṇa was speaking in this strain, the ogres (who accompanied him) raised an exceedingly terrible uproar, agitating the sea as it were (while doing so). (46) (Even) as the said Kumbhakarṇa, who was full of intelligence, rushed forth with impetuosity, portents of fearful aspect appeared on all sides. (47) Clouds ashy in colour like donkeys appeared alongwith shooting stars and strokes of lightning. And the earth too with its seas and forests violently shook. (48) She-jackals of hideous aspect howled with flaming morsels in their mouths. And birds wheeled from right to left. (49) A vulture actually alighted on his pike as he was marching along the road. His left eye twitched and his left arm throbbed. (50) Nay, a flaming meteor then fell with a terrible crash. The sun too lost its brilliance and no delightful wind blew. (51)

अचिन्तयन् महोत्पातानुदितान् रोमहर्षणान्। निर्ययौ कुम्भकर्णस्तु कृतान्तबलचोदितः॥ ५२॥
स लङ्घयित्वा प्राकारं पद्भ्यां पर्वतसंनिभः। ददर्शाभ्रघनप्रख्यं वानरानीकमद्भुतम्॥ ५३॥
ते दृष्ट्वा राक्षसश्रेष्ठं वानराः पर्वतोपमम्। वायुनुन्ना इव घना ययुः सर्वा दिशस्तदा॥ ५४॥
तद् वानरानीकमतिप्रचण्डं दिशो द्रवद्भिन्नमिवाभ्रजालम्।
स कुम्भकर्णः समवेक्ष्य हर्षान्ननाद भूयो घनवद्घनाभः॥ ५५॥
ते तस्य घोरं निनदं निशम्य यथा निनादं दिवि वारिदस्य।
पेतुर्धरण्यां बहवः प्लवङ्गा निकृत्तमूला इव शालवृक्षाः॥ ५६॥
विपुलपरिघवान् स कुम्भकर्णो रिपुनिधनाय विनिःसृतो महात्मा।
कपिगणभयमाददत् सुभीमं प्रभुरिव किंकरदण्डवान् युगान्ते॥ ५७॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे पञ्चषष्टितमः सर्गः॥ ६५॥

Not minding (in the least) the mighty portents, which appeared and which made one's hair stand on end, Kumbhakarṇa, however, sallied forth, propelled as he was by the force of destiny. (52) Having crossed the defensive wall with his feet (alone), the ogre, who closely resembled a mountain (in height), surveyed the wonderful army of the monkeys, which looked like a mass of clouds. (53) Beholding the foremost of ogres, who resembled a mountain, the monkeys immediately dispersed in all directions even like clouds propelled by wind. (54) Perceiving that most powerful army of monkeys scattering to the (four) quarters like a mass of clouds melting away, the notorious Kumbhakarṇa who (also) looked like a cloud, repeatedly emitted a roar like thunder. (55) Hearing his terrible roar, which resembled the rumbling of a cloud in the sky, numerous monkeys fell to the ground like sal trees whose roots have been severed. (56) Armed with a huge iron club (in addition to a pike), and causing tremendous fear to the simian ranks, that colossal Kumbhakarṇa rushed forth for the destruction of the enemy, (even) like Lord Kālarudra (the god of destruction appearing in a dark form at the time of universal dissolution) armed with his rod of punishment waiting upon him (in a living form) like a servant, at the end of the world cycle. (57)

Thus ends Canto Sixty-five in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

* * *

षट्षष्टितमः सर्गः

Canto LXVI

Aṅgada reassures and rallies the monkeys scared away by Kumbhakarṇa; their carnage at the hands of Kumbhakarṇa puts them to flight again and Aṅgada restores them to confidence once more

स लङ्घयित्वा प्राकारं गिरिकूटोपमो महान्। निर्ययौ नगरात् तूर्णं कुम्भकर्णो महाबलः॥ १॥
ननाद च महानादं समुद्रमभिनादयन्। विजयन्निव निर्घातान् विधमन्निव पर्वतान्॥ २॥
तमवध्यं मघवता यमेन वरुणेन वा। प्रेक्ष्य भीमाक्षमायान्तं वानरा विप्रदुद्रुवुः॥ ३॥
तांस्तु विप्रद्रुतान् दृष्ट्वा राजपुत्रोऽङ्गदोऽब्रवीत्। नलं नीलं गवाक्षं च कुमुदं च महाबलम्॥ ४॥
आत्मनस्तानि विस्मृत्य वीर्याण्यभिजनानि च। क्व गच्छत भयत्रस्ताः प्राकृता हरयो यथा॥ ५॥
साधु सौम्या निवर्तध्वं किं प्राणान् परिरक्षथ। नालं युद्धाय वै रक्षो महतीयं विभीषिका॥ ६॥
महतीमुत्थितामेनां राक्षसानां विभीषिकाम्। विक्रमाद् विधमिष्यामो निवर्तध्वं प्लवङ्गमाः॥ ७॥

Stepping across the defensive wall, the gigantic Kumbhakarṇa, who resembled the peak of a mountain and was endowed with extraordinary might, rapidly issued out of the city and emitted a tremendous roar, making the sea reverberate, (nay) causing mountains to quake and drowning thunder-claps as it were. (1-2) Perceiving that ogre of fierce eyes—who could not be killed by Indra (the ruler of gods), Yama (the god of retribution) or (even) by Varuṇa (the god of water)—approaching, the monkeys stampeded. (3) Seeing them put to flight, Prince Aṅgada for his part spoke (as follows) to Nala, Nīla and Gavākṣa, as also to Kumuda, who was endowed with extraordinary might :—(4) "Forgetting your well-known exploits and high pedigree, where are you fleeing panic-stricken like ordinary monkeys ? (5) Enough, O good fellows ! Please return. Why do you defend your lives ? Surely this ogre is not capable of contending (with us); he is a great bugbear. (6) We shall dispel by our prowess this colossal nightmare of the ogres, come into being. (Therefore) come back, O monkeys !" (7)

कृच्छ्रेण तु समाश्वस्य संगम्य च ततस्ततः। वृक्षान् गृहीत्वा हरयः सम्प्रतस्थू रणाजिरं॥ ८॥
ते निवर्त्य तु संरब्धाः कुम्भकर्णं वनौकसः। निजघ्नुः परमक्रुद्धाः समदा इव कुञ्जराः॥ ९॥
प्रांशुभिर्गिरिशृङ्गैश्च शिलाभिश्च महाबलाः। पादपैः पुष्पिताग्रैश्च हन्यमानो न कम्पते॥ १०॥
तस्य गात्रेषु पतिता भिद्यन्ते बहवः शिलाः। पादपाः पुष्पिताग्राश्च भग्नाः पेतुर्महीतले॥ ११॥
सोऽपि सैन्यानि संक्रुद्धो वानराणां महौजसाम्। ममन्थ परमायत्तो वनान्यग्निरिवोत्थितः॥ १२॥
लोहितार्द्रास्तु बहवः शेरते वानरर्षभाः। निरस्ताः पतिता भूमौ ताम्रपुष्पा इव द्रुमाः॥ १३॥
लङ्घयन्तः प्रधावन्तो वानरा नावलोकयन्। केचित् समुद्रे पतिताः केचिद् गगनमास्थिताः॥ १४॥
वध्यमानास्तु ते वीरा राक्षसेन च लीलया। सागरं येन ते तीर्णाः पथा तेनैव दुद्रुवुः॥ १५॥
ते स्थलानि तदा निम्नं विवर्णवदना भयात्। ऋक्षा वृक्षान् समारूढाः केचित् पर्वतमाश्रिताः॥ १६॥
ममज्जुरर्णवे केचिद् गुहाः केचित् समाश्रिताः।
निपेतुः केचिदपरे केचिन्नैवावतस्थिरे। केचिद् भूमौ निपतिताः केचित् सुप्ता मृता इव॥ १७॥

Regaining confidence somehow and getting together (once more) from here and there, and seizing hold of trees, the monkeys for their part duly proceeded to the battlefield. (8) Turning back extremely enraged and determined to fight, the aforesaid monkeys (lit., dwellers in the woods), who were endowed with extraordinary might and looked like elephants in rut, hit him with lofty mountain peaks and rocks as well as with trees whose crests were covered with blossom. Though being hit (as above), Kumbhakarṇa, however, did not falter. (9-10) Fallen on his limbs, numerous rocks got split asunder, and trees with blossomed crests fell shattered on the earth's surface. (11) Highly enraged and supremely active, Kumbhakarṇa too began to destroy the ranks of the monkeys, although they were endowed with extraordinary vigour, (even) as a (forest) fire burst into flames would consume forests. (12) Fallen like trees with coppery blossom when tossed up (by the ogre), numerous bulls among monkeys lay (senseless) on the ground bespattered with blood. (13) Leaping while running fast, the monkeys did not look ahead or behind or sideways, so that some dropped into the sea while others remained sailing in the air. (14) Nay, while being struck by the ogre in (mere) sport, the monkey heroes for their part fled along the same route by which they had crossed the sea. (15) They rushed towards the plains, taking a downward course, their faces rendered pale through fear. The bears climbed up trees, while others sought asylum on mountains. (16) Some monkeys and bears got drowned in the sea, while others took shelter in caves. Some others fell down, while others could not stand firmly. Some more fell flat on the ground, while others lay stretched as though they were dead. (17)

तान् समीक्ष्याङ्गदो भग्नान् वानरानिदमब्रवीत्। अवतिष्ठत युध्यामो निवर्तध्वं प्लवङ्गमाः॥ १८॥
भग्नानां वो न पश्यामि परिक्रम्य महीमिमाम्। स्थानं सर्वे निवर्तध्वं किं प्राणान् परिरक्षथ॥ १९॥
निरायुधानां क्रमतामसङ्गगतिपौरुषाः। दारा ह्युपहसिष्यन्ति स वै घातः सुजीवताम्॥ २०॥
कुलेषु जाताः सर्वेऽस्मिन् विस्तीर्णेषु महत्सु च।
क्व गच्छत भयत्रस्ताः प्राकृता हरयो यथा। अनार्याः खलु यद्भीतास्त्यक्त्वा वीर्यं प्रधावत॥ २१॥
विकत्थनानि वो यानि भवद्भिर्जनसंसदि। तानि वः क्व नु यातानि सोदग्राणि हितानि च॥ २२॥
भीरोः प्रवादाः श्रूयन्ते यस्तु जीवति धिक्कृतः। मार्गः सत्पुरुषैर्जुष्टः सेव्यतां त्यज्यतां भयम्॥ २३॥
शयामहे वा निहताः पृथिव्यामल्पजीविताः। प्राप्नुयामो ब्रह्मलोकं दुष्प्रापं च कुयोधिभिः॥ २४॥
अवाप्नुयामः कीर्तिं वा निहत्वा शत्रुमाहवे। निहता वीरलोकस्य भोक्ष्यामो वसु वानराः॥ २५॥
न कुम्भकर्णः काकुत्स्थं दृष्ट्वा जीवन् गमिष्यति। दीप्यमानमिवासाद्य पतङ्गो ज्वलनं यथा॥ २६॥
पलायनेन चोद्दिष्टाः प्राणान् रक्षामहे वयम्। एकेन बहवो भग्ना यशो नाशं गमिष्यति॥ २७॥

Seeing them routed, Aṅgada spoke to them as follows :—"Stay. We shall fight. Return, O monkeys ! (18) I do not see any refuge for you, routed as you are, even if you range this (entire) globe (therefore) come back. Why do you (seek to) preserve your life ? (19) O monkeys ! whose movement or valour knows no obstruction, your very wives will ridicule you if you run away abandoning your arms. That would be death indeed (even) for those leading an easy life. (20) Even though you are all born in widely spread and noble families, where are you fleeing panic-stricken like ordinary monkeys ? You are indeed unworthy in that you are fleeing terrified, casting your prowess to the wind. (21) Where have those braggadocios of yours melted away, in which you indulged in a popular assembly, as also your friendly acts (done to your master) accompanied by tall talks ? (22) Words of reproach are heard with reference to a coward, saying 'Woe to him who lives even though censured (by good men) !' Let the path trodden by the virtuous be followed and let fear be shaken off. (23) If, in the event of our (span of) life being brief, we lie down killed (by the enemy), we shall attain the realm of Brahmā, which is difficult to attain for bad warriors (who are afraid of an encounter). (24) Killing the enemy in combat, we shall acquire glory. If struck down, on the other hand, we shall enjoy the riches of Brahmaloka (the realm attained by horoes), O monkeys ! (25) Kumbhakarṇa will never escape alive on coming face to face with Śrī Rāma (a scion of Kakutstha) any more than a moth on approaching a blazing fire. (26) If, though distinguished (in war), we preserve our life by fleeing, when routed by one, even though many, our glory will come to an end." (27)

एवं ब्रुवाणं तं शूरमङ्गदं कनकाङ्गदम्। द्रवमाणास्ततो वाक्यमूचुः शूरविगर्हितम्॥ २८॥
कृतं नः कदनं घोरं कुम्भकर्णेन रक्षसा। न स्थानकालो गच्छामो दयितं जीवितं हि नः॥ २९॥

एतावदुक्त्वा वचनं सर्वे ते भेजिरे दिशः। भीमं भीमाक्षमायान्तं दृष्ट्वा वानरयूथपाः ॥ ३० ॥
द्रवमाणास्तु ते वीरा अङ्गदेन बलीमुखाः। सान्त्वनैश्चानुमानैश्च ततः सर्वे निवर्तिताः ॥ ३१ ॥
प्रहर्षमुपनीताश्च वालिपुत्रेण धीमता। आज्ञाप्रतीक्षास्तस्थुश्च सर्वे वानरयूथपाः ॥ ३२ ॥
ऋषभशरभमैन्दधूम्रनीलाः कुमुदसुषेणगवाक्षरम्भताराः।
द्विविदपनसवायुपुत्रमुख्यास्त्वरिततराभिमुखं रणं प्रयाताः ॥ ३३ ॥
इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे षट्षष्टितमः सर्गः ॥ ६६ ॥

To the said heroic Aṅgada, who was adorned with armlets of gold, (even) while he was speaking as aforesaid, the monkeys, who were (still) fleeing, made the following reply, which was condemned by the valiant:— (28) "Terrible havoc has been made of us by the ogre Kumbhakarṇa. It is not the moment to stay. We are going; for life is dear to us." (29) Having uttered (only) so many words, all the aforesaid commanders of monkey troops scattered in all directions on seeing the redoubtable ogre with frightful eyes coming. (30) Though (still) fleeing all the aforesaid heroic monkeys for their part were then caused to return from where they were by Aṅgada by means of heartening words and arguments too (establishing the invincibility of Śrī Rāma). (31) Nay, restored to their high spirits, by the sagacious Aṅgada (son of Vālī), all the (aforesaid) commanders of monkey troops stood awaiting his command. (32) Ṛṣabha, Śarabha, Mainda, Dhūmra and Nīla, Kumuda, Suṣeṇa, Gavākṣa, Rambha and Tāra headed by Dwivida, Panasa and Hanumān (son of the wind-god), marched ahead to the battlefield with quicker steps. (33)

Thus ends Canto Sixty-six in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

* * *

सप्तषष्टितमः सर्गः

Canto LXVII

Kumbhakarṇa's terrible encounter with Śrī Rāma and death at his hands

ते निवृत्ता महाकायाः श्रुत्वाङ्गदवचस्तदा। नैष्ठिकीं बुद्धिमास्थाय सर्वे संग्रामकाङ्क्षिणः ॥ १ ॥
समुदीरितवीर्यास्ते समारोपितविक्रमाः। पर्यवस्थापिता वाक्यैरङ्गदेन बलीयसा ॥ २ ॥
प्रयाताश्च गता हर्षं मरणे कृतनिश्चयाः। चक्रुः सुतुमुलं युद्धं वानरास्त्यक्तजीविताः ॥ ३ ॥
अथ वृक्षान् महाकायाः सानूनि सुमहान्ति च। वानरास्तूर्णमुद्यम्य कुम्भकर्णमभिद्रवन् ॥ ४ ॥
कुम्भकर्णः सुसंक्रुद्धो गदामुद्यम्य वीर्यवान्। धर्षयन् स महाकायः समन्ताद् व्यक्षिपद् रिपून् ॥ ५ ॥
शतानि सप्त चाष्टौ च सहस्राणि च वानराः। प्रकीर्णाः शेरते भूमौ कुम्भकर्णेन ताडिताः ॥ ६ ॥
षोडशाष्टौ च दश च विंशत्त्रिंशत्तथैव च।
परिक्षिप्य च बाहुभ्यां खादन् स परिधावति। भक्षयन् भृशसंक्रुद्धो गरुडः पन्नगानिव ॥ ७ ॥
कृच्छ्रेण च समाश्वस्ताः संगम्य च ततस्ततः। वृक्षाद्रिहस्ता हरयस्तस्थुः संग्राममूर्धनि ॥ ८ ॥

Having arrived at a firm resolution, all those giants returned on hearing the exhortation of Aṅgada, longing for an encounter. (1) Reminded of their past valour, and restored to confidence by means of his words by the exceedingly mighty Aṅgada, they exhibited their prowess (once more). (2) Having returned to (Aṅgada) and been restored to their spirits, the monkeys who had staked their life and were resolved to die, carried on a fierce struggle. (3) Lifting up huge trees and mountain peaks, the colossal monkeys now rushed towards Kumbhakarṇa with all speed. (4) Raising his mace and displaying his audacity, the valiant and gigantic Kumbhakarṇa, who got extremely enraged, struck down the enemies on all sides. (5) Struck by Kumbhakarṇa, eight thousand and seven hundred monkeys lay thrown about on the gound. (6) Folding in his arms (as many as) sixteen, eight or ten or twenty and likewise even thirty monkeys (at a time), extremely infuriated, he ran about devouring them, even as Garuḍa would wheel round consuming serpents. (7) Restored to confidence with (great) difficulty, nay, rallying from here and there, trees and mountain tops in hand, the monkeys remained standing in the forefront of the battle. (8)

ततः पर्वतमुत्पाट्य द्विविदः प्लवगर्षभः। दुद्राव गिरिशृङ्गाभं विलम्ब इव तोयदः॥ ९ ॥
तं समुत्पाट्य चिक्षेप कुम्भकर्णाय वानरः। तमप्राप्य महाकायं तस्य सैन्येऽपतत् ततः॥ १० ॥
ममर्दाश्वान् गजांश्चापि रथांश्चापि गजोत्तमान्। तानि चान्यानि रक्षांसि एवं चान्यद्गिरेः शिरः॥ ११ ॥
तच्छैलवेगाभिहतं हताश्वं हतसारथिम्। रक्षसां रुधिरक्लिन्नं बभूवायोधनं महत्॥ १२ ॥
रथिनो वानरेन्द्राणां शरैः कालान्तकोपमैः। शिरांसि नर्दतां जह्रुः सहसा भीमनिःस्वनाः॥ १३ ॥
वानराश्च महात्मानः समुत्पाट्य महाद्रुमान्। रथानश्वान् गजानुष्ट्रान् राक्षसानभ्यसूदयन्॥ १४ ॥
हनूमाञ्शैलशृङ्गाणि शिलाश्च विविधान् द्रुमान्। ववर्ष कुम्भकर्णस्य शिरस्यम्बरमास्थितः॥ १५ ॥
तानि पर्वतशृङ्गाणि शूलेन स बिभेद ह। बभञ्ज वृक्षवर्षं च कुम्भकर्णो महाबलः॥ १६ ॥

Tearing up a rock, Dwivida, a bull among the monkeys, who looked like a threatening cloud, darted towards Kumbhakarṇa, who resembled a mountain peak. (9) Tearing up the rock, the monkey flung it at Kumbhakarṇa. Missing the colossus the rock (however) fell on his army instead. (10) It crushed the horses as well as the elephants as also the chariots and lordly elephants; while another mountain peak crushed other well-known ogres. (11) That vast battlefield, on which havoc was played by the (tremendous) velocity of the rock, horses killed and charioteers struck down, got wetted with the blood of ogres. (12) Emitting a terrible roar car-warriors precipitately severed the heads of the yelling monkey chiefs with their arrows, which were (deadly) like the god of destruction appearing at the time of universal dissolution. (13) Uprooting large trees, the gigantic monkeys too (in their turn) began to destroy the chariots, horses, elephants, camels and ogres. (14) Remaining stationed in the air, Hanūmān (for his part) rained mountain peaks, rocks and trees of every kind on the head of Kumbhakarṇa. (15) The said Kumbhakarṇa, who was endowed with extraordinary might, split those mountain peaks and intercepted the shower of trees with his pike. (16)

ततो हरीणां तदनीकमुग्रं दुद्राव शूलं निशितं प्रगृह्य।
तस्थौ स तस्यापततः पुरस्तान्महीधराग्रं हनुमान् प्रगृह्य॥ १७ ॥
स कुम्भकर्णं कुपितो जघान वेगेन शैलोत्तमभीमकायम्।
संचुक्षुभे तेन तदाभिभूतो मेदार्द्रगात्रो रुधिरावसिक्तः॥ १८ ॥
स शूलमाविध्य तडित्प्रकाशं गिरिं यथा प्रज्वलिताग्निशृङ्गम्।
बाह्वन्तरे मारुतिमाजघान गुहोऽचलं क्रौञ्चमिवोग्रशक्त्या॥ १९ ॥
स शूलनिर्भिन्नमहाभुजान्तरः प्रविह्वलः शोणितमुद्वमन् मुखात्।
ननाद भीमं हनुमान् महाहवे युगान्तमेघस्तनितस्वनोपमम्॥ २० ॥
ततो विनेदुः सहसा प्रहृष्टा रक्षोगणास्तं व्यथितं समीक्ष्य।
प्लवङ्गमास्तु व्यथिता भयार्ताः प्रदुद्रुवुः संयति कुम्भकर्णात्॥ २१ ॥

Firmly seizing hold of his sharpened pike, he then rushed towards that formidable army of monkeys. Tightly holding a mountain peak, the celebrated Hanumān stood before him (even) as he advanced. (17) Getting enraged, Hanumān struck with violence Kumbhakarṇa, who was endowed with a body formidable as the foremost of hills. Overpowered by that blow, the ogre was thoroughly upset, and bespattered with fat and bathed in blood. (18) Brandishing his pike which was bright as lightning, and resembled a mountain crowned with a blazing fire, he struck (with it) Hanumān (son of the wind-god) in the breast (lit., the space between the arms), (even) as Guha (son of Lord Śiva) struck the Krauñca mountain with his formidable javelin. (19) Ejecting blood from his mouth, Hanumān, who was thrown completely out of his wits, on his broad chest being pierced with a pike (by Kumbhakarṇa), gave forth in that major conflict a terrible cry (of anguish), which resembled the thunder-clap of clouds at the end of the world-cycle. (20) Highly rejoiced to see him agonized, the ranks of ogres forthwith burst into a loud cheer; while the monkeys, who were seized with agony and stricken with fear of Kumbhakarṇa, fled from the battlefield. (21)

ततस्तु नीलो बलवान् पर्यवस्थापयन् बलम्। प्रविचिक्षेप शैलाग्रं कुम्भकर्णाय धीमते॥ २२॥
तदापतन्तं सम्प्रेक्ष्य मुष्टिनाभिजघान ह।
मुष्टिप्रहाराभिहतं तच्छैलाग्रं व्यशीर्यत। सविस्फुलिङ्गं सज्वालं निपपात महीतले॥ २३॥
ऋषभः शरभो नीलो गवाक्षो गन्धमादनः। पञ्च वानरशार्दूलाः कुम्भकर्णमुपाद्रवन्॥ २४॥
शैलैर्वृक्षैस्तलैः पादैर्मुष्टिभिश्च महाबलाः। कुम्भकर्णं महाकायं निजघ्नुः सर्वतो युधि॥ २५॥
स्पर्शानिव प्रहारांस्तान् वेदयानो न विव्यथे। ऋषभं तु महावेगं बाहुभ्यां परिषस्वजे॥ २६॥
कुम्भकर्णभुजाभ्यां तु पीडितो वानरर्षभः। निपपातर्षभो भीमः प्रमुखागतशोणितः॥ २७॥
मुष्टिना शरभं हत्वा जानुना नीलमाहवे।
आजघान गवाक्षं तु तलेनेन्द्ररिपुस्तदा। पादेनाभ्यहनत् क्रुद्धस्तरसा गन्धमादनम्॥ २८॥
दत्तप्रहारव्यथिता मुमुहुः शोणितोक्षिताः। निपेतुस्ते तु मेदिन्यां निकृत्ता इव किंशुकाः॥ २९॥

Restoring his army to confidence, the mighty Nīla for his part then flung with violence a mountain peak at the intelligent Kumbhakarṇa. (22) Seeing it approaching, the latter struck it with his fist. Struck with a blow of his fist, that mountain peak was split into pieces and dropped on the earth's surface emitting sparks and flames. (23) Five tigers among monkeys, viz., Ṛṣabha, Śarabha, Nīla, Gavākṣa and Gandhamādana attacked Kumbhakarṇa. (24) Endowed with extraordinary might the aforesaid monkeys struck the colossal Kumbhakarṇa on all sides with crags, trees, the palms of their hands, feet and fists on the battlefield. (25) Feeling the aforesaid blows as no more than (soft) touches, he did not experience any pain (at all). And he encircled Ṛṣabha, who was full of great impetuosity, with his arms. (26) Pressed hard with the arms of Kumbhakarṇa, however, the redoubtable Ṛṣabha, a (veritable) bull among the monkeys, fell down, blood having escaped from his mouth in profusion. (27) Striking Śarabha with his fist, Kumbhakarṇa (the enemy of Indra) hit Nīla with his knee on the battlefield and slapped Gavākṣa. Then, filled with rage, he kicked Gandhamādana with vehemence. (28) Agonized by the blows dealt (by Kumbhakarṇa), they (all) fainted and fell to the ground, bathed in blood, like Kiṁśuka trees (bearing red blossom) that have been cut down. (29)

तेषु वानरमुख्येषु पातितेषु महात्मसु। वानराणां सहस्राणि कुम्भकर्णं प्रदुद्रुवुः॥ ३०॥
तं शैलमिव शैलाभाः सर्वे तु प्लवगर्षभाः। समारुह्य समुत्पत्य ददंशुश्च महाबलाः॥ ३१॥
तं नखैर्दशनैश्चापि मुष्टिभिर्बाहुभिस्तथा। कुम्भकर्णं महाबाहुं निजघ्नुः प्लवगर्षभाः॥ ३२॥
स वानरसहस्रैस्तु विचितः पर्वतोपमः। रराज राक्षसव्याघ्रो गिरिरात्मरुहैरिव॥ ३३॥
बाहुभ्यां वानरान् सर्वान् प्रगृह्य स महाबलः। भक्षयामास संक्रुद्धो गरुडः पन्नगानिव॥ ३४॥
प्रक्षिप्ताः कुम्भकर्णेन वक्त्रे पातालसंनिभे। नासापुटाभ्यां संजग्मुः कर्णाभ्यां चैव वानराः॥ ३५॥
भक्षयन् भृशसंक्रुद्धो हरीन् पर्वतसंनिभः। बभञ्ज वानरान् सर्वान् संक्रुद्धो राक्षसोत्तमः॥ ३६॥
मांसशोणितसंक्लेदां कुर्वन् भूमिं स राक्षसः। चचार हरिसैन्येषु कालाग्निरिव मूर्च्छितः॥ ३७॥
वज्रहस्तो यथा शक्रः पाशहस्त इवान्तकः। शूलहस्तो बभौ युद्धे कुम्भकर्णो महाबलः॥ ३८॥
यथा शुष्काण्यरण्यानि ग्रीष्मे दहति पावकः। तथा वानरसैन्यानि कुम्भकर्णो ददाह सः॥ ३९॥

The aforesaid gigantic leaders of monkeys having been struck down, thousands of monkeys darted towards Kumbhakarṇa. (30) Jumping and climbing on him, (even) as one would ascend a mountain, all the leaders of monkeys for their part, who (themselves) looked like mountains and were endowed with extraordinary might began to bite him too. (31) The foremost of monkeys attacked the said Kumbhakarṇa, who was endowed with mighty arms, with their nails and teeth as also with their fists and arms. (32) Covered by thousands of monkeys that mountain-like tiger among ogres looked charming like a mountain overgrown with trees. (33) Tightly seizing hold of all the monkeys with his arms, highly enraged as he was, Kumbhakarṇa, who was endowed with extraordinary might, began to devour them (even) as Garuḍa would devour serpents. (34) Thrust into his mouth, which closely resembled Pātāla (the nethermost subterranean region), by Kumbhakarṇa, the monkeys issued forth through his nostrils as well as through his ears. (35) While devouring the monkeys, highly enraged as he was, the prince of ogres, who looked like a mountain and repeatedly infuriated the monkeys, mutilated them all. (36) Drenching the earth with flesh and blood, the said ogre ranged through the simian ranks like the augmented fire of universal dissolution. (37) Pike in hand, Kumbhakarṇa, who was endowed with extraordinary might, shone like Indra (the ruler of gods) holding the thunderbolt in his hand, or like Death, bearing a noose in his hand. (38) The notorious Kumbhakarṇa consumed the simian ranks (even) as a (forest) fire would consume dry forests in summer. (39)

ततस्ते वध्यमानास्तु हतयूथाः प्लवङ्गमाः। वानरा भयसंविग्ना विनेदुर्विकृतैः स्वरैः॥ ४०॥
अनेकशो वध्यमानाः कुम्भकर्णेन वानराः। राघवं शरणं जग्मुर्व्यथिता भिन्नचेतसः॥ ४१॥
प्रभग्नान् वानरान् दृष्ट्वा वज्रहस्तात्मजात्मजः। अभ्यधावत वेगेन कुम्भकर्णं महाहवे॥ ४२॥
शैलशृङ्गं महद् गृह्य विनदन् स मुहुर्मुहुः। त्रासयन् राक्षसान् सर्वान् कुम्भकर्णपदानुगान्॥ ४३॥
चिक्षेप शैलशिखरं कुम्भकर्णस्य मूर्धनि। स तेनाभिहतो मूर्ध्नि शैलेनेन्द्ररिपुस्तदा॥ ४४॥
कुम्भकर्णः प्रजज्वाल क्रोधेन महता तदा। सोऽभ्यधावत वेगेन वालिपुत्रममर्षणः॥ ४५॥
कुम्भकर्णो महानादस्त्रासयन् सर्ववानरान्। शूलं ससर्ज वै रोषादङ्गदे तु महाबलः॥ ४६॥
तदापतन्तं बलवान् युद्धमार्गविशारदः। लाघवान्मोक्षयामास बलवान् वानरर्षभः॥ ४७॥
उत्पत्य चैनं तरसा तलेनोरस्यताडयत्। स तेनाभिहतः कोपात् प्रमुमोहाचलोपमः॥ ४८॥
स लब्धसंज्ञोऽतिबलो मुष्टिं संगृह्य राक्षसः। अपहस्तेन चिक्षेप विसंज्ञः स पपात ह॥ ४९॥

Wild with terror, the aforesaid monkeys for their part, who moved about leaping, and who had lost many (of their) battalions, yelled in unnatural tones while being destroyed (as above) by Kumbhakarṇa. (40) Agonized and dispirited while being exterminated in large numbers by Kumbhakarṇa, the monkeys sought Śrī Rāma (a scion of Raghu) as their refuge. (41) Seeing the monkeys completely routed, the son of Vālī (sprung from the loins of Indra, the wielder of the thunderbolt) rushed with impetuosity at Kumbhakarṇa in the great struggle. (42) Seizing hold of a huge mountain peak, roaring again and again and frightening all the ogres who followed the footsteps of Kumbhakarṇa, he flung the mountain top on Kumbhakarṇa's head. Struck on the head with that crag, Kumbhakarṇa, the well-known enemy of Indra, burnt up with great rage. The intolerant ogre then rushed at Aṅgada (son of Vālī) with vehemence. (43—45) Making a great noise, and terrifying all the monkeys, Kumbhakarṇa for his part who was endowed with extraordinary might, forthwith hurled his pike in rage at Aṅgada. (46) The mighty Aṅgada, a bull among the monkeys, who was an adept in the technique of warfare, avoided the approaching pike with agility. (47) Nay, jumping up, he slapped him with vehemence in the chest. Struck by him with fury the ogre, who resembled a mountain (in size), fainted. (48) Doubling his fist, when he had regained his senses, the notorious ogre, who was endowed with exceeding might, dealt a blow with the back of his hand, and Aṅgada fell down unconscious: so the tradition goes. (49)

तस्मिन् प्लवगशार्दूले विसंज्ञे पतिते भुवि। तच्छूलं समुपादाय सुग्रीवमभिदुद्रुवे॥ ५०॥
तमापतन्तं सम्प्रेक्ष्य कुम्भकर्णं महाबलम्। उत्पपात तदा वीरः सुग्रीवो वानराधिपः॥ ५१॥
स पर्वताग्रमुत्क्षिप्य समाविध्य महाकपिः। अभिदुद्राव वेगेन कुम्भकर्णं महाबलम्॥ ५२॥
तमापतन्तं सम्प्रेक्ष्य कुम्भकर्णः प्लवङ्गमम्। तस्थौ विवृत्तसर्वाङ्गो वानरेन्द्रस्य सम्मुखः॥ ५३॥
कपिशोणितदिग्धाङ्गं भक्षयन्तं महाकपीन्। कुम्भकर्णं स्थितं दृष्ट्वा सुग्रीवो वाक्यमब्रवीत्॥ ५४॥
पातिताश्च त्वया वीराः कृतं कर्म सुदुष्करम्। भक्षितानि च सैन्यानि प्राप्तं ते परमं यशः॥ ५५॥
त्यज तद् वानरानीकं प्राकृतैः किं करिष्यसि। सहस्वैकं निपातं मे पर्वतस्यास्य राक्षस॥ ५६॥
तद् वाक्यं हरिराजस्य सत्त्वधैर्यसमन्वितम्। श्रुत्वा राक्षसशार्दूलः कुम्भकर्णोऽब्रवीद् वचः॥ ५७॥
प्रजापतेस्तु पौत्रस्त्वं तथैवर्क्षरजःसुतः। धृतिपौरुषसम्पन्नस्तस्माद् गर्जसि वानर॥ ५८॥

Seizing that pike, when the aforesaid tiger among monkeys had dropped unconscious on the ground, the ogre rushed towards Sugrīva. (50) Perceiving the notorious Kumbhakarṇa, who was endowed with extraordinary might, approaching, the heroic Sugrīva, the suzerain lord of monkeys, bounded. (51) Lifting up a mountain peak and flourishing it, that mighty monkey darted towards Kumbhakarṇa, who was possessed of great might. (52) Perceiving that monkey advancing, Kumbhakarṇa stood facing the lord of monkeys, with all his limbs braced. (53) Seeing Kumbhakarṇa who stood devouring the colossal monkeys and whose limbs were smeared with their blood, Sugrīva spoke (to him) as follows :—(54) "A feat exceedingly difficult to perform has been accomplished by you, in that champions have been struck down, battalions devoured and the highest renown attained by you. (55) Let alone that army of monkeys. What are you to do with the rank and file ? Stand only the exclusive impact of this mountain going to be hurled by me, O ogre !" (56) Hearing the aforesaid challenge of Sugrīva (the ruler of monkeys), which was full of courage and fortitude, Kumbhakarṇa, a tiger among ogres, made the following reply :—(57) "You are a grandson of Brahmā (the lord of created beings) and even so son of Ṛkṣarajā (sprung from the yawn of Brahmā) and richly endowed with fortitude and valour. Hence you roar, O monkey !" (58)

स कुम्भकर्णस्य वचो निशम्य व्याविध्य शैलं सहसा मुमोच।
तेनाजघानोरसि कुम्भकर्णं शैलेन वज्राशनिसंनिभेन॥ ५९॥
तच्छैलशृङ्गं सहसा विभिन्नं भुजान्तरे तस्य तदा विशाले।
ततो विषेदुः सहसा प्लवङ्गा रक्षोगणाश्चापि मुदा विनेदुः॥ ६०॥
स शैलशृङ्गाभिहतश्चुकोप ननाद रोषाच्च विवृत्य वक्त्रम्।
व्याविध्य शूलं स तडित्प्रकाशं चिक्षेप हर्यृक्षपतेर्वधाय॥ ६१॥
तत् कुम्भकर्णस्य भुजप्रणुन्नं शूलं शितं काञ्चनदामयष्टिम्।
क्षिप्रं समुत्पत्य निगृह्य दोर्भ्यां बभञ्ज वेगेन सुतोऽनिलस्य॥ ६२॥
कृतं भारसहस्रस्य शूलं कालायसं महत्। बभञ्ज जानुमारोप्य तदा हृष्टः प्लवङ्गमः॥ ६३॥
शूलं भग्नं हनुमता दृष्ट्वा वानरवाहिनी। हृष्टा ननाद बहुशः सर्वतश्चापि दुद्रुवे॥ ६४॥
बभूवाथ परित्रस्तो राक्षसो विमुखोऽभवत्।
सिंहनादं च ते चक्रुः प्रहृष्टा वनगोचराः। मारुतिं पूजयांचक्रुर्दृष्ट्वा शूलं तथागतम्॥ ६५॥

Hearing the reply of Kumbhakarṇa and balancing the mountain top, Sugrīva precipitately discharged it, and struck Kumbhakarṇa in the chest with that crag, resembling the thunderbolt and a shooting star. (59) The aforesaid crag forthwith broke on his huge chest all at once. The monkeys thereupon despaired all of a sudden, while the ranks of the ogres thundered with joy. (60) Struck with that mountain top, the ogre flew into a rage and dilating his mouth in anger, roared. (Nay) flourishing his pike, which flashed as lightning, he hurled it for the destruction of Sugrīva (the lord of monkeys and bears). (61) Bounding at once and seizing hold with his arms of that sharp pike propelled by Kumbhakarṇa's arm, whose shaft was adorned with chains of gold, Hanumān (son of the wind-god) broke it with violence. (62) Placing on his knee that huge iron pike, which was made of iron weighing a thousand Bhāras*, the monkey joyfully broke it at once. (63) Rejoiced to see the pike broken by Hanumān, the army of monkeys repeatedly roared and rushed up from all sides. (64) The ogre, on the other hand, got dismayed and downcast; while, highly rejoiced, the monkeys (lit., rangers of the woods) roared like lions and applauded the son of the wind-god, on beholding the pike reduced to that plight. (65)

स तत् तथा भग्नमवेक्ष्य शूलं चुकोप रक्षोधिपतिर्महात्मा।
उत्पाट्य लङ्कामलयात् स शृङ्गं जघान सुग्रीवमुपेत्य तेन॥ ६६॥
स शैलशृङ्गाभिहतो विसंज्ञः पपात भूमौ युधि वानरेन्द्रः।
तं वीक्ष्य भूमौ पतितं विसंज्ञं नेदुः प्रहृष्टा युधि यातुधानाः॥ ६७॥
समभ्युपेत्याद्भुतघोरवीर्यं स कुम्भकर्णो युधि वानरेन्द्रम्।
जहार सुग्रीवमभिप्रगृह्य यथानिलो मेघमिव प्रचण्डः॥ ६८॥
स तं महामेघनिकाशरूपमुत्पाट्य गच्छन् युधि कुम्भकर्णः।
रराज मेरुप्रतिमानरूपो मेरुर्यथा व्युच्छ्रितघोरशृङ्गः॥ ६९॥

That colossal overlord of ogres (Kumbhakarṇa) flew into a rage on seeing that pike broken in that wise (by Hanumān). Tearing off a peak of the Malaya mountain standing in the vicinity of Laṅkā and approaching Sugrīva, he struck him with it. (66) Struck with the crag, that ruler of monkeys fell senseless on the battlefield. Highly rejoiced to see him fallen unconscious on the battleground, the ogres let forth a roar (of triumph). (67) Approaching on the battlefield Sugrīva, the lord of monkeys, who was endowed with marvellous and terrible prowess, nay, pressing him in his arm-pit, the notorious Kumbhakarṇa bore him away (even) as a tempestuous wind would sweep away a cloud. (68) Departing after lifting up Sugrīva, whose form resembled a huge cloud, the said Kumbhakarṇa, who was endowed with a form resembling Mount Meru (in size), shone on the battlefield like (the said) Mount Meru distinguished by its exceedingly lofty and formidable peak. (69)

ततस्तमादाय जगाम वीरः संस्तूयमानो युधि राक्षसेन्द्रः।
शृण्वन् निनादं त्रिदिवालयानां प्लवङ्गराजग्रहविस्मितानाम्॥ ७०॥
ततस्तमादाय तदा स मेने हरीन्द्रमिन्द्रोपममिन्द्रवीर्यः।
अस्मिन् हते सर्वमिदं हतं स्यात् सराघवं सैन्यमितीन्द्रशत्रुः॥ ७१॥

Seizing hold of Sugrīva, the heroic Kumbhakarṇa (the lord of ogres) left (for Laṅkā), being duly extolled (by the ogres) on the battlefield and hearing the outcry of gods (the denizens of heaven) who were taken aback at the capture of Sugrīva (the lord of monkeys). (70) Having seized hold at that moment of the aforesaid ruler of monkeys, who vied with Indra (the ruler of gods), that enemy of Indra, who was endowed with the valour of Indra, thereupon concluded that, Sugrīva having been killed, this entire army (of monkeys), including Śrī Rāma (a scion of Raghu), would be (automatically) destroyed. (71)

विद्रुतां वाहिनीं दृष्ट्वा वानराणामितस्ततः। कुम्भकर्णेन सुग्रीवं गृहीतं चापि वानरम्॥ ७२॥
हनूमांश्चिन्तयामास मतिमान् मारुतात्मजः। एवं गृहीते सुग्रीवे किं कर्तव्यं मया भवेत्॥ ७३॥
यद्धि न्याय्यं मया कर्तुं तत् करिष्याम्यसंशयम्। भूत्वा पर्वतसंकाशो नाशयिष्यामि राक्षसम्॥ ७४॥

---

* A weight equal to 2000 Palas or 3 maunds approximately.

मया हते संयति कुम्भकर्णे महाबले मुष्टिविशीर्णदेहे।
विमोचिते वानरपार्थिवे च भवन्तु हृष्टाः प्लवगाः समग्राः॥७५॥
अथवा स्वयमप्येष मोक्षं प्राप्स्यति वानरः। गृहीतोऽयं यदि भवेत् त्रिदशैः सासुरोरगैः॥७६॥
मन्ये न तावदात्मानं बुध्यते वानराधिपः। शैलप्रहाराभिहतः कुम्भकर्णेन संयुगे॥७७॥
अयं मुहूर्तात् सुग्रीवो लब्धसंज्ञो महाहवे। आत्मनो वानराणां च यत् पथ्यं तत् करिष्यति॥७८॥
मया तु मोक्षितस्यास्य सुग्रीवस्य महात्मनः। अप्रीतिश्च भवेत् कष्टा कीर्तिनाशश्च शाश्वतः॥७९॥
तस्मान्मुहूर्तं काङ्क्षिष्ये विक्रमं मोक्षितस्य तु। भिन्नं च वानरानीकं तावदाश्वासयाम्यहम्॥८०॥

Beholding the army of monkeys scattered here and there and the monkey Sugrīva too captured by Kumbhakarṇa, the sagacious Hanūmān, sprung from the loins of the wind-god, thought (to himself): "What should be done by me when Sugrīva has been captured in this way ? (72-73) I shall undoubtedly do that which is fit to be done by me. Growing to the size of a mountain, I shall kill the ogre. (74) When Kumbhakarṇa, who is endowed with extraordinary might, has been killed by me in a duel, his body being shattered with my fist, and the king of monkeys delivered, let all the monkeys feel rejoiced. (75) Or this monkey (Sugrīva) will win his freedom (back) himself, even if he is captured by gods including demons and Nāgas (serpent-demons having the face of a man and the tail of a serpent). (76) Struck with the blow of a crag by Kumbhakarṇa, on the battlefield; the overlord of monkeys I presume, is not yet conscious of his self. (77) Having regained his senses in a short while, in this major conflict, this Sugrīva will do what is good for himself as well as for the monkeys. (78) Grievous displeasure will certainly be caused to the high-souled Sugrīva on his being delivered by me, nay, his reputation will be lost forever. (79) I shall for my part therefore await awhile the exhibition of prowess on his part on his being restored to freedom. Till then I shall restore to confidence the scattered army of the monkeys." (80)

इत्येवं चिन्तयित्वाथ हनूमान् मारुतात्मजः। भूयः संस्तम्भयामास वानराणां महाचमूम्॥ ८१॥
स कुम्भकर्णोऽथ विवेश लङ्कां स्फुरन्तमादाय महाहरिं तम्।
विमानचर्यागृहगोपुरस्थैः पुष्पाग्र्यवर्षैरभिपूज्यमानः॥८२॥
लाजगन्धोदवर्षैस्तु सेच्यमानः शनैः शनैः। राजवीथ्यास्तु शीतत्वात् संज्ञां प्राप महाबलः॥ ८३॥
ततः स संज्ञामुपलभ्य कृच्छ्राद् बलीयसस्तस्य भुजान्तरस्थः।
अवेक्षमाणः पुरराजमार्गं विचिन्तयामास मुहुर्महात्मा॥८४॥
एवं गृहीतेन कथं नु नाम शक्यं मया सम्प्रति कर्तुमद्य।
तथा करिष्यामि यथा हरीणां भविष्यतीष्टं च हितं च कार्यम्॥८५॥
ततः कराग्रैः सहसा समेत्य राजा हरीणाममरेन्द्रशत्रोः।
खरैश्च कर्णौ दशनैश्च नासां ददंश पादैर्विददार पार्श्वौ॥८६॥

Pondering thus, Hanūmān, sprung from the loins of the wind-god, once more brought firmness to the huge army of the monkeys. (81) Bearing the great monkey (Sugrīva), who had (now) begun to shake, the notorious Kumbhakarṇa now entered Laṅkā, bing hailed on all sides by people dwelling in seven-storeyed mansions, houses lining the roads and the gates of buildings with showers of excellent flowers. (82) Being gently sprinkled with showers of fried grains of paddy and scented water and due to the coolness of the king's highway Sugrīva (who was endowed with extraordinary might) gradually regained consciousness. (83) Having regained consciousness with difficulty, while (yet) in the arms of Kumbhakarṇa, who was endowed with exceeding might, and gazing on the king's highway in the city, Sugrīva (the high-souled monkey) then repeatedly pondered as follows :— (84) "How on earth can it at all be possible to retaliate at this moment for me, who have been taken captive in this way? (Therefore) I shall take action in such a way as may prove agreeable and advantageous to the monkeys." (85) Reaching this conclusion, Sugrīva (the king of monkeys) tore off with his sharp nails all of a sudden (the lower end of) the ears of Kumbhakarṇa (the enemy of the ruler of gods), nay, bit off the latter's nose with his teeth and split open his sides with (the nails of) his toes. (86)

स कुम्भकर्णो हृतकर्णनासो विदारितस्तेन रदैर्नखैश्च।
रोषाभिभूतः क्षतजार्द्रगात्रः सुग्रीवमाविध्य पिपेष भूमौ॥ ८७॥
स भूतले भीमबलाभिपिष्टः सुरारिभिस्तैरभिहन्यमानः।
जगाम खं कन्दुकवज्जवेन पुनश्च रामेण समाजगाम॥ ८८॥
कर्णनासाविहीनस्तु कुम्भकर्णो महाबलः। रराज शोणितोत्सिक्तो गिरिः प्रस्रवणैरिव॥ ८९॥
शोणितार्द्रो महाकायो राक्षसो भीमदर्शनः। युद्धायाभिमुखो भूयो मनश्चक्रे निशाचरः॥ ९०॥
अमर्षाच्छोणितोद्गारी शुशुभे रावणानुजः। नीलाञ्जनचयप्रख्यः ससंध्य इव तोयदः॥ ९१॥

Overwhelmed with anger when deprived of (a part of) his ears and nose by Sugrīva and split open (in the sides) with the latter's teeth and nails, his limbs bespattered with blood, nay, spinning Sugrīva down, the notorious Kumbhakarṇa, pounded him with violence against the ground. (87) Rubbed against the earth's surface by Kumbhakarṇa (who was endowed with terrible might) and while being struck by those enemies of gods (who stood by his side), Sugrīva bounced into the air like a ball and got re-united with all speed with Śrī Rāma. (88) Deprived of (the lower end of) his ears and nose and bathed in blood, Kumbhakarṇa for his part, who was endowed with extraordinary might, shone like a mountain with springs. (89) Drenched in blood, the colossal and terrible-looking ogre, a ranger of the night, made up his mind once more to fight with his face turned towards the enemy. (90) Vomiting blood in indignation, Kumbhakarṇa (a younger brother of Rāvaṇa) who resembled a mass of collyrium, shone like an evening cloud (with a reddish tinge). (91)

गते च तस्मिन् सुरराजशत्रुः क्रोधात् प्रदुद्राव रणाय भूयः।
अनायुधोऽस्मीति विचिन्त्य रौद्रो घोरं तदा मुद्गरमाससाद॥ ९२॥
ततः स पुर्याः सहसा महौजा निष्क्रम्य तद् वानरसैन्यमुग्रम्।
बभक्ष रक्षो युधि कुम्भकर्णः प्रजा युगान्ताग्निरिव प्रवृद्धः॥ ९३॥
बुभुक्षितः शोणितमांसगृध्नुः प्रविश्य तद् वानरसैन्यमुग्रम्।
चखाद रक्षांसि हरीन् पिशाचानृक्षांश्च मोहाद् युधि कुम्भकर्णः।
यथैव मृत्युर्हरते युगान्ते स भक्षयामास हरींश्च मुख्यान्॥ ९४॥
एकं द्वौ त्रीन् बहून् क्रुद्धो वानरान् सह राक्षसैः। समादायैकहस्तेन प्रचिक्षेप त्वरन् मुखे॥ ९५॥
सम्प्रस्रवंस्तदा मेदः शोणितं च महाबलः। वध्यमानो नगेन्द्राग्रैर्भक्षयामास वानरान्॥ ९६॥
ते भक्ष्यमाणा हरयो रामं जग्मुस्तदा गतिम्। कुम्भकर्णो भृशं क्रुद्धः कपीन् खादन् प्रधावति॥ ९७॥
शतानि सप्त चाष्टौ च विंशत्त्रिंशत् तथैव च। सम्परिष्वज्य बाहुभ्यां खादन् विपरिधावति॥ ९८॥
मेदोवसाशोणितदिग्धगात्रः कर्णावसक्तग्रथितान्त्रमालः।
ववर्ष शूलानि सुतीक्ष्णदंष्ट्रः कालो युगान्तस्थ इव प्रवृद्धः॥ ९९॥

Nay, Sugrīva having escaped, Kumbhakarṇa (an enemy of the ruler of gods) furiously rushed for an encounter once more. Reflecting within himself that "I am weaponless", the foerocious ogre then seized hold of a formidable mallet. (92) Issuing all of a sudden from the city, the aforesaid ogre, Kumbhakarṇa, who was endowed with extraordinary vigour, then began to consume the redoubtable army of monkeys on the battlefield (even) as the fire swollen at the end of the world-cycle would consume created beings. (93) Penetrating deep into that formidable army of monkeys, Kumbhakarṇa, who, being famished, was covetous of blood and flesh, began to devour ogres, monkeys, fiends and bears (alike) on the battlefield through infatuation. Nay, he ate up (among others) the principal monkeys in the same way as Death sweeps away living beings at the end of the world-cycle. (94) Seizing together with one hand, one, two, three or more monkeys alongwith ogres, the ogre hastily thrust them into his mouth. (95) Pouring forth in streams fat and blood (from the corners of his mouth) at that time, the ogre feasted on the monkeys (even) while being struck with peaks of the moremost of fountains.(96) While being devoured (by the ogre) the aforesaid monkeys sought Śrī Rāma as their refuge at that time. Kumbhakarṇa (on the other hand), who was highly enraged, ran about with all speed devouring the monkeys. (97) Tightly encircling with his arms (as many as) seven and eight, nay, twenty, thirty and even so hundreds (at a time), he ran fast devouring them on all sides. (98) His limbs besmeared with fat, marrow and blood and wreaths of tangled entrails hung over his ears, the ogre (who was endowed with exceptionally sharp teeth) rained darts (on the monkeys) even like Kāla (the Time-Spirit) grown immensely (in size) at the end of the world-cycle. (99)

तस्मिन् काले सुमित्रायाः पुत्रः परबलार्दनः। चकार लक्ष्मणः क्रुद्धो युद्धं परपुरंजयः॥ १००॥
स कुम्भकर्णस्य शराञ्शरीरे सप्त वीर्यवान्। निचखानाददे चान्यान् विससर्ज च लक्ष्मणः॥ १०१॥
पीड्यमानस्तदस्त्रं तु विशेषं तत् स राक्षसः। ततश्चुकोप बलवान् सुमित्रानन्दवर्धनः॥ १०२॥
अथास्य कवचं शुभ्रं जाम्बूनदमयं शुभम्। प्रच्छादयामास शरैः संध्याभ्रमिव मारुतः॥ १०३॥
नीलाञ्जनचयप्रख्यः शरैः काञ्चनभूषणैः। आपीड्यमानः शुशुभे मेघैः सूर्य इवांशुमान्॥ १०४॥
ततः स राक्षसो भीमः सुमित्रानन्दवर्धनम्। सावज्ञमेव प्रोवाच वाक्यं मेघौघनिःस्वनः॥ १०५॥

At that juncture, Lakṣmaṇa, son of Sumitrā, the scourge of hostile forces and the conqueror of hostile citadels commenced fighting in rage. (100) The valliant Lakṣmaṇa, dug seven arrows into the person of Kumbhakarṇa. He took up more and discharged them too.(101) Being tormented (by the arrows), the aforesaid ogre for his part put an end to these missiles of Lakṣmaṇa (with his own). Thereupon the mighty Lakṣmaṇa (who enhanced the joy of Sumitrā, his mother) flew into a rage. (102) He then completely covered the gittering and charming golden armour of Kumbhakarṇa with his arrows (even) as the wind would make an evening cloud completely disappear (by dispersing it). (103) Being covered by arrows decked with gold, the ogre (who resembled a mass of collyrium) shone like the sun with its rays being screened by clouds. (104) Thereupon that terrible ogre, whose voice resembled the rumbling of a multitude of clouds spoke as follows to Lakṣmaṇa (who enhanced the joy of Sumitrā) rather disdainfully :—(105)

अन्तकस्याप्यकष्टेन युधि जेतारमाहवे। युध्यता मामभीतेन ख्यापिता वीरता त्वया॥ १०६॥
प्रगृहीतायुधस्येह मृत्योरिव महामृधे। तिष्ठन्नप्यग्रतः पूज्यः किमु युद्धप्रदायकः॥ १०७॥
ऐरावतं समारूढो वृतः सर्वामरैः प्रभुः। नैव शक्रोऽपि समरे स्थितपूर्वः कदाचन॥ १०८॥
अद्य त्वयाहं सौमित्रे बालेनापि पराक्रमैः। तोषितो गन्तुमिच्छामि त्वामनुज्ञाप्य राघवम्॥ १०९॥
यत् तु वीर्यबलोत्साहैस्तोषितोऽहं रणे त्वया। राममेवैकमिच्छामि हन्तुं यस्मिन् हते हतम्॥ ११०॥
रामे मयात्र निहते येऽन्ये स्थास्यन्ति संयुगे। तानहं योधयिष्यामि स्वबलेन प्रमाथिना॥ १११॥

"Valour has (surely) been exhibited by you on the battlefield while giving battle undauntedly to me, who has conquered even Death in an encounter without difficulty. (106) Worthy of honour is he who is able in this world even to face me, a rival of Death ready for a major conflict, weapon in hand, much more he who gives battle to me. (107) Duly mounted on (his elephant) Airāvata and surrounded by all the gods, even the mighty Indra never stood (before me) in an encounter in the past. (108) Gratified by you with your feats of valour today, O son of Sumitrā , even though you are a youngster, (yet) I wish to meet Rāma (a scion of Raghu), taking leave of you. (109) Inasmuch as I have been gratified by

परिभ्रष्टा

you in combat with your prowess, strength and martial ardour, I for my part seek precisely to kill Rāma alone; for, when he is dispatched, the entire army of monkeys will be destroyed. (110) When Rāma has been got rid of by me in this struggle, I shall force those others who will remain on the battlefield to fight with my devastating army." (111)

इत्युक्तवाक्यं तद् रक्षः प्रोवाच स्तुतिसंहितम्। मृधे घोरतरं वाक्यं सौमित्रिः प्रहसन्निव॥ ११२॥
यस्त्वं शक्रादिभिर्देवैरसह्यः प्राप्य पौरुषम्। तत् सत्यं नान्यथा वीर दृष्टस्तेऽद्य पराक्रमः॥ ११३॥
एष दाशरथी रामस्तिष्ठत्यद्रिरिवाचलः। इति श्रुत्वा ह्यनादृत्य लक्ष्मणं स निशाचरः॥ ११४॥
अतिक्रम्य च सौमित्रिं कुम्भकर्णो महाबलः। राममेवाभिदुद्राव कम्पयन्निव मेदिनीम्॥ ११५॥

To that exceedingly formidable ogre, when he had made this (boastful) reply, Lakṣmaṇa (son of Sumitrā) addressed the following rejoinder, full of praise, on the battlefield, as though heartily laughing :— (112) "Your assertion that, having acquired (extraordinary) prowess, you have grown irresistible for (even) gods headed by Indra (their ruler) is true; it is not otherwise, O champion ! Your valour has been witnessed (by me) today. (113) Here stands Śrī Rāma, son of Daśaratha, immovable as a mountain," Hearing this rejoinder, nay, disregarding Lakṣmaṇa and passing him by, that prowler of the night, Kumbhakarṇa, who was endowed with extraordinary might, rushed towards Śrī Rāma alone, causing the earth to tremble (even as he sped along). (114-115)

अथ दाशरथी रामो रौद्रमस्त्रं प्रयोजयन्। कुम्भकर्णस्य हृदये ससर्ज निशिताञ्शरान्॥ ११६॥
तस्य रामेण विद्धस्य सहसाभिप्रधावतः। अङ्गारमिश्राः क्रुद्धस्य मुखान्निश्चेरुरर्चिषः॥ ११७॥
रामास्त्रविद्धो घोरं वै नर्दन् राक्षसपुङ्गवः। अभ्यधावत संक्रुद्धो हरीन् विद्रावयन् रणे॥ ११८॥
तस्योरसि निमग्नास्ते शरा बर्हिणवाससः। हस्ताच्चास्य परिभष्टा गदा चोर्व्यां पपात ह॥ ११९॥
आयुधानि च सर्वाणि विप्रकीर्यन्त भूतले। स निरायुधमात्मानं यदा मेने महाबलः॥ १२०॥
मुष्टिभ्यां च कराभ्यां च चकार कदनं महत्।
स बाणैरतिविद्धाङ्गः क्षतजेन समुक्षितः। रुधिरं परिसुस्राव गिरिः प्रस्रवणं यथा॥ १२१॥
स तीव्रेण च कोपेन रुधिरेण च मूर्च्छितः। वानरान् राक्षसानृक्षान् खादन् स परिधावति॥ १२२॥

Making use of the mystic missile presided over by Rudra (the god of destruction), Śrī Rāma, son of Daśaratha, forthwith dug pointed arrows into the breast of Kumbhakarṇa, (116) As the latter darted in fury all at once towards Śrī Rāma when hurt by him, flames mixed with embers shot forth from his mouth. (117) Highly enraged when pierced by the arrows of Śrī Rāma, Kumbhakarṇa (a veritable bull among the ogres) rushed towards him terribly roaring and dispersing the monkeys on the battlefield. (118) Adorned with peacock's plumes, the said arrows disappeared into his breast. Nay, fallen from his hand, his mace too dropped to the ground; so the tradition goes. (119) All his (other) weapons too were scattered on the earth's surface. When the ogre, who was endowed with extraordinary might, recognized himself to be unarmed, he played great havoc (among the monkeys) with his fists and hands too. His limbs pierced beyond measure with arrows and bathed in blood, he poured forth blood even as a mountain would pour out streams. (120-121) Overcome with violent anger and covered all over with blood as well, the notorious ogre ran about devouring the monkeys, ogres and bears (alike). (122)

अथ शृङ्गं समाविध्य भीमं भीमपराक्रमः। चिक्षेप राममुद्दिश्य बलवानन्तकोपमः॥ १२३॥
अप्राप्तमन्तरा रामः सप्तभिस्तमजिह्मगैः। चिच्छेद गिरिशृङ्गं तं पुनः संधाय कार्मुकम्॥ १२४॥
ततस्तु रामो धर्मात्मा तस्य शृङ्गं महत् तदा। शरैः काञ्चनचित्राङ्गैश्चिच्छेद भरताग्रजः॥ १२५॥
तन्मेरुशिखराकारं द्योतमानमिव श्रिया। द्वे शते वानराणां च पतमानमपातयत्॥ १२६॥
तस्मिन् काले स धर्मात्मा लक्ष्मणो राममब्रवीत्। कुम्भकर्णवधे युक्तो योगान् परिमृशन् बहून्॥ १२७॥

नैवायं वानरान् राजन् न विजानाति राक्षसान्। मत्तः शोणितगन्धेन स्वान् परांश्चैव खादति॥ १२८॥
साध्वेनमधिरोहन्तु सर्वतो वानरर्षभाः। यूथपाश्च यथा मुख्यास्तिष्ठन्त्वस्मिन् समन्ततः॥ १२९॥
अद्यायं दुर्मतिः काले गुरुभारप्रपीडितः। प्रचरन् राक्षसो भूमौ नान्यान् हन्यात् प्लवङ्गमान्॥ १३०॥

Firmly seizing hold of a formidable mountain peak, the mighty ogre, who was endowed with terrible prowess and resembled Death (himself), hurled it towards Śrī Rāma.(123) Making use of his well-known bow once more, Śrī Rāma (however) split that mountain peak, while it was (still) on its way and had not (yet) reached him, with seven straight-going arrows. (124) Thereupon Śrī Rāma, the elder brother of Bharata, for his part, whose mind was set on virtue, split up the huge mountain peak hurled by the ogre with golden-stripped arrows. (125) While falling down, the aforesaid crag, which looked like a peak of Mount Meru and was shining as it were with splendour, knocked down two hundred monkeys too. (126) At that moment the celebrated Lakṣmaṇa, whose mind was set on virtue, (nay) who had been attentive (all the time) and who was busy devising numerous plans of killing Kumbhakarṇa submitted (as follows) to Śrī Rāma:—(127) "Intoxicated (as he is) with the smell of blood, this fellow, O prince, can no longer discriminate the monkeys and ogres and is (indiscriminately) devouring friends and foes alike. (128) Let the foremost of the monkeys as well as the commanders of troops climb straight upon him from all sides and duly keep on him on all sides. (129) Sore oppressed by the heavy weight (of the monkeys), this evil-minded ogre will no longer be able to kill the other monkeys while moving about on the earth." (130)

तस्य तद् वचनं श्रुत्वा राजपुत्रस्य धीमतः। ते समारुरुहुर्हृष्टाः कुम्भकर्णं महाबलाः॥ १३१॥
कुम्भकर्णस्तु संक्रुद्धः समारूढः प्लवङ्गमैः। व्यधूनयत् तान् वेगेन दुष्टहस्तीव हस्तिपान्॥ १३२॥
तान् दृष्ट्वा निधुतान् रामो रुष्टोऽयमिति राक्षसम्। समुत्पपात वेगेन धनुरुत्तममाददे॥ १३३॥
क्रोधरक्तेक्षणो धीरो निर्दहन्निव चक्षुषा।
राघवो राक्षसं वेगादभिदुद्राव वेगितः। यूथपान् हर्षयन् सर्वान् कुम्भकर्णबलार्दितान्॥ १३४॥
स चापमादाय भुजंगकल्पं दृढज्यमुग्रं तपनीयचित्रम्।
हरीन् समाश्वास्य समुत्पपात रामो निबद्धोत्तमतूणबाणः॥ १३५॥
स वानरगणैस्तैस्तु वृतः परमदुर्जयैः। लक्ष्मणानुचरो वीरः सम्प्रतस्थे महाबलः॥ १३६॥

Hearing the aforesaid suggestion of the sagacious prince, the monkeys, who were endowed with extraordinary might, climbed joyfully upon Kumbhakarṇa. (131) Highly enraged when climbed upon by the monkeys, Kumbhakarna for his part shook them off with violence as a refractory elephant would shake off his mahout. (132) Finding them shaken off and concluding that the ogre was enraged, Śrī Rāma darted towards him with impetuosity and took in his hands his excellent bow. (133) His eyes red with fury, as if he was going to burn his adversary with his (very) glance, and seized with impetuosity, the intrepid Śrī Rāma (a scion of Raghu) rushed towards the ogre with vehemence, bringing delight to all his troop-commanders, who were oppressed by the might of Kumbhakarṇa. (134) Taking in his hand his formidable bow, which resembled a serpent, was strung with a stout cord and looked charming with its (ornamental) crust of gold, (nay) fully restoring the monkeys to confidence, the celebrated Śrī Rāma bounded forward, a quiver full of excellent arrows fastened (at his back). (135) Surrounded by the aforesaid troops of monkeys who were supremely difficult to conquer, the aforesaid hero, who was endowed with extraordinary might, duly proceeded (to meet Kumbhakarṇa), followed by Lakṣmaṇa. (136)

स ददर्श महात्मानं किरीटिनमरिंदमम्। शोणिताप्लुतरक्ताक्षं कुम्भकर्णं महाबलः॥ १३७॥

सर्वान् समभिधावन्तं यथा रुष्टं दिशागजम्। मार्गमाणं हरीन् क्रुद्धं राक्षसैः परिवारितम्॥ १३८॥
विन्ध्यमन्दरसंकाशं काञ्चनाङ्गदभूषणम्। स्रवन्तं रुधिरं वक्त्राद् वर्षमेघमिवोत्थितम्॥ १३९॥
जिह्वया परिलिह्यन्तं सृक्किणी शोणितोक्षिते। मृद्नन्तं वानरानीकं कालान्तकयमोपमम्॥ १४०॥
तं दृष्ट्वा राक्षसश्रेष्ठं प्रदीप्तानलवर्चसम्। विस्फारयामास तदा कार्मुकं पुरुषर्षभः॥ १४१॥
स तस्य चापनिर्घोषात् कुपितो राक्षसर्षभः। अमृष्यमाणस्तं घोषमभिदुद्राव राघवम्॥ १४२॥

Śrī Rāma, who was endowed with extraordinary might, saw the colossal Kumbhakarṇa, the tamer of his enemies, adorned with a diadem and bathed in blood, his eyes red (with fury).(137) Surrounded by ogres and hunting for the monkeys, full of rage, he was pursuing them all like a furious elephant guarding one of the quarters. (138) Adorned with armlets of gold, he resembled the Vindhya or the Mandara mountain (in size) and was ejecting blood from his mouth (even) like a towering cloud pouring down rain. (139) With his tongue he was licking the corners of his mouth, which were wet with blood, and was crushing the army of monkeys (even) like Yama (the god of retribution) figuring as Death at the time of universal dissolution. (140) Seeing that prince of ogres, who shone like inflamed fire, Śrī Rāma, the foremost of men, forthwith stretched his bow. (141) Enraged to hear the twang of his bow, and unable to bear that sound, that bull among the ogres rushed towards Śrī Rāma (a scion of Raghu).[*] (142)

ततस्तु वातोद्धतमेघकल्पं भुजंगराजोत्तमभोगबाहुः।
तमापतन्तं धरणीधराभमुवाच रामो युधि कुम्भकर्णम्॥ १४३॥
आगच्छ रक्षोऽधिप मा विषादमवस्थितोऽहं प्रगृहीतचापः।
अवेहि मां राक्षसवंशनाशनं यस्त्वं मुहूर्ताद् भविता विचेताः॥ १४४॥
रामोऽयमिति विज्ञाय जहास विकृतस्वनम्। अभ्यधावत संक्रुद्धो हरीन् विद्रावयन् रणे॥ १४५॥
दारयन्निव सर्वेषां हृदयानि वनौकसाम्। प्रहस्य विकृतं भीमं स मेघस्तनितोपमम्॥ १४६॥
कुम्भकर्णो महातेजा राघवं वाक्यमब्रवीत्।
नाहं विराधो विज्ञेयो न कबन्धः खरो न च। न वाली न च मारीचः कुम्भकर्णः समागतः॥ १४७॥
पश्य मे मुद्गरं भीमं सर्वं कालायसं महत्। अनेन निर्जिता देवा दानवाश्च पुरा मया॥ १४८॥
विकर्णनास इति मां नावज्ञातुं त्वमर्हसि। स्वल्पापि हि न मे पीडा कर्णनासाविनाशनात्॥ १४९॥
दर्शयेक्ष्वाकुशार्दूल वीर्यं गात्रेषु मेऽनघ। ततस्त्वां भक्षयिष्यामि दृष्टपौरुषविक्रमम्॥ १५०॥

---

[*] Verse 142 above is followed in certain editions by a few verses, which are reproduced below and their translation given at the end:—

पुरस्ताद् राघवस्यार्थे गदायुक्तो विभीषणः। अभिदुद्राव वेगेन भ्राता भ्रातरमाहवे॥
विभीषणं पुरो दृष्ट्वा कुम्भकर्णोऽब्रवीदिदम्। प्रहरस्व रणे शीघ्रं क्षत्रधर्मे स्थिरो भव॥
भ्रातृस्नेहं परित्यज्य राघवस्य प्रियं कुरु। अस्मत्कार्यं कृतं वत्स यस्त्वं राममुपागतः॥
त्वमेको रक्षसां लोके सत्यधर्माभिरक्षिता। नास्ति धर्माभिरक्तानां व्यसनं तु कदाचन॥
संतानार्थं त्वमेवैकः कुलस्यास्य भविष्यसि। राघवस्य प्रसादात् त्वं रक्षसां राज्यमाप्स्यसि॥
प्रकृत्या मम दुर्धर्ष शीघ्रं मार्गादपक्रम। न स्थातव्यं पुरस्तान्मे सम्भ्रमान्नष्टचेतसः॥
न वेद्मि संयुगे सक्तः स्वान् परान् वा निशाचर। रक्षणीयोऽसि मे वत्स सत्यमेतद् ब्रवीमि ते॥
एवमुक्तो वचस्तेन कुम्भकर्णेन धीमता। विभीषणो महाबाहुः कुम्भकर्णमुवाच ह॥
गदितं मे कुलस्यास्य रक्षणार्थमरिंदम। न श्रुतं सर्वरक्षोभिस्ततोऽहं राममागतः॥
कृतं तु तन्महाभाग सुकृतं दुष्कृतं तु वा।
एवमुक्त्वाश्रुपूर्णाक्षो गदापाणिर्विभीषणः। एकान्तमाश्रितो भूत्वा चिन्तयामास संस्थितः॥

Thereupon Śrī Rāma for his part, whose arms resembled (in thickness and length) the coils of Vāsuki (the king of serpents) spoke on the battlefield (as follows) to the said Kumbhakarṇa, who came rushing like a cloud driven by the wind and resembled a mountain (in size):—(143) "Come, O lord of ogres! Don't give way to despondency. I stand with my bow held firmly (in my hand). Know me to be the destroyer of the ogre race. You too would be deprived of your life after a short while." (144) Coming to know that he was Śrī Rāma, the ogre laughed in an unnatural tone and rushed forward in great rage scattering the monkeys on the battlefield. (145) Heartily laughing in an unnatural and hideous way, producing a sound like the rumbling of a cloud, and (therefore) rending as it were the hearts of all the monkeys (lit., the dwellers in the woods), Kumbhakarṇa, who was endowed with extraordinary energy, spoke to Śrī Rāma (a scion of Raghu) as follows:—"I should neither be accounted Virādha nor Kabandha nor Khara nor Vālī nor Mārīca. It is Kumbhakarṇa arrived here. (146-147) Behold my dreadful and mighty club wrought entirely of iron. With this gods and demons were formerly conquered by me. (148) You ought not to hold me in contempt in that I have been deprived of my nose and ears. Not the least pain is experienced by me due to the loss of my ears and nose. (149) Exhibit your prowess on my limbs, O tiger among the Ikṣwākus! I shall then devour you as soon as your manliness and prowess have been witnessed (by me), O sinless warrior!" (150)

स कुम्भकर्णस्य वचो निशम्य रामः सपुङ्खान् विससर्ज बाणान्।
तैराहतो वज्रसमप्रवेगैर्न चुक्षुभे न व्यथते सुरारिः॥ १५१॥
यैः सायकैः सालवरा निकृत्ता वाली हतो वानरपुङ्गवश्च।
ते कुम्भकर्णस्य तदा शरीरं वज्रोपमा न व्यथयाम्प्रचक्रुः॥ १५२॥
स वारिधारा इव सायकांस्तान् पिबञ्शरीरेण महेन्द्रशत्रुः।
जघान रामस्य शरप्रवेगं व्याविध्य तं मुद्गरमुग्रवेगम्॥ १५३॥
ततस्तु रक्षः क्षतजानुलिप्तं वित्रासनं देवमहाचमूनाम्।
व्याविध्य तं मुद्गरमुग्रवेगं विद्रावयामास चमूं हरीणाम्॥ १५४॥
वायव्यमादाय ततोऽपरास्त्रं रामः प्रचिक्षेप निशाचराय।
समुद्गरं तेन जहार बाहुं स कृत्तबाहुस्तुमुलं ननाद॥ १५५॥

"Armed with a mace, Vibhīṣaṇa, Kumbhakarṇa's (younger) brother darted with violence towards his (own elder) brother on the battlefield. ahead of Śrī Rāma, to fight on his behalf. Seeing Vibhīṣaṇa in front, Kumbhakarṇa spoke as follows:—'Strike at once on the battlefield and remain firmly devoted to the duty of a warrior. Bidding adieu to your affection for a brother, do what is pleasing to Rāma (a scion of Raghu). Our work has been accomplished my darling, in that you have sought refuge with Śrī Rāma. You are the solitary figure in the world of ogres, who has vindicated truth and virtue. Misfortune can never be-fall those who are devoted to righteousness. You alone will make for the perpetuation of this race (of Pulastya). By the grace of Rāma (a scion of Raghu) you will attain the sovereignty of the ogres. Familiar as you are with my nature, O brother, who are difficult to overcome, (pray) get out of my way soon. You should not tarry before me, my judgment having been lost due to confusion. Engaged in combat, I cannot discriminate friends and enemies, O prowler of the night! You (however) deserve protection at my hands, my child! I tell you this truth.' Spoken to in these words by the sagacious Kumbhakarṇa the mighty-armed Vibhīṣaṇa replied to Kumbhakarṇa as follows:—'Advice was tendered by me for the preservation of this race, O tamer of enemies! But it went unheeded by all the ogres. Hence I came away to Śrī Rāma. That has in any case been done by me, O highly fortunate brother, be it virtuous or sinful.' Saying so with eyes full of tears, and retiring to a lonely corner, Vibhīṣaṇa, mace in hand, stood reflecting."

स तस्य बाहुर्गिरिशृङ्गकल्पः समुद्गरो राघवबाणकृत्तः।
पपात तस्मिन् हरिराजसैन्ये जघान तां वानरवाहिनीं च॥१५६॥

Hearing the braggadocio of Kumbhakarṇa, Śrī Rāma loosed plumed arrows (at him). struck with those arrows, which flew with tremendous speed vying with the speed of lightning, Kumbhakarṇa (the enemy of gods) felt neither disturbed nor agonized.(151) Those very arrows by which the foremost of sal trees were cut down and Vālī, a (veritable) but among the monkeys, killed, and which vied with the thunderbolt (in velocity) did not cause much discomfort to the body of Kumbhakarṇa on that occasion.(152) Drinking up through his body those aforesaid arrows as a mountain would drink up (so many) torrents of water, (nay) flourishing his aforementioned club with terrible speed, Kumbhakarṇa (the enemy of the mighty Indra), obstructed the tremendous speed of Śrī Rāma's arrows. (153) Brandishing with fearful speed the aforesaid club, which constituted the terror of the mighty celestial forces and was smeared with blood, the ogre for his part scattered the army of the monkeys. (154) Taking up another mystic missile presided over by the wind-god, Śrī Rāma then loosed it against the prowler of the night and severed with it his (right) arm with which he held the mace. His arm (thus) torn off, the ogre let out an uproarious cry. (155) Severed by the arrow of Śrī Rāma (a scion of Raghu), that arm of Kumbhakarṇa, which resembled a mountain peak, fell alongwith the mace on the army of Sugrīva (the king of monkeys) and killed a well-known regiment of the monkeys. (156)

ते वानरा भग्नहतावशेषाः पर्यन्तमाश्रित्य तदा विषण्णाः।
प्रपीडिताङ्गा ददृशुः सुघोरं नरेन्द्ररक्षोऽधिपसंनिपातम्॥१५७॥
स कुम्भकर्णोऽस्त्रनिकृत्तबाहुर्महासिकृत्ताग्र इवाचलेन्द्रः।
उत्पाटयामास करेण वृक्षं ततोऽभिदुद्राव रणे नरेन्द्रम्॥१५८॥
तं तस्य बाहुं सहतालवृक्षं समुद्यतं पन्नगभोगकल्पम्।
ऐन्द्रास्त्रयुक्तेन जघान रामो बाणेन जाम्बूनदचित्रितेन॥१५९॥
स कुम्भकर्णस्य भुजो निकृत्तः पपात भूमौ गिरिसंनिकाशः।
विचेष्टमानो निजघान वृक्षाञ्शैलाञ्शिलावानरराक्षसांश्च॥१६०॥
तं छिन्नबाहुं समवेक्ष्य रामः समापतन्तं सहसा नदन्तम्।
द्वावर्धचन्द्रौ निशितौ प्रगृह्य चिच्छेद पादौ युधि राक्षसस्य॥१६१॥

Taking their stand by the side of the (fallen) arm, those monkeys who had escaped being mutilated and killed (by that arm), although their limbs had (all the same) been squeezed (by the impact of the arm) and who were feeling despondent, witnessed at that moment the most terrible combat of Śrī Rāma (a ruler of men) and Kumbhakarṇa (the overlord of the ogres). (157) With his arm torn off by the missile, the said Kumbhakarṇa looked like a huge mountain whose summit had been cloven with a big sword. He tore up a (palmyra) tree with his (other) arm and then rushed towards Śrī Rāma (a ruler of men) on the field of battle. (158) With an arrow decked with gold and charged with a mystic missile presided over by Indra (the ruler of gods), Śrī Rāma severed his uplifted arm, which held the palmyra tree and looked like the coils of a serpent. (159) When torn off, that arm of Kumbhakarṇa which resembled a mountain (in size), fell tossing about on the ground and crushed (under its weight many) trees, crags, rocks, monkeys and ogres, (even as it fell). (160) Beholding him rushing violently all at once with a roar, (both) his arms severed and seizing hold of two sharp crescent-shaped arrows Śrī Rāma severed the ogre's feet (as well) on the battlefield. (161)

तौ तस्य पादौ प्रदिशो दिशश्च गिरेर्गुहाश्चैव महार्णवं च।
लङ्कां च सेनां कपिराक्षसानां विनादयन्तौ विनिपेततुश्च॥ १६२॥
निकृत्तबाहुर्विनिकृत्तपादो विदार्य वक्त्रं वडवामुखाभम्।
दुद्राव रामं सहसाभिगर्जन् राहुर्यथा चन्द्रमिवान्तरिक्षे॥ १६३॥
अपूरयत् तस्य मुखं शिताग्रै रामः शरैर्हेमपिनद्धपुङ्खैः।
सम्पूर्णवक्त्रो न शशाक वक्तुं चुकूज कृच्छ्रेण मुमूर्च्छ चापि॥ १६४॥
अथाददे सूर्यमरीचिकल्पं स ब्रह्मदण्डान्तककालकल्पम्।
अरिष्टमैन्द्रं निशितं सुपुङ्खं रामः शरं मारुततुल्यवेगम्॥ १६५॥
तं वज्रजाम्बूनदचारुपुङ्खं प्रदीप्तसूर्यज्वलनप्रकाशम्।
महेन्द्रवज्राशनितुल्यवेगं रामः प्रचिक्षेप निशाचराय॥ १६६॥

The feet of the ogre also precipitately fell down, making the (four) quarters as well as the (four) intermediate corners, nay, even the caves of the (Trikūṭa) mountain as also the vast sea, (the city of) Laṅkā and the armies of the monkeys and ogres resound (with the thud). (162) Dilating his mouth, incandescent as the submarine fire, the ogre, who had his arms torn off and his feet (too) severed, rushed vehemently, raising savage cries, towards Śrī Rāma even as Rāhu would towards the moon in the sky. (163) Śrī Rāma filled his mouth with sharp-pointed arrows provided with gold-encrusted shafts. With his mouth fully packed he could not speak, and (even) moaned with difficulty and swooned too. (164) The celebrated Śrī Rāma now took up a sharpened arrow with charming feathers, which was effulgent as a sunbeam, (nay) which resembled the rod of Brahmā (the creator) and the destructive Kāla (Time-Spirit), was fatal to the enemies, was charged with a missile presided over by Indra (the ruler of gods) and vied with the wind in speed. (165) Śrī Rāma discharged against the prowler of the night that arrow, whose shaft was inlaid with diamonds and gold, (nay) which was brilliant as the dazzling sun and fire set ablaze and which resembled the thunderbolt of the mighty Indra and the weapon Aśani. (166)

स सायको राघवबाहुचोदितो दिशः स्वभासा दश सम्प्रकाशयन्।
विधूमवैश्वानरभीमदर्शनो जगाम शक्राशनिभीमविक्रमः॥ १६७॥
स तन्महापर्वतकूटसंनिभं सुवृत्तदंष्ट्रं चलचारुकुण्डलम्।
चकर्त रक्षोधिपतेः शिरस्तदा यथैव वृत्रस्य पुरा पुरंदरः॥ १६८॥
कुम्भकर्णशिरो भाति कुण्डलालङ्कृतं महत्। आदित्येऽभ्युदितेऽरात्रौ मध्यस्थ इव चन्द्रमाः॥ १६९॥
तद् रामबाणाभिहतं पपात रक्षःशिरः पर्वतसंनिकाशम्।
बभञ्ज चर्यागृहगोपुराणि प्राकारमुच्चं तमपातयच्च॥ १७०॥
तच्चातिकायं हिमवत् प्रकाशं रक्षस्तदा तोयनिधौ पपात।
ग्राहान् परान् मीनवरान् भुजंगमान् ममर्द भूमिं च तथा विवेश॥ १७१॥

Illumining the ten directions with its effulgence, the aforesaid arrow, propelled by the arm of Śrī Rāma (a scion of Raghu),which was formidable of aspect like a smokeless fire, flew with terrible speed, which vied with the thunderbolt of Indra (the ruler of gods). (167) The aforesaid arrow immediately tore off the well-known head of Kumbhakarṇa (the overlord of ogres), which closely resembled the peak of a huge mountain, was distinguished by beautifully globular teeth and swinging lovely earrings, even as Indra (the destroyer of citadels) severed the head of Vṛtra in the (hoary) past. (168) Adorned with a pair of earrings, Kumbhakarṇa's enormous head shone like the moon located in mid heavens when the constellation Punarvasu (presided over by Aditi, the mother of gods and consisting of twin-stars) has risen at the close of night. (169) Torn off by Śrī Rāma's arrow, the aforesaid head of the ogre, which closely resembled (the peak of) a mountain, fell down and demolished the buildings on the king's highway as well as their gates and pulled down the high defensive wall (even as it fell). (170) And the colossal ogre (himself) who shone like the Himālaya mountain (in size) forthwith fell into the sea. (There) it crushed (under its weight) the principal alligators, the foremost of fishes and (aquatic) serpents and entered (the bowels of) the earth. (171)

तस्मिन् हते ब्राह्मणदेवशत्रौ महाबले संयति कुम्भकर्णे।
चचाल भूर्भूमिधराश्च सर्वे हर्षाच्च देवास्तुमुलं प्रणेदुः॥ १७२॥
ततस्तु देवर्षिमहर्षिपन्नगाः सुराश्च भूतानि सुपर्णगुह्यकाः।
सयक्षगन्धर्वगणा नभोगताः प्रहर्षिता रामपराक्रमेण॥ १७३॥
ततस्तु ते तस्य वधेन भूरिणा मनस्विनो नैर्ऋतराजबान्धवाः।
विनेदुरुच्चैर्व्यथिता रघूत्तमं हरिं समीक्ष्यैव यथा मतंगजाः॥ १७४॥
स देवलोकस्य तमो निहत्य सूर्यो यथा राहुमुखाद् विमुक्तः।
तथा व्यभासीद्धरिसैन्यमध्ये निहत्य रामो युधि कुम्भकर्णम्॥ १७५॥
प्रहर्षमीयुर्बहवश्च वानराः प्रबुद्धपद्मप्रतिमैरिवाननैः।
अपूजयन् राघवमिष्टभागिनं हते रिपौ भीमबले नृपात्मजम्॥ १७६॥
स कुम्भकर्णं सुरसैन्यमर्दनं महत्सु युद्धेषु कदाचनाजितम्।
ननन्द हत्वा भरताग्रजो रणे महासुरं वृत्रमिवामराधिपः॥ १७७॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे सप्तषष्टितमः सर्गः॥ ६७॥

The aforesaid Kumbhakarṇa, the enemy of the Brāhmaṇas and gods, who was endowed with extraordinary might, having been killed in combat, the earth as well as all the mountains shook and the gods raised an uproarious shout of joy. (172) Thereupon celestial sages, eminent Ṛṣis (the seers of Vedic Mantras) and serpents as also gods, genii, Suparṇas (a class of bird-like beings of a semi-divine character), Guhyakas (another class of demi-gods) including hosts of Yakṣas and Gandharvas (celestial musicians) standing in the air felt highly rejoiced at the prowess of Śrī Rāma. (173) At the very sight of Śrī Rāma (the foremost of the Raghus), the well-known kinsfolk of Rāvaṇa (the king of ogres) for their part, who, though resolute of mind, were pained by the momentous fall of Kumbhakarṇa, and emitted loud cries (even) as elephants would at the sight of a lion. (174) Having made short work of Kumbhakarṇa in combat, the celebrated Śrī Rāma shone brightly in the midst of the simian ranks in the same way as the sun would when delivered from the mouth of Rāhu after dispersing the darkness of the celestial world. (175) Numerous monkeys, who were distinguished by faces resembling full-blown lotuses, experienced great joy on an enemy endowed with terrible might having been got rid of, and extolled Prince Rāma, who had achieved their desired end. (176) Śrī Rāma, the elder brother of Bharata, felt rejoiced on having disposed of in combat Kumbhakarṇa, the destroyer of celestial armies, who had never been conquered in major conflicts, (even) as Indra (the suzerain lord of gods) did on making short work of the mighty demon Vṛtra. (177)

Thus ends Canto Sixty-seven in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

* * *

अष्टषष्टितमः सर्गः

Canto LXVIII

Rāvaṇa's Lament over Kumbhakarṇa's Fall

कुम्भकर्णं हतं दृष्ट्वा राघवेण महात्मना। राक्षसा राक्षसेन्द्राय रावणाय न्यवेदयन्॥ १॥
राजन् स कालसंकाशः संयुक्तः कालकर्मणा। विद्राव्य वानरीं सेनां भक्षयित्वा च वानरान्॥ २॥
प्रतपित्वा मुहूर्तं तु प्रशान्तो रामतेजसा। कायेनार्धप्रविष्टेन समुद्रं भीमदर्शनम्॥ ३॥
निकृत्तनासाकर्णेन विक्षरद्रुधिरेण च। रुद्ध्वा द्वारं शरीरेण लङ्कायाः पर्वतोपमः॥ ४॥
कुम्भकर्णस्तव भ्राता काकुत्स्थशरपीडितः। अगण्डभूतो विवृतो दावदग्ध इव द्रुमः॥ ५॥
श्रुत्वा विनिहतं संख्ये कुम्भकर्णं महाबलम्। रावणः शोकसंतप्तो मुमोह च पपात च॥ ६॥
पितृव्यं निहतं श्रुत्वा देवान्तकनरान्तकौ। त्रिशिराश्चातिकायश्च रुरुदुः शोकपीडिताः॥ ७॥
भ्रातरं निहतं श्रुत्वा रामेणाक्लिष्टकर्मणा। महोदरमहापार्श्वौ शोकाक्रान्तौ बभूवतुः॥ ८॥
ततः कृच्छ्रात् समासाद्य संज्ञां राक्षसपुङ्गवः। कुम्भकर्णवधाद् दीनो विललापाकुलेन्द्रियः॥ ९॥

Seeing Kumbhakarṇa killed by the high-souled Śrī Rāma, the ogres (present on the field of battle) reported the matter (in the following words) to Rāvaṇa, the ruler of ogres:—(1) "Having scattered the simian ranks and devoured the monkeys and exhibited his prowess for a space, O king, Kumbhakarṇa, who vied with Yama (the god of retribution) has been claimed by death. Tormented by the arrows of Rāma (a scion of Kakutstha), nay, quelled by his (superior) strength, your celebrated (younger) brother, Kumbhakarṇa for his part, who resembled a mountain (in size), lies reduced to a headless and limbless mass, resembling a tree scorched by a forest conflagration, with his trunk half submerged in the terrible-looking sea and blocking the (main) gate of Laṅkā with his head which has its nose and ears lopped off and from which blood is streaming profusely." (2—5) Tormented with grief on hearing of Kumbhakarṇa, who was endowed with extraordinary might, having been struck down dead in combat, Rāvaṇa fainted and sank down. (6) Afflicted with grief on hearing of their uncle having been destroyed, (Rāvaṇa's sons) Devāntaka and Narāntaka, Triśirā and Atikāya too burst into a wail (7) (Rāvaṇa's half-brothers) Mahodara and Mahāpārśwa were overwhelmed with grief on hearing of their (half-) borther (Kumbhakarṇa) having been killed by Śrī Rāma of unwearied action. (8) Fully regaining consciousness with difficulty, Rāvaṇa (a bull among the ogres), who felt miserable due to Kumbhakarṇa's fall, then began to wail (as follows), distracted in mind as he was:—(9)

हा वीर रिपुदर्पघ्न कुम्भकर्ण महाबल। त्वं मां विहाय वै दैवाद् यातोऽसि यमसादनम्॥ १०॥
मम शल्यमनुद्धृत्य बान्धवानां महाबल। शत्रुसैन्यं प्रताप्यैकः क्व मां संत्यज्य गच्छसि॥ ११॥
इदानीं खल्वहं नास्मि यस्य मे पतितो भुजः। दक्षिणोऽयं समाश्रित्य न बिभेमि सुरासुरात्॥ १२॥
कथमेवंविधो वीरो देवदानवदर्पहा। कालाग्निप्रतिमो ह्यद्य राघवेण रणे हतः॥ १३॥
यस्य ते वज्रनिष्पेषो न कुर्याद् व्यसनं सदा। स कथं रामबाणार्तः प्रसुप्तोऽसि महीतले॥ १४॥
एते देवगणाः सार्धमृषिभिर्गगने स्थिताः। निहतं त्वां रणे दृष्ट्वा निनदन्ति प्रहर्षिताः॥ १५॥
ध्रुवमद्यैव संहृष्टा लब्धलक्षाः प्लवङ्गमाः। आरोक्ष्यन्तीह दुर्गाणि लङ्काद्वाराणि सर्वशः॥ १६॥

"Alas, having deserted me, O heroic Kumbhakarṇa, who crushed the pride of your enemies and were endowed with extraordinary might, you have by divine will actually departed to the abode of Death! (10) Having tormented the hostile army and leaving me, whither are you going alone without extracting the thorn from my side as well as from that of my kinsfolk, O ogre endowed with extraordinary might?(11) Surely I shall no longer survive now that this right arm of mine, depending on whom I had no fear of any god or demon, has fallen. (12) I wonder how such a warrior, who quelled the pride of the gods and the demons (alike) and who resembled the fire of destruction at the time of universal dissolution, has been killed in combat by Rāma today. (13) Afflicted by the arrows of Rāma, how are you, the celebrated warrior whom not even a stroke of lightning ever caused any harm, lying buried in eternal sleep on the earth's surface? (14) Standing in space greatly delighted to see you killed in battle, the yonder hosts of gods alongwith Ṛṣis are raising a shout (of applause). (15) Highly rejoiced on having found a (suitable) opportunity, the monkeys will on this occasion assuredly scale this very day the gates of Laṅkā, which were difficult of access (heretofore), on all sides. (16)

राज्येन नास्ति मे कार्यं किं करिष्यामि सीतया । कुम्भकर्णविहीनस्य जीविते नास्ति मे मतिः ॥ १७ ॥
यद्यहं भ्रातृहन्तारं न हन्मि युधि राघवम् । ननु मे मरणं श्रेयो न चेदं व्यर्थजीवितम् ॥ १८ ॥
अद्यैव तं गमिष्यामि देशं यत्रानुजो मम । नहि भ्रातॄन् समुत्सृज्य क्षणं जीवितुमुत्सहे ॥ १९ ॥
देवा हि मां हसिष्यन्ति दृष्ट्वा पूर्वापकारिणम् । कथमिन्द्रं जयिष्यामि कुम्भकर्ण हते त्वयि ॥ २० ॥
तदिदं मामनुप्राप्तं विभीषणवचः शुभम् । यदज्ञानान्मया तस्य न गृहीतं महात्मनः ॥ २१ ॥
विभीषणवचस्तावत् कुम्भकर्णप्रहस्तयोः । विनाशोऽयं समुत्पन्नो मां व्रीडयति दारुणः ॥ २२ ॥
तस्यायं कर्मणः प्राप्तो विपाको मम शोकदः । यन्मया धार्मिकः श्रीमान् स निरस्तो विभीषणः ॥ २३ ॥
इति बहुविधमाकुलान्तरात्मा कृपणमतीव विलप्य कुम्भकर्णम् ।
न्यपतदपि दशाननो भृशार्तस्तमनुजमिन्द्ररिपुं हतं विदित्वा ॥ २४ ॥
इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डेऽष्टषष्टितमः सर्गः ॥ ६८ ॥

"No purpose of mine will be served any longer by a kingdom and what shall I do with Sītā? (Nay) deprived of Kumbhakarṇa, I have no mind even to preserve my life. (17) If I do not kill in combat Rāma (a scion of Raghu), the destroyer of my brother, surely death is best for me; but in no case this life, which has no meaning. (18) I shall proceed this very day to that region where my younger brother (Kumbhakarṇa) is. Indeed, sending away my brothers, I dare not survive even for an instant. (19) Surely on seeing me, who have wronged them in the past, the gods will mock me. Now that you have been killed, how shall I, O Kumbhakarṇa, (be able to)conquer Indra (the ruler of gods)? (20) This calamity, which was adumbrated by that high-souled Vibhīṣaṇa, has fallen upon me (only) because his wholesome advice was not accepted by me through ignorance. (21) (Ever) since the cruel end of Kumbhakarṇa and Prahasta came about the other day, the admonition of Vibhīṣaṇa is making me blush. (22) Since the pious and fortunate Vibhīṣaṇa was expelled by me this (bitter) fruit of that action, which is a source of grief, has come to me." (23) Having thus lamented piteously and profusely in various ways on coming to know of his aforesaid younger brother, Kumbhakarṇa, an enemy of Indra, having been killed, Rāvaṇa (the ten-headed monster), whose inmost mind was agitated, sank down sore distressed. (24)

Thus ends Canto Sixty-eight in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

* * *

(5) OUTLINE

एकोनसप्ततितमः सर्गः

canto LXIX

Rāvaṇa's sons and brothers sally forth for an encounter and Narāntaka meets with his death at the hands of Aṅgada

एवं विलपमानस्य रावणस्य दुरात्मनः । श्रुत्वा शोकाभिभूतस्य त्रिशिरा वाक्यमब्रवीत् ॥ १ ॥
एवमेव महावीर्यो हतो नस्तातमध्यमः । न तु सत्पुरुषा राजन् विलपन्ति यथा भवान् ॥ २ ॥

to give a general idea

नूनं त्रिभुवनस्यापि पर्याप्तस्त्वमसि प्रभो । स कस्मात् प्राकृत इव शोचस्यात्मानमीदृशम् ॥ ३ ॥
ब्रह्मदत्तास्ति ते शक्तिः कवचं सायको धनुः । सहस्रखरसंयुक्तो रथो मेघसमस्वनः ॥ ४ ॥
त्वयासकृद्धि शस्त्रेण विशस्ता देवदानवाः । स सर्वायुधसम्पन्नो राघवं शास्तुमर्हसि ॥ ५ ॥
कामं तिष्ठ महाराज निर्गमिष्याम्यहं रणे । उद्धरिष्यामि ते शत्रून् गरुडः पन्नगानिव ॥ ६ ॥
शम्बरो देवराजेन नरको विष्णुना यथा । तथाद्य शयिता रामो मया युधि निपातितः ॥ ७ ॥

Hearing the utterance of the evil-minded Rāvaṇa, who was lamenting as aforesaid, overcome as he was with grief, Triśirā (one of his sons) submitted (as follows):— (1) "It is quite true that Kumbhakarṇa (the middle of our father and uncles), who was endowed with extraordinary prowess, has been killed. Good men, however, do not wail as you are doing, O king! (2) Surely you are capable of conquering even the three worlds, O lord! As such why do you, like a common man, allow yourself to be overwhelmed with grief in this way? (3) A javelin bestowed (on you) by Brahmā (the creator), (nay) a coat of mail, an arrow, a bow (all gifted by Brahmā) as well as a chariot provided with a thousand donkeys and emitting a sound resembling the rumbling of a cloud, (still) continue in your possession. (4) Gods and Dānavas (giants) have actually been killed by you with a (single) weapon more than once. As such you can chastise Rāma (a scion of Raghu) when equipped with all (sorts of) weapons. (5) Stay on (in Laṅkā) if you will, o great king! I will sally forth to the field of battle and root out your enemies (even) as Garuḍa (the king of birds) would uproot serpents. (6) Struck down by me on the battlefield, Rāma shall fall this day in the same way as did (the demon) Śambara, overthrown by Indra (the ruler of gods) and Naraka* by Lord Viṣṇu." (7)

श्रुत्वा त्रिशिरसो वाक्यं रावणो राक्षसाधिपः । पुनर्जातमिवात्मानं मन्यते कालचोदितः ॥ ८ ॥
श्रुत्वा त्रिशिरसो वाक्यं देवान्तकनरान्तकौ । अतिकायश्च तेजस्वी बभूवुर्युद्धहर्षिताः ॥ ९ ॥
ततोऽहमहमित्येवं गर्जन्तो नैर्ऋतर्षभाः । रावणस्य सुता वीराः शक्रतुल्यपराक्रमाः ॥ १० ॥
अन्तरिक्षगताः सर्वे सर्वे मायाविशारदाः । सर्वे त्रिदशदर्पघ्नाः सर्वे समरदुर्मदाः ॥ ११ ॥
सर्वे सुबलसम्पन्नाः सर्वे विस्तीर्णकीर्तयः । सर्वे समरमासाद्य न श्रूयन्ते स्म निर्जिताः ॥ १२ ॥
देवैरपि सगन्धर्वैः सकिंनरमहोरगैः ।
सर्वेऽस्त्रविदुषो वीराः सर्वे युद्धविशारदाः । सर्वे प्रवरविज्ञानाः सर्वे लब्धवरास्तथा ॥ १३ ॥

Hearing the assurance of Triśirā, Rāvaṇa, the suzerain lord of ogres, as impelled by Destiny, thought himself as though born anew. (8) Hearing the speech of Triśirā, Devāntaka and Narāntaka as also Atikāya, who was full of martial ardour, got impatient for an encounter. (9) Thereupon the valiant sons of Rāvaṇa, who were (veritable) bulls among the ogres and equalled Indra (the ruler of gods) in prowess, stood roaring with the words "I will lead! I will take the lead!!" (10) All were capable of coursing in the air, all were adept in conjuring tricks, all were able to crush the pride of gods and all were fierce in combat. (11) All were richly endowed with great might, all enjoyed widespread renown. All were such as had never been heard of as vanquished even by gods accompanied by Gandharvas (celestial musicians) and united with Kinnaras (another class of demigods credited with a human figure and the head of a horse or with a horse's body and the head of a man) on reaching the battlefield. All were adept in the use of mystic missiles and heroic, all were skilled in warfare, all were endowed with great wisdom of the scriptures and all had received boons (by virtue of their austerities). (12-13)

स तैस्तथा भास्करतुल्यवर्चसैः सुतैर्वृतः शत्रुबलश्रियार्दनैः ।
रराज राजा मघवान् यथामरैर्वृतो महादानवदर्पनाशनैः ॥ १४ ॥

---

*Naraka mentioned in this verse was procreated by the Dānava Vipracitti through Siṁhikā. His six brothers were Vātāpi, Namuci, Ilwala, Sṛmara, Andhaka and Kālanābha. Naraka, son of Mother Earth, who met with his death at the hands of Lord Śrī Kṛṣṇa in the Dwāpara Age, was different from the demon mentioned here. The former did not even see the light during the lifetime of Rāvaṇa.

स पुत्रान् सम्परिष्वज्य भूषयित्वा च भूषणैः। आशीर्भिश्च प्रशस्ताभिः प्रेषयामास वै रणे॥ १५॥
युद्धोन्मत्तं च मत्तं च भ्रातरौ चापि रावणः। रक्षणार्थं कुमाराणां प्रेषयामास संयुगे॥ १६॥
तेऽभिवाद्य महात्मानं रावणं लोकरावणम्। कृत्वा प्रदक्षिणं चैव महाकायाः प्रतस्थिरे॥ १७॥
सर्वौषधीभिर्गन्धैश्च समालभ्य महाबलाः। निर्जग्मुर्नैर्ऋतश्रेष्ठाः षडेते युद्धकाङ्क्षिणः॥ १८॥
त्रिशिराश्चातिकायश्च देवान्तकनरान्तकौ। महोदरमहापार्श्वौ निर्जग्मुः कालचोदिताः॥ १९॥

Surrounded as aforesaid by his said sons, who vied with the sun in brilliance and were capable of crushing the might and glory of the enemy, King Rāvaṇa shone as Indra surrounded by immortals capable of quelling the vanity of mighty Dānavas. (14) Closely embracing his (aforesaid) sons, nay, decking them with ornaments and enriching them with auspicious benedictions, he actually sent them out for an encounter. (15) He also dispatched his two brothers, Yuddhonmatta (better known as Mahāpārśwa) and Matta (more familiarly known as Mahodara) to the field of battle for the defence of the princes. (16) Saluting the gigantic Rāvaṇa, (who made people scream with terror) and also walking clockwise about him (as a token of submission), those colossal warriors departed (for the battlefield). (17) Anointing themselves with all the (ten) medicinal herbs (credited with the property of warding off injury caused by weapons) as well as with perfumes, the following six jewels among the ogres, who were endowed with extraordinary might, and longed for a fight, sallied forth:—(18) Triśirā and Atikāya, Devāntaka and Narāntaka, Mahodara and Mahāpārśwa set out under the sway of destiny. (19)

ततः सुदर्शनं नागं नीलजीमूतसंनिभम्। ऐरावतकुले जातमारुरोह महोदरः॥ २०॥
सर्वायुधसमायुक्तस्तूणीभिश्चाप्यलंकृतः। रराज गजमास्थाय सवितेवास्तमूर्धनि॥ २१॥
हयोत्तमसमायुक्तं सर्वायुधसमाकुलम्। आरुरोह रथश्रेष्ठं त्रिशिरा रावणात्मजः॥ २२॥
त्रिशिरा रथमास्थाय विरराज धनुर्धरः। सविद्युदुल्कः सज्वालः सेन्द्रचाप इवाम्बुदः॥ २३॥
त्रिभिः किरीटैस्त्रिशिराः शुशुभे स रथोत्तमे। हिमवानिव शैलेन्द्रस्त्रिभिः काञ्चनपर्वतैः॥ २४॥

Thereupon Mahodara mounted an elephant, Sudarśana (by name), closely resembling a dark cloud (in hue) and born in the race of Airāvata (the transport of Indra, the ruler of gods). (20) Taking his seat on the elephant, (nay) equipped with all (kinds of) weapons and furnished with quivers too, he shone like the sun on the summit of the western mountain (and as such about to disappear). (21) Triśirā, sprung from the loins of Rāvaṇa, ascended an excellent chariot drawn by the best of horses and fully equipped with all (kinds of) weapons. (22) Taking his seat in the chariot, Triśirā, who carried a bow, shone brightly like a rainy cloud attended by lightning, meteors, light and the rainbow. (23) With his three diadems (adorning his three heads) Triśirā shone in his excellent chariot like the Himālaya, the lord of mountains, with its three golden offshoots (constituting its peaks). (24)

अतिकायोऽतितेजस्वी राक्षसेन्द्रसुतस्तदा। आरुरोह रथश्रेष्ठं श्रेष्ठः सर्वधनुष्मताम्॥ २५॥
सुचक्राक्षं सुसंयुक्तं स्वनुकर्षं सुकूबरम्। तूणीबाणासनैर्दीप्तं प्रासासिपरिघाकुलम्॥ २६॥
स काञ्चनविचित्रेण किरीटेन विराजता। भूषणैश्च बभौ मेरुः प्रभाभिरिव भासयन्॥ २७॥
स रराज रथे तस्मिन् राजसूनुर्महाबलः। वृतो नैर्ऋतशार्दूलैर्वज्रपाणिरिवामरैः॥ २८॥
हयमुच्चैःश्रवःप्रख्यं श्वेतं कनकभूषणम्। मनोजवं महाकायमारुरोह नरान्तकः॥ २९॥
गृहीत्वा प्रासमुल्काभं विरराज नरान्तकः। शक्तिमादाय तेजस्वी गुहः शिखिगतो यथा॥ ३०॥

Then Atikāya, another son of Rāvaṇa (the ruler of ogres), the foremost of all archers, who was full of exceeding martial ardour, mounted his superb chariot with excellent wheels and axles, magnificent horses, strong Anukarṣas (axle-trees) and stout Kūbaras (poles to which the yoke is fixed), (nay) radiant with quivers and bows and fully furnished with spears, swords and clubs studded or tipped with iron. (25-26) With his sparkling coronet encrusted with gold, and ornaments he looked like Mount Meru shining in its own splendour. (27) Surrounded by the foremost of ogres, the said prince, who was endowed with extraordinary might, shone in that chariot like Indra (who carries the thunderbolt in his hand) surrounded by immortals. (28) Narāntaka ascended a huge white horse, resembling Uccaiḥśravā (the mount of Indra, evolved out of the churning of the ocean of milk), (nay) harnessed with gold and swift as thought.(29) Holding a spear shining as a meteor, Narāntaka shone brightly like the glorious Guha (son of Lord Śiva) mounted on his peacock taking a javelin (in his hand). (30)

देवान्तकः समादाय परिघं हेमभूषणम्। परिगृह्य गिरिं दोर्भ्यां वपुर्विष्णोर्विडम्बयन्॥ ३१ ॥
महापार्श्वो महातेजा गदामादाय वीर्यवान्। विरराज गदापाणिः कुबेर इव संयुगे॥ ३२ ॥
ते प्रतस्थुर्महात्मानोऽमरावत्याः सुरा इव। तान् गजैश्च तुरङ्गैश्च रथैश्चाम्बुदनिःस्वनैः॥ ३३ ॥
See 466
अनूत्पेतुर्महात्मानो राक्षसाः प्रवरायुधाः। ते विरेजुर्महात्मानः कुमाराः सूर्यवर्चसः॥ ३४ ॥
किरीटिनः श्रिया जुष्टा ग्रहा दीप्ता इवाम्बरे। प्रगृहीता बभौ तेषां शस्त्राणामावलिः सिता॥ ३५ ॥
शरदभ्रप्रतीकाशा हंसावलिरिवाम्बरे। मरणं वापि निश्चित्य शत्रूणां वा पराजयम्॥ ३६ ॥
इति कृत्वा मतिं वीराः संजग्मुः संयुगार्थिनः।

Firmly grasping his club tipped with iron and decked with gold, Devāntaka stood resembling the figure of Lord Viṣṇu holding (as He did) the Mandara mountain in His arms (while proceeding to churn the ocean of milk for drawing out nectar). (31) Bearing a mace, the valiant Mahāpārśwa, who was endowed with great martial ardour, shone brightly like Kubera (the god of riches) standing mace in hand on the field of battle. (32) The aforesaid colossi sallied forth (from Laṅkā) as did gods from Amarāvatī (the city of immortals, the capital of heaven). Gigantic ogres armed with superb weapons rushed at their heels on (the back of) elephants and horses as well as in chariots thundering like clouds. Wearing diadems (on their head), (nay) resplendent as the sun and endowed with splendour, those colossal princes shone brightly like planets glowing in the heavens. The white row of weapons tightly grasped by them shone like a flock of cranes shining like autumnal clouds in the sky. Making up their mind either to embrace death positively or to put the enemies to rout, the champions proceeded in search of an encounter.

जगर्जुश्च प्रणेदुश्च चिक्षिपुश्चापि सायकान्॥ ३७ ॥
जगृहुश्च महात्मानो निर्यान्तो युद्धदुर्मदाः। क्ष्वेडितास्फोटितानां वै संचचालेव मेदिनी॥ ३८ ॥
रक्षसां सिंहनादैश्च संस्फोटितमिवाम्बरम्। तेऽभिनिष्क्रम्य मुदिता राक्षसेन्द्रा महाबलाः॥ ३९ ॥
ददृशुर्वानरानीकं समुद्यतशिलानगम्। हरयोऽपि महात्मानो ददृशू राक्षसं बलम्॥ ४० ॥
हस्त्यश्वरथसम्बाधं किङ्किणीशतनादितम्। नीलजीमूतसंकाशं समुद्यतमहायुधम्॥ ४१ ॥

While sallying forth, the colossi, who were fierce in combat, thundered and roared and seized arrows and also discharged them. The earth for its part violently shook as it were, thanks to their roars and their clapping of arms. Nay, the sky got breached as it were by the leonine roars of the ogres. Sallying forth full of joy, those leaders of ogres, who were endowed with extraordinary might, beheld the simian army standing with uplifted rocks and trees. The gigantic monkeys too saw the army of ogres crowded with elephants, horses and chariots and rendered noisy by hundreds of circlets of tiny bells (worn by their animals as well as by the ogres themselves), (nay) resembling a mass of dark clouds and carrying huge uplifted weapons. (33—41)

दीप्तानलरविप्रख्यैर्नैर्ऋतैः सर्वतो वृतम्। तद् दृष्ट्वा बलमायातं लब्धलक्षाः प्लवङ्गमाः॥ ४२ ॥
समुद्यतमहाशैलाः सम्प्रणेदुर्मुहुर्मुहुः। अमृष्यमाणा रक्षांसि प्रतिनर्दन्त वानराः॥ ४३ ॥
ततः समुत्कृष्टरवं निशम्य रक्षोगणा वानरयूथपानाम्।
अमृष्यमाणाः परहर्षमुग्रं महाबला भीमतरं प्रणेदुः॥ ४४ ॥

ते राक्षसबलं घोरं प्रविश्य हरियूथपाः। विचेरुरुद्यतैः शैलैर्नगाः शिखरिणो यथा॥ ४५॥
केचिदाकाशमाविश्य केचिदुर्व्यां प्लवङ्गमाः। रक्षस्सैन्येषु संक्रुद्धाः केचिद् द्रुमशिलायुधाः॥ ४६॥
द्रुमांश्च विपुलस्कन्धान् गृह्य वानरपुङ्गवाः। तद् युद्धमभवद् घोरं रक्षोवानरसंकुलम्॥ ४७॥

Seeing that army—flanked (as it was) on all sides by ogres brilliant as a flaming fire or the sun—arrived, the monkeys, who had found an objective for their attack,thundered again and again with huge uplifted rocks (in their hands). Intolerant of (the roars of) the ogres, the monkeys roared in return. (42-43) Hearing the exceptionally loud roar of the leaders of monkey troops, the ogre ranks, who were endowed with extraordinary might and could not brook the riotous festivity of their enemies, roared all the more fiercely. (44) Penetrating deep into the formidable army of ogres, the leaders of monkey troops ranged with uplifted crags like mountains crowned with peaks. (45) Springing into the air, armed with trees and rocks, and feeling enraged at the ogre troops, some monkeys reconnoitred there; while, seizing trees with huge stems, other bulls among monkeys ranged on the earth. The confused fight which ensued between the ogres and the monkeys was terrible. (46-47)

ते पादपशिलाशैलैश्चक्रुर्वृष्टिमनूपमाम्। बाणौघैर्वार्यमाणाश्च हरयो भीमविक्रमाः॥ ४८॥
सिंहनादान् विनेदुश्च रणे राक्षसवानराः। शिलाभिश्चूर्णयामासुर्यातुधानान् प्लवङ्गमाः॥ ४९॥
निर्जघ्नुः संयुगे क्रुद्धाः कवचाभरणावृतान्। केचिद् रथगतान् वीरान् गजवाजिगतानपि॥ ५०॥
निर्जघ्नुः सहसाऽऽप्लुत्य यातुधानान् प्लवङ्गमाः। शैलशृङ्गान्विताङ्गास्ते मुष्टिभिर्वान्तलोचनाः॥ ५१॥
चेलुः पेतुश्च नेदुश्च तत्र राक्षसपुङ्गवाः। राक्षसाश्च शरैस्तीक्ष्णैर्बिभिदुः कपिकुञ्जरान्॥ ५२॥
शूलमुद्गरखड्गैश्च जघ्नुः प्रासैश्च शक्तिभिः। अन्योन्यं पातयामासुः परस्परजयैषिणः॥ ५३॥
रिपुशोणितदिग्धाङ्गास्तत्र वानरराक्षसाः। ततः शैलैश्च खड्गैश्च विसृष्टैर्हरिराक्षसैः॥ ५४॥
मुहूर्तेनावृता भूमिरभवच्छोणितोक्षिता।
विकीर्णैः पर्वताकारै रक्षोभिरभिमर्दितैः। आसीद् वसुमती पूर्णा तदा युद्धमदान्वितैः॥ ५५॥

While being intercepted (by the ogres) with volleys of arrows, the said monkeys of redoubtable prowess let loose an unparalleled shower of trees, rocks and crags. (48) Nay, the ogres and monkeys (alike) emitted leonine roars on the field of battle. Furious in combat, the monkeys pounded the ogres, who were clad in armour and decked with ornaments, with rocks and killed them. Springing up all of a sudden, some monkeys (for their part) killed the heroic ogres seated in their chariots and mounted on (the back of) elephants and horses. Their bodies covered by mountain-peaks, and eyes stuck out by the blows of fists (of the monkeys), the foremost of the ogres on the battlefield staggered and fell and shrieked. The ogres too pierced the foremost among the monkeys with their sharp arrows and struck them with pikes, mallets and swords as also with lances and javelins. Their limbs stained with the blood of their enemies, the monkeys as well as the ogres, who were eager to conquer one another, struck one another down on the battlefield. In an instant thereupon the field of battle was covered with crags and swords thrown by the monkeys and the ogres, and got drenched with blood. The battlefield was at that time littered with ogres looking like mountains and drunk with martial ardour, who had been crushed (by the monkeys) and were lying scattered (in pieces). (49—55)

आक्षिप्ताः क्षिप्यमाणाश्च भग्नशैलाश्च वानराः। पुनरङ्गैस्तदा चक्रुरासन्ना युद्धमद्भुतम्॥ ५६॥
वानरान् वानरैरेव जघ्नुस्ते नैर्ऋतर्षभाः। राक्षसान् राक्षसैरेव जघ्नुस्ते वानरा अपि॥ ५७॥
आक्षिप्य च शिलाः शैलाञ्जघ्नुस्ते राक्षसास्तदा। तेषां चाच्छिद्य शस्त्राणि जघ्नू रक्षांसि वानराः॥ ५८॥
निर्जघ्नुः शैलशृङ्गैश्च बिभिदुश्च परस्परम्। सिंहनादान् विनेदुश्च रणे राक्षसवानराः॥ ५९॥
छिन्नवर्मतनुत्राणा राक्षसा वानरैर्हताः। रुधिरं प्रसृतास्तत्र रससारमिव द्रुमाः॥ ६०॥

रथेन च रथं चापि वारणेनापि वारणम्। हयेन च हयं केचिन्निर्जघ्नुर्वानरा रणे॥ ६१॥
क्षुरप्रैरर्धचन्द्रैश्च भल्लैश्च निशितैः शरैः। राक्षसा वानरेन्द्राणां बिभिदुः पादपाञ्शिलाः॥ ६२॥

(Already) thrown out of order and (still) being thrown out of order (by the ogres) at that time, the monkeys, whose rocks had been shattered, once more put up a wonderful fight with their limbs (alone) at close quarters. (56) The aforesaid ogre chiefs struck the monkeys with other monkeys, while the said monkeys too struck the ogres with other ogres. (57) Nay, snatching the rocks and crags (from the hands of the monkeys), the aforesaid ogres struck their enemies (with them); and tearing the weapons of the ogres, the monkeys (in their turn) struck the ogres (with them). (58) On the field of battle the ogres as well as the monkeys struck one another with mountain-peaks, cut them asunder and emitted leonine roars. (59) Their shields and armours broken, the ogres struck by the monkeys shed blood profusely on the field of battle (even) as trees exude their sap. (60) Nay, some monkeys struck down on the battle-field a chariot with another chariot, an elephant too with another elephant, and a horse with another horse. (61) By means of their sharp arrows with a sharp horse-shoe-shaped head, those with a crescent-shaped head and those with a spear-like head the ogres shattered the trees and rocks of the monkey chiefs. (62)

विकीर्णा पर्वतास्तैश्च द्रुमच्छिन्नैश्च संयुगे। हतैश्च कपिरक्षोभिर्दुर्गमा वसुधाभवत्॥ ६३॥
ते वानरा गर्वितहृष्टचेष्टाः संग्राममासाद्य भयं विमुच्य।
युद्धं स्म सर्वे सह राक्षसैस्ते नानायुधाश्चक्रुरदीनसत्त्वाः॥ ६४॥
तस्मिन् प्रवृत्ते तुमुले विमर्दे प्रहृष्यमाणेषु वलीमुखेषु।
निपात्यमानेषु च राक्षसेषु महर्षयो देवगणाश्च नेदुः॥ ६५॥
ततो हयं मारुततुल्यवेगमारुह्य शक्तिं निशितां प्रगृह्य।
नरान्तको वानरसैन्यमुग्रं महार्णवं मीन इवाविवेश॥ ६६॥
स वानरान् सप्त शतानि वीरः प्रासेन दीप्तेन विनिर्बिभेद।
एकः क्षणेनेन्द्ररिपुर्महात्मा जघान सैन्यं हरिपुङ्गवानाम्॥ ६७॥
ददृशुश्च महात्मानं हयपृष्ठप्रतिष्ठितम्। चरन्तं हरिसैन्येषु विद्याधरमहर्षयः॥ ६८॥
स तस्य ददृशे मार्गो मांसशोणितकर्दमः। पतितैः पर्वताकारैर्वानरैरभिसंवृतः॥ ६९॥

The earth became difficult to tread on, strewn as it was with mountains which had been thrown as also with trees which had been cut down and with the monkeys and ogres that had been killed. (63) Reaching the field of battle and leaving behind (all) fear, all the aforesaid monkeys, whose demeanour was full of pride and martial ardour, (nay) who were armed with various weapons (in the shape of trees, rocks, teeth and nails) and were (ever) undepressed in spirit, waged war with the ogres. (64) While that tumultuous conflict was in progress, the monkeys were feeling exultant and the ogres were being struck down, the great Ṛṣis and hosts of gods shouted (for joy). (65) Mounting his horse, swift as the wind, and tightly grasping his sharpened javelin, Narāntaka thereupon plunged into the formidable simian army (even) as a fish would enter the ocean. (66) That gigantic champion pierced single-handed seven hundred monkeys with his effulgent spear. (In this way) that enemy of Indra (the ruler of gods) exterminated the army of the monkey chiefs in a trice. (67) Nay, Vidyādharas (heavenly artists) and great Ṛṣis saw the colossus moving in the midst of monkey troops, seated on horseback. (68) The pathway carved out by him was found full of mire in the form of flesh and blood and covered with monkeys, resembling mountains, that had fallen. (69)

यावद् विक्रमितुं बुद्धिं चक्रुः प्लवगपुङ्गवाः। तावदेतानतिक्रम्य निर्बिभेद नरान्तकः॥ ७०॥
ज्वलन्तं प्रासमुद्यम्य संग्रामाग्रे नरान्तकः। ददाह हरिसैन्यानि वनानीव विभावसुः॥ ७१॥
यावदुत्पाटयामासुर्वृक्षाञ्शैलान् वनौकसः। तावत् प्रासहताः पेतुर्वज्रकृत्ता इवाचलाः॥ ७२॥

दिक्षु सर्वासु बलवान् विचचार नरान्तकः। प्रमृद्नन् सर्वतो युद्धे प्रावृट्काले यथानिलः॥७३॥
न शेकुर्धावितुं वीरा न स्थातुं स्पन्दितुं भयात्। उत्पतन्तं स्थितं यान्तं सर्वान् विव्याध वीर्यवान्॥७४॥
एकेनान्तककल्पेन प्रासेनादित्यतेजसा। भग्नानि हरिसैन्यानि निपेतुर्धरणीतले॥७५॥
वज्रनिष्पेषसदृशं प्रासस्याभिनिपातनम्। न शेकुर्वानराः सोढुं ते विनेदुर्महास्वनम्॥७६॥
पततां हरिवीराणां रूपाणि प्रचकाशिरे। वज्रभिन्नाग्रकूटानां शैलानां पततामिव॥७७॥

Slipping past the monkey chiefs even as they thought of displaying their valour, Narāntaka clove their ranks. (70) Uplifting his flaming lance in the van of the battle, Narāntaka consumed the monkey troops (even) as a fire would burn up forests. (71) Struck with his lance, the monkeys fell like mountains uprooted by lightning, even as they tore up trees and crags. (72) Crushing down everything, the mighty Narāntaka ranged over the battlefield on all sides (even) as the wind in the rainy season. (73) The (monkey) heroes could neither flee nor stand nor move through fear. The valiant ogre (Narāntaka) pierced all (with his lance) no matter whether one was springing up, stationary or moving. (74) Struck down by that one lance, which looked like Death and was bright as the sun, the simian ranks fell down on the earth's surface. (75) The monkeys could not stand the impact of the lance, which resembled the stroke of lightning. Hence they cried loudly. (76) The forms of the monkey heroes falling down shone brightly like the mountains which fell down even as their peaks were shattered by the thunderbolt (of Indra). (77)

ये तु पूर्वं महात्मानः कुम्भकर्णेन पातिताः। ते स्वस्था वानरश्रेष्ठाः सुग्रीवमुपतस्थिरे॥७८॥
प्रेक्षमाणः स सुग्रीवो ददृशे हरिवाहिनीम्। नरान्तकभयत्रस्तां विद्रवन्तीं यतस्ततः॥७९॥
विद्रुतां वाहिनीं दृष्ट्वा स ददर्श नरान्तकम्। गृहीतप्रासमायान्तं हयपृष्ठप्रतिष्ठितम्॥८०॥
दृष्ट्वोवाच महातेजाः सुग्रीवो वानराधिपः। कुमारमङ्गदं वीरं शक्रतुल्यपराक्रमम्॥८१॥
गच्छैनं राक्षसं वीरं योऽसौ तुरगमास्थितः। क्षोभयन्तं हरिबलं क्षिप्रं प्राणैर्वियोजय॥८२॥
स भर्तुर्वचनं श्रुत्वा निष्पपाताङ्गदस्तदा। अनीकान्मेघसंकाशादंशुमानिव वीर्यवान्॥८३॥
शैलसंघातसंकाशो हरीणामुत्तमोऽङ्गदः। रराजाङ्गदसंनद्धः सधातुरिव पर्वतः॥८४॥

Those high-souled jewels among the monkeys, who for their part had been struck down by Kumbhakarṇa earlier, sought the presence of Sugrīva now that they were their normal selves again. (78) Looking all-round, the said Sugrīva saw the simian army running helter-skelter in all directions, stricken (as it was) with the fear of Narāntaka. (79) Seeing the army in stampede, he (now) beheld Narāntaka, mounted on horseback, advancing with a lance laid hold of (by him). (80) Perceiving him, Sugrīva, the suzerain lord of monkeys, who was endowed with extraordinary energy, spoke (as follows) to the gallant Prince Aṅgada, a compeer of Indra (the ruler of gods) in prowess:—(81) "March against the yonder heroic ogre, striking terror into the simian army, (I mean) the fellow who is seen mounted on (the back of) a horse over there, and speedily deprive him of his life-breaths." (82) Hearing the command of his master, the valiant Aṅgada rushed forth at once from his army, which resembled a (huge) cloud, (even) as the sun (would break away from a cloud). (83) Adorned with armlets (of gold), Aṅgada, the foremost of monkeys, who closely resembled a mass of rocks, glittered like a mountain with its metallic veins. (84)

निरायुधो महातेजाः केवलं नखदंष्ट्रवान्। नरान्तकमभिक्रम्य वालिपुत्रोऽब्रवीद् वचः॥८५॥
तिष्ठ किं प्राकृतैरेभिर्हरिभिस्त्वं करिष्यसि। अस्मिन् वज्रसमस्पर्शं प्रासं क्षिप्र ममोरसि॥८६॥
अङ्गदस्य वचः श्रुत्वा प्रचुक्रोध नरान्तकः।
संदश्य दशनैरोष्ठं निःश्वस्य च भुजंगवत्। अभिगम्याङ्गदं क्रुद्धो वालिपुत्रं नरान्तकः॥८७॥
प्रासमाविध्य तदाङ्गदाय समुज्ज्वलन्तं सहसोत्ससर्ज।
स वालिपुत्रोरसि वज्रकल्पे बभूव भग्नो न्यपतच्च भूमौ॥८८॥

तं प्रासमालोक्य तदा विभग्नं सुपर्णकृत्तोरगभोगकल्पम्।
तलं समुद्यम्य स वालिपुत्रस्तुरंगमस्याभिजघान मूर्ध्नि॥ ८९॥
निमग्नपादः स्फुटिताक्षितारो निष्क्रान्तजिह्वोऽचलसंनिकाशः।
स तस्य वाजी निपपात भूमौ तलप्रहारेण विकीर्णमूर्धा॥ ९०॥
नरान्तकः क्रोधवशं जगाम हतं तुरंगं पतितं समीक्ष्य।
स मुष्टिमुद्यम्य महाप्रभावो जघान शीर्षे युधि वालिपुत्रम्॥ ९१॥

Approaching Narāntaka, Aṅgada (son of Vālī)—who, though endowed with extraordinary energy, was (wholly) unarmed except for his nails and teeth—spoke as follows (to him):—(85) "Tarry! What will you do with these common monkeys? Throw your spear, whose impact is hard to bear like that of lightning,at this breast of mine." (86) Hearing the challenge of Aṅgada, Narāntaka flew into a rage. Biting his lip with his teeth and hissing like a serpent, the furious Narāntaka stood facing Aṅgada, son of Vālī. (87) Brandishing his flaming lance, he hurled it all of a sudden at Aṅgada. The spear (however) broke against the breast of Aṅgada (son of Vālī), which was hard as adamant, and fell to the ground. (88) Seeing that lance shattered at that moment like the coils of a serpent sundered by Garuḍa (of beautiful wings), and duly raising his palm, the aforesaid son of Vālī violently struck (with it) at the head of Narāntaka's horse. (89) Its feet having sunk deep (into the earth), the pupils of its eyes burst asunder, its tongue hung out and its skull smashed by the stroke of his palm, the said horse of Narāntaka, which looked like a mountain, fell to the ground.(90) Gazing on his horse fallen dead, Narāntaka flew into a rage. Raising his fist, the ogre, who was endowed with extraordinary might, struck Aṅgada (son of Vālī) on the head on the field of battle. (91)

अथाङ्गदो मुष्टिविशीर्णमूर्धा सुस्राव तीव्रं रुधिरं भृशोष्णम्।
मुहुर्विजज्वाल मुमोह चापि संज्ञां समासाद्य विसिस्मिये च॥ ९२॥
अथाङ्गदो मृत्युसमानवेगं संवर्त्य मुष्टिं गिरिशृङ्गकल्पम्।
निपातयामास तदा महात्मा नरान्तकस्योरसि वालिपुत्रः॥ ९३॥
स मुष्टिनिर्भिन्ननिमग्नवक्षा ज्वाला वमञ्शोणितदिग्धगात्रः।
नरान्तको भूमितले पपात यथाचलो वज्रनिपातभग्नः॥ ९४॥
तदान्तरिक्षे त्रिदशोत्तमानां वनौकसां चैव महाप्रणादः।
बभूव तस्मिन् निहतेऽग्र्यवीर्ये नरान्तके वालिसुतेन संख्ये॥ ९५॥
अथाङ्गदो राममनःप्रहर्षणं सुदुष्करं तं कृतवान् हि विक्रमम्।
विसिस्मिये सोऽप्यथ भीमकर्मा पुनश्च युद्धे स बभूव हर्षितः॥ ९६॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे एकोनसप्ततितमः सर्गः॥ ६९॥

His skull having been smashed by the blow of the ogre's fist. Aṅgada forthwith shed exceedingly hot blood rapidly. He felt a burning sensation and also swooned now and again and, on regaining consciousness, felt wonder-struck. (92) Clenching his fist, whose vehemence equalled the vehemence of Death, and which descended like a mountain-peak, Aṅgada, the high-souled son of Vālī, then immediately brought it down on Narāntaka's breast. (93) His chest having been split asunder by the blow of Aṅgada's fist and having sunk deep, and his limbs stained with blood, Narāntaka fell to the earth's surface vomitting flaming blood like a mountain shattered by a stroke of lightning. (94) When the aforesaid Narāntaka, who was foremost in prowess, was killed by Aṅgada (son of Vālī) in the encounter, a great shout (of joy) rose from the foremost of gods in the heavens as well as from the monkeys (on earth). (95) Aṅgada actually performed on this occasion the aforesaid feat of valour which was exceedingly difficult to perform and which brought excessive delight to the mind of Śrī Rāma, so much so that the latter too was struck with wonder. Nay, Aṅgada of terrible deeds was infused with vigour once more for a conflict. (96)

Thus ends Canto Sixty-nine in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

* * *

सप्ततितमः सर्गः

Canto LXX

Death of Devāntaka and Triśirā at the hands of Hanumān, of Mahodara at the hands of Nīla and of Mahāpārśwa at the hands of Ṛṣabha

नरान्तकं हतं दृष्ट्वा चुक्रुशुर्नैर्ऋतर्षभाः। देवान्तकस्त्रिमूर्धा च पौलस्त्यश्च महोदरः॥ १॥
आरूढो मेघसंकाशं वारणेन्द्रं महोदरः। वालिपुत्रं महावीर्यमभिदुद्राव वेगवान्॥ २॥
भ्रातृव्यसनसंतप्तस्तदा देवान्तको बली। आदाय परिघं घोरमङ्गदं समभिद्रवत्॥ ३॥
रथमादित्यसंकाशं युक्तं परमवाजिभिः। आस्थाय त्रिशिरा वीरो वालिपुत्रमथाभ्यगात्॥ ४॥
स त्रिभिर्देवदर्पघ्नै राक्षसेन्द्रैरभिद्रुतः। वृक्षमुत्पाटयामास महाविटपमङ्गदः॥ ५॥
देवान्तकाय तं वीरश्चिक्षेप सहसाङ्गदः। महावृक्षं महाशाखं शक्रो दीप्तमिवाशनिम्॥ ६॥

Seeing Narāntaka killed, Devāntaka and Triśirā, a scion of Pulasti, as well as Mahodara, who were (veritable) bulls among the ogres (scions of Nirṛti), cried. (1) Mounted on the foremost of elephants, which closely resembled a cloud, Mahodara, who was full of impetuosity, darted towards Aṅgada (son of Vālī), who was endowed with extraordinary prowess. (2) Seizing a formidable club tipped with iron, the mighty Devāntaka, who felt distressed on account of the fall of his brother (Narāntaka), forthwith rushed straight towards Aṅgada. (3) Taking his seat in a chariot effulgent as the sun and drawn by excellent horses, the valiant Triśirā too marched against Aṅgada (son of Vālī). (4) Attacked by the three ogre chiefs, who were capable of crushing the pride of gods, the aforesaid Aṅgada tore up a tree with mighty boughs. (5) The gallant Aṅgada precipitately hurled that huge tree with immense branches at Devāntaka (even) as Indra would hurl his flaming thunderbolt. (6)

त्रिशिरास्तं प्रचिच्छेद शरैराशीविषोपमैः। स वृक्षं कृत्तमालोक्य उत्पपात तदाङ्गदः॥ ७॥
स ववर्ष ततो वृक्षाञ्शिलाश्च कपिकुञ्जरः। तान् प्रचिच्छेद संक्रुद्धस्त्रिशिरा निशितैः शरैः॥ ८॥
परिघाग्रेण तान् वृक्षान् बभञ्ज स महोदरः। त्रिशिराश्चाङ्गदं वीरमभिदुद्राव सायकैः॥ ९॥
गजेन समभिद्रुत्य वालिपुत्रं महोदरः। जघानोरसि संक्रुद्धस्तोमरैर्वज्रसंनिभैः॥ १०॥
देवान्तकश्च संक्रुद्धः परिघेण तदाङ्गदम्। उपगम्याभिहत्याशु व्यपचक्राम वेगवान्॥ ११॥
स त्रिभिर्नैर्ऋतश्रेष्ठैर्युगपत् समभिद्रुतः। न विव्यथे महातेजा वालिपुत्रः प्रतापवान्॥ १२॥

Triśirā tore the tree into pieces with his arrows resembling venomous serpents. Seeing the tree severed, the said Aṅgada forthwith sprang up. (7) That elephant among the monkeys thereupon showered trees and rocks. Getting enraged, Triśirā tore them into pieces with his whetted shafts. (8) The notorious Mahodara shattered those trees with the head of his club, while Triśirā attacked the heroic Aṅgada with his arrows. (9) Hotly pursuing, on (the back of) his elephant, the son of Vālī, Mahodara struck him in the breast with iron clubs, which flashed as lightning, enraged as he was. (10) Approaching Aṅgada and striking him with his club, infuriated as he was, the agile Devāntaka quickly retreated. (11) Simultaneously attacked by the three jewels among ogres, the mighty son of Vālī, who was endowed with extraordinary energy, did not feel (the least) alarmed. (12)

स वेगवान् महावेगं कृत्वा परमदुर्जयः। तलेन समभिद्रुत्य जघानास्य महागजम्॥ १३॥
तस्य तेन प्रहारेण नागराजस्य संयुगे। पेततुर्नयने तस्य विननाश स कुञ्जरः॥ १४॥
विषाणं चास्य निष्कृष्य वालिपुत्रो महाबलः। देवान्तकमभिद्रुत्य ताडयामास संयुगे॥ १५॥
स विह्वलस्तु तेजस्वी वातोद्धूत इव द्रुमः। लाक्षारसवर्णं च सुस्राव रुधिरं महत्॥ १६॥
अथाश्वस्य महातेजाः कृच्छ्राद् देवान्तको बली। आविध्य परिघं वेगादाजघान तदाङ्गदम्॥ १७॥
परिघाभिहतश्चापि वानरेन्द्रात्मजस्तदा। जानुभ्यां पतितो भूमौ पुनरेवोत्पपात ह॥ १८॥

Exhibiting extraordinary impetuosity and duly assaulting the huge elephant of Mahodara, the agile Aṅgada, who was exceedingly difficult to conquer, struck it with his palm. (13) As a result of that blow dealt by Aṅgada on the field of battle, the eyes of that lordly elephant fell down and the said elephant perished. (14) Tearing out a tusk of the elephant and darting against Devāntaka, the son of Vālī, who was endowed with extraordinary might, dealt (him) a blow (with it) on the battlefield. (15) Thrown into disorder like a tree shaken by the wind, the heroic ogre for his part shed profuse blood which had a colour resembling that of lacquer. (16) Recovering his breath with difficulty and brandishing his club with impetuosity, the mighty Devāntaka, who was endowed with extraordinary energy, then struck Aṅgada (with it). (17) Though struck with the club and fallen on his knees to the ground, Aṅgada (son of the king of monkeys), they say, forthwith sprang up once more. (18)

तमुत्पतन्तं त्रिशिरास्त्रिभिर्बाणैरजिह्मगैः। घोरैर्हरिपतेः पुत्रं ललाटेऽभिजघान ह॥ १९॥
ततोऽङ्गदं परिक्षिप्तं त्रिभिर्नैर्ऋतपुङ्गवैः। हनूमानथ विज्ञाय नीलश्चापि प्रतस्थतुः॥ २०॥
ततश्चिक्षेप शैलाग्रं नीलस्त्रिशिरसे तदा। तद् रावणसुतो धीमान् बिभेद निशितैः शरैः॥ २१॥
तद्बाणशतनिर्भिन्नं विदारितशिलातलम्। सविस्फुलिङ्गं सज्वालं निपपात गिरेः शिरः॥ २२॥
स विजृम्भितमालोक्य हर्षाद् देवान्तको बली। परिघेणाभिदुद्राव मारुतात्मजमाहवे॥ २३॥
तमापतन्तमुत्पत्य हनूमान् कपिकुञ्जरः। आजघान तदा मूर्ध्नि वज्रकल्पेन मुष्टिना॥ २४॥

While he was doing so, Triśirā struck Aṅgada (son of the lord of the monkeys) with three formidable straight-going arrows on the brow: so the tradition goes. (19) Finding him surrounded by three of the foremost of ogres, Hanūmān as well as Nīla then set out at once (to help him). (20) Thereupon Nīla forthwith hurled a mountain-peak at Triśirā. The sagacious son of Rāvaṇa (however) shattered it with his whetted shafts. (21) Smashed by hundreds of arrows let loose by Triśirā, the mountain-peak, which had (all) its rocky bases split up, fell down with sparks and flames (that rose from it). (22) Witnessing with joy the exploit (of Triśirā in the form of smashing the mountain-peak), the mighty Devāntaka assaulted Hanumān (son of the wind-god) with a club on the battlefield. (23) Springing up, Hanūmān, an elephant among the monkeys, forthwith struck on the head Devāntaka (even) as he was rushing forward, with his fist, which was hard as adamant. (24)

शिरसि प्राहरद् वीरस्तदा वायुसुतो बली। नादेनाकम्पयच्चैव राक्षसान् स महाकपिः॥ २५॥
स मुष्टिनिष्पिष्टविभिन्नमूर्धा निर्वान्तदन्ताक्षिविलम्बिजिह्वः।
देवान्तको राक्षसराजसूनुर्गतासुरुर्व्यां सहसा पपात॥ २६॥
तस्मिन् हते राक्षसयोधमुख्ये महाबले संयति देवशत्रौ।
क्रुद्धस्त्रिशीर्षा निशितास्त्रमुग्रं ववर्ष नीलोरसि बाणवर्षम्॥ २७॥
महोदरस्तु संक्रुद्धः कुञ्जरं पर्वतोपमम्। भूयः समधिरुह्याशु मन्दरं रश्मिवानिव॥ २८॥
ततो बाणमयं वर्षं नीलस्योपर्यपातयत्। गिरौ वर्षं तडिच्चक्रचापवानिव तोयदः॥ २९॥
ततः शरौघैरभिवृष्यमाणो विभिन्नगात्रः कपिसैन्यपालः।
नीलो बभूवाथ विसृष्टगात्रो विस्तम्भितस्तेन महाबलेन॥ ३०॥

The valiant and mighty son of the wind-god then dealt a blow on his head (once more) and by means of his roar that great monkey positively caused the ogres to tremble. (25) His skull shattered by the blow of Hanumān's fist, (nay) his teeth, eyes and lolling tongue forced out, Devāntaka, son of Rāvaṇa (the ruler of ogres) precipitately fell dead on the ground. (26) When that enemy of gods, the foremost of ogre warriors, who was endowed with extraordinary might, was killed in the encounter (with the monkeys), the furious Triśirā discharged on the breast of Nīla a fearful shower of whetted arrows. (27) Quickly mounting once more an elephant resembling a mountain, (even) as the sun would ascend the Mandara mountain, the infuriated Mahodara for his part thereupon let fall a hail of arrows on Nīla (even) as a rainy cloud distinguished by a circle of lightning and a rainbow would pour a shower on a mountain. (28-29) While being covered on all sides with volleys of arrows, Nīla, the Commander-in-Chief of the simian army, whose limbs were pierced (by the said arrows) forthwith found his body inert, rendered powerless as he was by the ogre, who was endowed with extraordinary might. (30)

ततस्तु नीलः प्रतिलब्धसंज्ञः शैलं समुत्पाट्य सवृक्षखण्डम्।
ततः समुत्पत्य महोग्रवेगो महोदरं तेन जघान मूर्ध्नि॥ ३१॥
ततः स शैलाभिनिपातभग्नो महोदरस्तेन महाद्विपेन।
व्यामोहितो भूमितले गतासुः पपात वज्राभिहतो यथाद्रिः॥ ३२॥
पितृव्यं निहतं दृष्ट्वा त्रिशिराश्चापमाददे। हनूमन्तं च संक्रुद्धो विव्याध निशितैः शरैः॥ ३३॥
स वायुसूनुः कुपितश्चिक्षेप शिखरं गिरेः। त्रिशिरास्तच्छरैस्तीक्ष्णैर्बिभेद बहुधा बली॥ ३४॥
तद् व्यर्थं शिखरं दृष्ट्वा द्रुमवर्षं तदा कपिः। विससर्ज रणे तस्मिन् रावणस्य सुतं प्रति॥ ३५॥
तमापतन्तमाकाशे द्रुमवर्षं प्रतापवान्। त्रिशिरा निशितैर्बाणैश्चिच्छेद च ननाद च॥ ३६॥

Tearing up a crag covered with a thicket, and then springing up, Nīla for his part, who had now regained his consciousness, and who was endowed with terrific impetuosity, struck Mahodara with it on the head. (31) Smashed by the impact of the crag alongwith the aforesaid huge elephant, and rendered unconscious, the said Mahodara fell dead on the earth's surface like a mountain struck with lightning. (32) Enraged to see his uncle (Mahodara) killed, Triśirā seized hold of his bow and pierced Hanūmān with his whetted shafts. (33) Full of fury the aforesaid son of the wind-god flung a mountain-peak (at the ogre). The mighty Triśirā (however) split it with his sharp arrows into several pieces. (34) Finding the aforesaid mountain-peak ineffectual, the monkey (Hanumān) then let loose a shower of trees on the son of Rāvaṇa in that conflict. (35) The powerful Triśirā (however) tore with his whetted shafts that shower of trees falling through the air, and roared too. (36)

हनूमांस्तु समुत्पत्य हयं त्रिशिरसस्तदा। विददार नखैः क्रुद्धो नागेन्द्रं मृगराडिव॥ ३७॥
अथ शक्तिं समासाद्य कालरात्रिमिवान्तकः। चिक्षेपानिलपुत्राय त्रिशिरा रावणात्मजः॥ ३८॥
दिवः क्षिप्तामिवोल्कां तां शक्तिं क्षिप्तामसङ्गताम्। गृहीत्वा हरिशार्दूलो बभञ्ज च ननाद च॥ ३९॥
तां दृष्ट्वा घोरसंकाशां शक्तिं भग्नां हनूमता। प्रहृष्टा वानरगणा विनेदुर्जलदा यथा॥ ४०॥
ततः खड्गं समुद्यम्य त्रिशिरा राक्षसोत्तमः। निचखान तदा खड्गं वानरेन्द्रस्य वक्षसि॥ ४१॥
खड्गप्रहाराभिहतो हनूमान् मारुतात्मजः। आजघान त्रिमूर्धानं तलेनोरसि वीर्यवान्॥ ४२॥

Springing up in fury, Hanūmān for his part then tore the horse of Triśirā with his nails (even) as a lion (lit., the king of beasts) would claw a lordly elephant. (37) Seizing hold of his javelin, (even) as Death would take in his service Kālarātri (a sister of Kāla, the deity presiding over the night of destruction at the end of the world cycle), Triśirā, sprung from the loins of Rāvaṇa, hurled it at the son of the wind-god. (38) Catching that javelin flung by Triśirā, which came unobstructed like a meteor shot from the heavens, Hanumān (a tiger among the monkeys) snapped it and roared too. (39) Seeing that javelin of formidable aspect destroyed by Hanūmān, the simian hosts felt overjoyed and thundered like rainy clouds. (40)

……

Lifting up his sword, Triśirā, the foremost of ogres, thereupon immediately dug the weapon into the breast of the monkey-chief. (41) Wounded by the thrust of his sword, the valiant Hanūmān, sprung from the loins of the wind-god, struck the three-headed ogre with his palm on the breast. (42)

स तलाभिहतस्तेन स्रस्तहस्तायुधो भुवि। निपपात महातेजास्त्रिशिरास्त्यक्तचेतनः॥ ४३॥
स तस्य पततः खड्गं तमाच्छिद्य महाकपिः। ननाद गिरिसंकाशस्त्रासयन् सर्वराक्षसान्॥ ४४॥
अमृष्यमाणस्तं घोषमुत्पपात निशाचरः। उत्पत्य च हनूमन्तं ताडयामास मुष्टिना॥ ४५॥
तेन मुष्टिप्रहारेण संचुकोप महाकपिः। कुपितश्च निजग्राह किरीटे राक्षसर्षभम्॥ ४६॥
स तस्य शीर्षाण्यसिना शितेन किरीटजुष्टानि सकुण्डलानि।
क्रुद्धः प्रचिच्छेद सुतोऽनिलस्य त्वष्टुः सुतस्येव शिरांसि शक्रः॥ ४७॥
तान्यायताक्षाण्यगसंनिभानि प्रदीप्तवैश्वानरलोचनानि।
पेतुः शिरांसीन्द्ररिपोः पृथिव्यां ज्योतींषि मुक्तानि यथार्कमार्गात्॥ ४८॥

Slapped by him, though endowed with extraordinary energy, Triśirā dropped unconscious to the ground, the weapon in his hand having slipped. (43) Snatching away that sword of the ogre (even) as he was falling down, the mighty monkey (Hanumān), who looked like a mountain, let out a roar, striking terror in all the ogres. (44) Unable to tolerate that roar, the prowler of the night sprang on his feet; and, jumping up, he struck Hanūmān with his fist. (45) The great monkey flew into a rage at the aforesaid blow of Triśirā's fist and, full of fury, seized hold of Triśirā (the foremost of ogres) by his head covered with a diadem. (46) Getting enraged, that son of the wind-god completely severed with his sharp sword (all) the (three) heads of Triśirā, covered with diadems and adorned with ear-rings, in the same way as Indra (the ruler of gods) lopped off (in the past) the (three) heads of Viśwarūpa (son of Twaṣṭā). (47) The aforesaid heads of Triśirā (an enemy of Indra), which were distinguished by enormous sense-organs (appertures of the eyes, ears and nose) were huge as rocks and had eyes glowing like a flaming fire—fell to the ground like stars fallen down from the sky (lit., the orbit of the sun). (48)

तस्मिन् हते देवरिपौ त्रिशीर्षे हनूमता शक्रपराक्रमेण।
नेदुः प्लवंगाः प्रचचाल भूमी रक्षांस्यथो दुद्रुविरे समन्तात्॥ ४९॥
हतं त्रिशिरसं दृष्ट्वा तथैव च महोदरम्। हतौ प्रेक्ष्य दुराधर्षौ देवान्तकनरान्तकौ॥ ५०॥
चुकोप परमामर्षी मत्तो राक्षसपुङ्गवः। जग्राहार्चिष्मतीं चापि गदां सर्वायसीं तदा॥ ५१॥
हेमपट्टपरिक्षिप्तां मांसशोणितफेनिलाम्। विराजमानां विपुलां शत्रुशोणिततर्पिताम्॥ ५२॥
तेजसा सम्प्रदीप्ताग्रां रक्तमाल्यविभूषिताम्। ऐरावतमहापद्मसार्वभौमभयावहाम् ॥ ५३॥
गदामादाय संक्रुद्धो मत्तो राक्षसपुङ्गवः। हरीन् समभिदुद्राव युगान्ताग्निरिव ज्वलन्॥ ५४॥

When that enemy of gods, Triśirā, was killed by Hanūmān, who was endowed with the prowess of Indra (the ruler of gods), the monkeys roared (in triumph), the earth shook and the ogres took to their heels on all sides. (49) Finding Triśirā killed and Mahodara (too) and likewise perceiving Devāntaka and Narāntaka, who were difficult to overpower, made short work of the highly indignant Matta (more popularly known by the name of Mahāpārśwa) a (veritable) bull among the ogres, flew into a rage and forthwith seized hold of a huge flaming and glittering mace entirely made of iron, (though) plated with gold, which was covered with foam of flesh and blood (when used against the enemy) and had been saturated with the enemy's blood, whose head was inflamed with lustre, which was decked with crimson flowers and brought terror to Airāvata, Mahāpadma and Sārvabhauma (three of the four elephants supporting the four quarters). (50—53) Seizing the mace, filled with fury, and flaring up like the fire of universal destruction at the end of the world cycle, Matta, a (veritable) bull among the ogres, scattered the monkeys. (54)

अथर्षभः समुत्पत्य वानरो रावणानुजम्। मत्तानीकमुपागम्य तस्थौ तस्याग्रतो बली॥ ५५॥
तं पुरस्तात् स्थितं दृष्ट्वा वानरं पर्वतोपमम्। आजघानोरसि क्रुद्धो गदया वज्रकल्पया॥ ५६॥
स तयाभिहतस्तेन गदया वानरर्षभः। भिन्नवक्षाः समाधूतः सुस्राव रुधिरं बहु॥ ५७॥
स सम्प्राप्य चिरात् संज्ञामृषभो वानरेश्वरः। क्रुद्धो विस्फुरमाणौष्ठो महापार्श्वमुदैक्षत॥ ५८॥
स वेगवान् वेगवदभ्युपेत्य तं राक्षसं वानरवीरमुख्यः।
संवर्त्य मुष्टिं सहसा जघान बाह्वन्तरे शैलनिकाशरूपः॥ ५९॥
स कृत्तमूलः सहसेव वृक्षः क्षितौ पपात क्षतजोक्षिताङ्गः।
तां चास्य घोरां यमदण्डकल्पां गदां प्रगृह्याशु तदा ननाद॥ ६०॥

Springing up and approaching Mattānīka (Mahāpārśwa), a younger brother now of Rāvaṇa, the mighty monkey Ṛṣabha stood facing him. (55) Enraged to behold that monkey, who looked like a mountain, standing in front of him, the ogre struck him on the chest with his mace, which was hard as adamant. (56) Struck by him with that mace and staggered, that bull among the monkeys, who had his chest cleft, shed copious blood. (57) Fully regaining consciousness after a long time, Ṛṣabha, the monkey-chief, cast a glance at Mahāpārśwa, enraged as he was, his lips quivering (with rage). (58) Approaching that ogre with impetuosity and clenching his fist, that agile leader of monkey heroes, whose exterior presented the appearance of a mountain, precipitately struck him on the chest (lit., the space between the two arms). (59) Like a tree whose roots have been severed, the ogre suddenly fell to the ground, bathed all over in blood. Nay, quickly seizing hold of that formidable mace of the ogre, which resembled the rod of Yama (the god of retribution), the monkey forthwith roared. (60)

मुहूर्तमासीत् स गतासुकल्पः प्रत्यागतात्मा सहसा सुरारिः।
उत्पत्य संध्याभ्रसमानवर्णस्तं वारिराजात्मजमाजघान॥ ६१॥
स मूर्च्छितो भूमितले पपात मुहूर्तमुत्पत्य पुनः ससंज्ञः।
तामेव तस्याद्रिवराद्रिकल्पां गदां समाविध्य जघान संख्ये॥ ६२॥
सा तस्य रौद्रा समुपेत्य देहं रौद्रस्य देवाध्वरविप्रशत्रोः।
बिभेद वक्षः क्षतजं च भूरि सुस्राव धात्वम्भ इवाद्रिराजः॥ ६३॥
अभिदुद्राव वेगेन गदां तस्य महात्मनः। तां गृहीत्वा गदां भीमामाविध्य च पुनः पुनः॥ ६४॥
मत्तानीकं महात्मा स जघान रणमूर्धनि। स स्वया गदया भग्नो विशीर्णदशनेक्षणः॥ ६५॥
निपपात तदा मत्तो वज्राहत इवाचलः।
विशीर्णनयने भूमौ गतसत्त्वे गतायुषि। पतिते राक्षसे तस्मिन् विद्रुतं राक्षसं बलम्॥ ६६॥
तस्मिन् हते भ्रातरि रावणस्य तन्नैर्ऋतानां बलमर्णवाभम्।
त्यक्तायुधं केवलजीवितार्थं दुद्राव भिन्नार्णवसंनिकाशम्॥ ६७॥
इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे सप्ततितमः सर्गः॥ ७०॥

For a while Mahāpārśwa remained all but dead. Springing on his feet all of a sudden, his life-breath having returned, the enemy of gods, whose colour resembled that of an evening cloud, struck (the aforesaid son of the lord of waters). (61) The monkey lay unconscious on the earth's surface awhile. Springing up, when he was conscious again, and brandishing that very mace of the ogre, which looked like a rock of the foremost of mountains, Ṛṣabha struck him on the battlefield (with it). (62) Reaching the body of that ferocious enemy of gods, sacrificial performance and Brāhmaṇas, that terrible mace clove his breast; and the ogre shed profuse blood (even) as the Himālaya mountain (the lord of mountains) lets out water charged with minerals (like ochre). (63) The ogre (now) darted towards the mace held in the hand of that gigantic monkey (Ṛṣabha). Clutching that terrible mace and brandishing it again and again, the high-souled Ṛṣabha struck Mahāpārśwa (with it) in the forefront of the battle.

Smashed with his own mace, his teeth and eyes fallen down, Matta (Mahāpārśwa) forthwith dropped down like a mountain struck with lightning. When that ogre, whose eyes had been crushed, dropped unconscious and lifeless on the ground, the army of ogres fled. (64—66) When the aforesaid (younger) brother of Rāvaṇa was killed, the aforesaid army of ogres (the scions of Nirṛti), which resembled an ocean, fled for mere life, casting away weapons, and presenting the appearance of an ocean which has burst its shores. (67)

Thus ends Canto Seventy in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

* * *

एकसप्ततिमः सर्गः

Canto LXXI

Atikāya puts up a fierce fight and is killed by Lakṣmaṇa

स्वबलं व्यथितं दृष्ट्वा तुमुलं लोमहर्षणम्। भ्रातृंश्च निहतान् दृष्ट्वा शक्रतुल्यपराक्रमान्॥ १ ॥
पितृव्यौ चापि संदृश्य समरे संनिपातितौ। युद्धोन्मत्तं च मत्तं च भ्रातरौ राक्षसोत्तमौ॥ २ ॥
चुकोप च महातेजा ब्रह्मदत्तवरो युधि। अतिकायोऽद्रिसंकाशो देवदानवदर्पहा॥ ३ ॥
स भास्करसहस्रस्य संघातमिव भास्वरम्। रथमारुह्य शक्रारिरभिदुद्राव वानरान्॥ ४ ॥
स विस्फार्य तदा चापं किरीटी मृष्टकुण्डलः। नाम संश्रावयामास ननाद च महास्वनम्॥ ५ ॥
तेन सिंहप्रणादेन नामविश्रावणेन च। ज्याशब्देन च भीमेन त्रासयामास वानरान्॥ ६ ॥

Seeing his own army—which created an uproars (in the hostile ranks) and caused the enemy's hair to stand on end—in trouble, nay, finding his brothers, who were equal to Indra in prowess, killed, and also witnessing his uncles, the two brothers Yuddhonmatta (Mahodara) and Matta (Mahāpārśwa) the foremost of ogres, struck down in combat, Atikāya, who was endowed with extraordinary energy and resembled a mountain (in size), who had crushed the pride of gods and demons (alike) and on whom Brahmā (the creator) had bestowed a boon (of invincibility), flew into a rage on the field of battle. (1-3) Ascending his chariot, brilliant as a concatenation of a thousand suns, that enemy of Indra (the ruler of gods) darted towards the monkeys. (4) Twanging his bow, Atikāya, was adorned with a diadem and polished earrings, forthwith proclaimed his name and emitted a tremendous roar. (5) By that leonine roar, the proclamation of his name and the terrible ringing sound caused by the plucking of his bowstring he struck terror in the monkeys. (6)

ते दृष्ट्वा देहमाहात्म्यं कुम्भकर्णोऽयमुत्थितः। भयार्ता वानराः सर्वे संश्रयन्ते परस्परम्॥ ७ ॥
ते तस्य रूपमालोक्य यथा विष्णोस्त्रिविक्रमे। भयाद् वानरयोधास्ते विद्रवन्ति ततस्ततः॥ ८ ॥
तेऽतिकायं समासाद्य वानरा मूढचेतसः। शरण्यं शरणं जग्मुर्लक्ष्मणाग्रजमाहवे॥ ९ ॥
ततोऽतिकायं काकुत्स्थो रथस्थं पर्वतोपमम्। ददर्श धन्विनं दूराद् गर्जन्तं कालमेघवत्॥ १० ॥
स तं दृष्ट्वा महाकायं राघवस्तु सुविस्मितः। वानरान् सान्त्वयित्वा च विभीषणमुवाच ह॥ ११ ॥

Thinking on beholding the immensity of his proportions that it was Kumbhakarṇa who had sprung into life (again), and stricken with fear, all the aforesaid monkeys sought shelter one with the other. (7) Witnessing his (colossal) form, resembling the form assumed by Lord Viṣṇu at the time of measuring the three worlds with His strides, those celebrated monkey warriors fled in various directions through panic. (8) Confused in mind on reaching the presence of Atikāya, the aforesaid monkeys sought Śrī Rāma (the eldest brother of Lakṣmaṇa), who was capable of affording shelter to them, as their refuge on the field of battle. (9)

Thereupon Śrī Rāma (a scion of Kakutstha) beheld from afar Atikāya, who resembled a mountain (in size), seated in a chariot, armed with a bow, and rumbling like a cloud appearing at the time of universal dissolution. (10) The aforesaid Śrī Rāma (a scion of Raghu) for his part felt greatly amazed to behold that colossus and reassuring the monkeys, they say, spoke as follows to Vibhīṣaṇa:—(11)

कोऽसौ पर्वतसंकाशो धनुष्मान् हरिलोचनः। युक्ते हयसहस्रेण विशाले स्यन्दने स्थितः॥ १२॥
य एष निशितैः शूलैः सुतीक्ष्णैः प्रासतोमरैः। अर्चिष्मद्भिर्वृतो भाति भूतैरिव महेश्वरः॥ १३॥
कालजिह्वाप्रकाशाभिर्य एषोऽभिविराजते। आवृतो रथशक्तीभिर्विद्युद्भिरिव तोयदः॥ १४॥
धनूंषि चास्य सज्जानि हेमपृष्ठानि सर्वशः। शोभयन्ति रथश्रेष्ठं शक्रचापमिवाम्बरम्॥ १५॥
य एष रक्षश्शार्दूलो रणभूमिं विराजयन्। अभ्येति रथिनां श्रेष्ठो रथेनादित्यवर्चसा॥ १६॥
ध्वजशृङ्गप्रतिष्ठेन राहुणाभिविराजिते। सूर्यरश्मिप्रभैर्बाणैर्दिशो दश विराजयन्॥ १७॥
त्रिनतं मेघनिर्ह्रादं हेमपृष्ठमलंकृतम्। शतक्रतुधनुःप्रख्यं धनुश्चास्य विराजते॥ १८॥

"Who is that archer, closely resembling a mountain, with leonine eyes, seated in a vast chariot drawn by a thousand horses, who in the midst of whetted pikes, very sharp and flaming spears and lances shines over there like Lord Śiva surrounded by genii, and who amidst the javelins placed in his chariot and gleaming like the tongues of Kāla (the Time-Spirit) is shining brightly like a cloud encircled by flashes of lightning? (12—14). Nay, bows with golden backs ranged on every side (in his chariot) adorn his excellent chariot in the same way as rainbow would adorn the sky. (15) This tiger among the ogres, the foremost of car-warriors, is advancing in his chariot resplendent as the sun, illuminating the battlefield! (16) He is distinguished by an emblem of Rāhu installed on the point of his standard and is lighting up the ten directions with his arrows possessing the splendour of sunbeams. (17) Nay, his triply-curved golden-backed and ornamented bow, shining as the rainbow, whose twang resembles the thundering of a cloud, is casting its splendour (all round). (18)

सध्वजः सपताकश्च सानुकर्षो महारथः। चतुस्सादिसमायुक्तो मेघस्तनितनिःस्वनः॥ १९॥
विंशतिर्दश चाष्टौ च तूणास्य रथमास्थिताः। कार्मुकाणि च भीमानि ज्याश्च काञ्चनपिङ्गलाः॥ २०॥
द्वौ च खड्गौ च पार्श्वस्थौ प्रदीप्तौ पार्श्वशोभितौ। चतुर्हस्तत्सरुचितौ व्यक्तहस्तदशायतौ॥ २१॥
रक्तकण्ठगुणो धीरो महापर्वतसंनिभः। कालः कालमहावक्त्रो मेघस्थ इव भास्करः॥ २२॥
काञ्चनाङ्गदनद्धाभ्यां भुजाभ्यामेष शोभते। शृङ्गाभ्यामिव तुङ्गाभ्यां हिमवान् पर्वतोत्तमः॥ २३॥
कुण्डलाभ्यामुभाभ्यां च भाति वक्त्रं सुभीषणम्। पुनर्वस्वन्तरगतं परिपूर्णो निशाकरः॥ २४॥
आचक्ष्व मे महाबाहो त्वमेनं राक्षसोत्तमम्। यं दृष्ट्वा वानराः सर्वे भयार्ता विद्रुता दिशः॥ २५॥

"Provided with a standard, flags and axle-tree, his huge chariot, which is driven by four charioteers, his chariot is emitting a sound resembling the thundering of a cloud. (19) Twenty quivers, ten dreadful bows and eight bowstrings, golden and reddish-brown (of hue) lie arranged in his chariot. (20) Nay, hanging on its sides, two flaming swords clearly ten cubits long and provided with hilts measuring four cubits are casting their splendour on his two sides.(21) With a red garland adorning his neck, a mouth enormous as that of Death, the resolute ogre, resembling a huge mountain and dark (of hue), looks like the sun veiled by a cloud. (22) By virtue of his arms adorned with gold armlets the yonder ogre shines like the Himālaya, the foremost of mountains, with two lofty peaks. (23) Nay, with both ear-rings his most dreadful countenance shines like the full moon appearing between the two stars constituting the constellation Punarvasu. (24) Introduce you to me, O mighty-armed one, this jewel among the ogres, seeing whom the monkeys have all fled panic-stricken in all directions." (25)

स पृष्टो राजपुत्रेण रामेणामिततेजसा। आचचक्षे महातेजा राघवाय विभीषणः॥ २६॥
दशग्रीवो महातेजा राजा वैश्रवणानुजः। भीमकर्मा महात्मा हि रावणो राक्षसेश्वरः॥ २७॥

तस्यासीद् वीर्यवान् पुत्रो रावणप्रतिमो बले। वृद्धसेवी श्रुतिधरः सर्वास्त्रविदुषां वरः॥ २८॥
अश्वपृष्ठे नागपृष्ठे खड्गे धनुषि कर्षणे। भेदे सान्त्वे च दाने च नये मन्त्रे च सम्मतः॥ २९॥
यस्य बाहुं समाश्रित्य लङ्का भवति निर्भया। तनयं धान्यमालिन्या अतिकायमिमं विदुः॥ ३०॥

Interrogated (as aforesaid) by Prince Śrī Rāma of immense energy, Vibhīṣaṇa, who (too) was endowed with extraordinary energy, submitted (as follows) to Śrī Rāma (a scion of Raghu):—(26) "The ten-headed and gigantic King Rāvaṇa, a younger (half-) brother of Kubera (son of Viśravā), the lord of ogres, who is endowed with extraordinary energy, is well known for his terrible exploits. (27) To him was born a valiant son, who is a compeer of Rāvaṇa in might, has waited upon his elders, has mastered the Vedas and is the foremost of all those well-versed in the use of mystic missiles. (28) He is highly esteemed in riding on horse-back as well as on the back of an elephant, in the use of a sword, as well as of a bow, in pulling the string of a bow, in sowing dissension (in the enemy's ranks) and making peace, as also in making gifts, in political wisdom as well as in counsel. (29) People know this warrior as Atikāya—son of Dhānyamālinī (another consort of Rāvaṇa), resting on whose arm Laṅkā feels secure. (30)

एतेनाराधितो ब्रह्मा तपसा भावितात्मना। अस्त्राणि चाप्यवाप्तानि रिपवश्च पराजिताः॥ ३१॥
सुरासुरैरवध्यत्वं दत्तमस्मै स्वयम्भुवा। एतच्च कवचं दिव्यं रथश्च रविभास्वरः॥ ३२॥
एतेन शतशो देवा दानवाश्च पराजिताः। रक्षितानि च रक्षांसि यक्षाश्चापि निषूदिताः॥ ३३॥
वज्रं विष्टम्भितं येन बाणैरिन्द्रस्य धीमता। पाशः सलिलराजस्य युद्धे प्रतिहतस्तथा॥ ३४॥
एषोऽतिकायो बलवान् राक्षसानामथर्षभः। स रावणसुतो धीमान् देवदानवदर्पहा॥ ३५॥
तदस्मिन् क्रियतां यत्नः क्षिप्रं पुरुषपुङ्गव। पुरा वानरसैन्यानि क्षयं नयति सायकैः॥ ३६॥

"Brahmā (the creator) was propitiated by this ogre of purified intellect through askesis; nay, mystic missiles (of various kinds) were acquired (from the aforesaid god by way of boons) and enemies subdued. (31) Exemption from death at the hands of gods and demons (alike) has been granted in his favour by Brahmā (the self-born creator) as well as this heavenly armour as also this chariot bright as the sun. (32) Gods and devils (too) have been overcome by him in hundreds, nay, ogres have been protected and Yakṣas (a class of demigods) too have been exterminated. (33) Here is the notorious Atikāya, the mighty and intelligent son of Rāvaṇa, a (veritable) bull among the ogres and the queller of the pride of gods and devils, by whom, wise as he is, was the thunderbolt of Indra stayed with his arrows and the noose of Varuṇa (the lord of waters) was repelled in combat. (34-35) Therefore, O bull among men, let your efforts be speedily directed towards him before he brings the monkey troops to an end with his arrows." (36)

ततोऽतिकायो बलवान् प्रविश्य हरिवाहिनीम्। विस्फारयामास धनुर्ननाद च पुनः पुनः॥ ३७॥
तं भीमवपुषं दृष्ट्वा रथस्थं रथिनां वरम्। अभिपेतुर्महात्मानः प्रधाना ये वनौकसः॥ ३८॥
कुमुदो द्विविदो मैन्दो नीलः शरभ एव च। पादपैर्गिरिशृङ्गैश्च युगपत् समभिद्रवन्॥ ३९॥
तेषां वृक्षांश्च शैलांश्च शरैः कनकभूषणैः। अतिकायो महातेजाश्चिच्छेदास्त्रविदां वरः॥ ४०॥
तांश्चैव सर्वान् स हरीञ्शरैः सर्वायसैर्बली। विव्याधाभिमुखान् संख्ये भीमकायो निशाचरः॥ ४१॥
तेऽर्दिता बाणवर्षेण भिन्नगात्राः पराजिताः। न शेकुरतिकायस्य प्रतिकर्तुं महाहवे॥ ४२॥
तत् सैन्यं हरिवीराणां त्रासयामास राक्षसः। मृगयूथमिव क्रुद्धो हरिर्यौवनदर्पितः॥ ४३॥

Penetrating deep into the simian ranks, the mighty Atikāya thereupon twanged his bow and roared again and again. (37) Beholding that ogre of fearful proportions, the foremost of car-warriors, seated in his chariot, those gigantic monkeys, who ranked foremost, rushed to meet him. (38) Kumuda, Dwivida, Mainda, Nīla and Śarabha too assailed him all at once with trees and mountain-peaks. (39) Atikāya (however), the foremost of those well versed in the use of mystic missiles, who was endowed with extraordinary energy, tore the trees and crags hurled by them with his shafts decked with gold. (40) That mighty ogre (lit., a prowler of the night) of tremendous proportions also pierced all those monkeys who stood facing him on the battlefield with his arrows entirely made of iron. (41) Hard pressed by his hail of arrows and worsted, their limbs broken, they could not resist Atikāya in that major conflict. (42) The ogre struck terror in that army of monkey champions (even) as a furious lion, puffed up with pride of youth, would strike terror in a flock of deer. (43)

स राक्षसेन्द्रो हरियूथमध्ये नायुध्यमानं निजघान कंचित्।
उत्पत्य रामं स धनुःकलापी सगर्वितं वाक्यमिदं बभाषे॥ ४४॥
रथे स्थितोऽहं शरचापपाणिर्न प्राकृतं कंचन योधयामि।
यस्यास्ति शक्तिर्व्यवसाययुक्तो ददातु मे शीघ्रमिहाद्य युद्धम्॥ ४५॥
तत् तस्य वाक्यं ब्रुवतो निशम्य चुकोप सौमित्रिरमित्रहन्ता।
अमृष्यमाणश्च समुत्पपात जग्राह चापं च ततः स्मयित्वा॥ ४६॥
क्रुद्धः सौमित्रिरुत्पत्य तूणादाक्षिप्य सायकम्। पुरस्तादतिकायस्य विचकर्ष महद्धनुः ॥ ४७॥
पूरयन् स महीं सर्वामाकाशं सागरं दिशः। ज्याशब्दो लक्ष्मणस्योग्रस्त्रासयन् रजनीचरान्॥ ४८॥
सौमित्रेश्चापनिर्घोषं श्रुत्वा प्रतिभयं तदा। विसिस्मिये महातेजा राक्षसेन्द्रात्मजो बली॥ ४९॥
तदातिकायः कुपितो दृष्ट्वा लक्ष्मणमुत्थितम्। आदाय निशितं बाणमिदं वचनमब्रवीत्॥ ५०॥

That ruler of ogres would not strike anyone among the simian ranks who did not fight. Rushing towards Śrī Rāma, the ogre, who was armed with a bow and quiver, addressed the following proud challenge (to him):—(44) "Seated in a chariot with an arrow and a bow in my hands, I would not give battle to a common warrior. Let him who has strength and is endowed with martial ardour speedily give fight to me on this field of battle today." (45) Hearing the aforesaid challenge of Atikāya (even) as he was uttering it, Lakṣmaṇa (son of Sumitrā), the destroyer of his enemies, flew into a rage. Nay, not enduring his utterance, he darted forward, and then seized his bow disdainfully. (46) Springing up in fury and pulling a shaft from his quiver, the son of Sumitrā stretched his huge bow to full length before Atikāya.(47) Filling the entire earth, the air, the ocean as well as the quarters, and striking terror in the prowlers of the night, the twang of Lakṣmaṇa's bowstring was terrible. (48) The mighty Atikāya (sprung from the loins of the king of ogres), who was endowed with extraordinary energy, was astonished on that occasion to hear the fearful twang of the bow of Lakṣmaṇa (son of Sumitrā). (49) Enraged to behold Lakṣmaṇa active and seizing hold of a whetted shaft, Atikāya then spoke (to Lakṣmaṇa) as follows:—(50)

बालस्त्वमसि सौमित्रे विक्रमेष्वविचक्षणः। गच्छ किं कालसंकाशं मां योधयितुमिच्छसि॥ ५१॥
नहि मद्बाहुसृष्टानां बाणानां हिमवानपि। सोढुमुत्सहते वेगमन्तरिक्षमथो मही॥ ५२॥
सुखप्रसुप्तं कालाग्निं विबोधयितुमिच्छसि। न्यस्य चापं निवर्तस्व प्राणान्न जहि मद्गतः॥ ५३॥
अथवा त्वं प्रतिस्तब्धो न निवर्तितुमिच्छसि। तिष्ठ प्राणान् परित्यज्य गमिष्यसि यमक्षयम्॥ ५४॥
पश्य मे निशितान् बाणान् रिपुदर्पनिषूदनान्। ईश्वरायुधसंकाशांस्तप्तकाञ्चनभूषणान् ॥ ५५॥

"You are (still) a youngster, O son of Sumitrā, unskilled in exhibiting valour. (Therefore) depart! Why do you seek to measure your strength with me, a replica of Kāla (the Time-Spirit)? (51) Not even the Himālaya mountain nor the atmosphere nor even the earth can withstand the force of the arrows loosed by my arm. (52) Do you seek to rouse the fire of universal dissolution, comfortably buried in slumber? Casting away your bow, go back. Confronting me, do not lose your life. (53) Or, if, being stubborn,you do not wish to return, tarry. Yielding up your life, you shall proceed to the abode of Yama (the god of retribution). (54) Behold my whetted shafts, capable of crushing the pride of the enemy, (nay) resembling the weapon (trident) of Lord Śiva and decked with refined gold. (55)

एष ते सर्पसंकाशो बाणः पास्यति शोणितम्।
मृगराज इव क्रुद्धो नागराजस्य शोणितम्।
इत्येवमुक्त्वा संक्रुद्धः शरं धनुषि संदधे॥५६॥
श्रुत्वातिकायस्य वचः सरोषं सगर्वितं संयति राजपुत्रः।
स संचुकोपातिबलो मनस्वी उवाच वाक्यं च ततो महार्थम्॥५७॥
न वाक्यमात्रेण भवान् प्रधानो न कत्थनात् सत्पुरुषा भवन्ति।
मयि स्थिते धन्विनि बाणपाणौ निदर्शयस्वात्मबलं दुरात्मन्॥५८॥
कर्मणा सूचयात्मानं न विकत्थितुमर्हसि। पौरुषेण तु यो युक्तः स तु शूर इति स्मृतः॥५९॥
सर्वायुधसमायुक्तो धन्वी त्वं रथमास्थितः। शरैर्वा यदि वाप्यस्त्रैर्दर्शयस्व पराक्रमम्॥६०॥
ततः शिरस्ते निशितैः पातयिष्याम्यहं शरैः। मारुतः कालसम्पक्वं वृन्तात् तालफलं यथा॥६१॥
अद्य ते मामका बाणास्तप्तकाञ्चनभूषणाः। पास्यन्ति रुधिरं गात्राद् बाणशल्यान्तरोत्थितम्॥६२॥
बालोऽयमिति विज्ञाय न चावज्ञातुमर्हसि। बालो वा यदि वा वृद्धो मृत्युं जानीहि संयुगे॥६३॥
बालेन विष्णुना लोकास्त्रयः क्रान्तास्त्रिविक्रमैः।

This arrow, resembling a serpent, shall quaff your blood (even) as a furious lion would drink the blood of a lordly elephant." Having spoken as aforesaid, Atikāya (who was seized with fury) fitted an arrow to his bow. (56) Hearing the furious and proud utterance of Atikāya on the field of battle, the high-minded Prince Lakṣmaṇa, who was endowed with surpassing strength, flew into a rage and then made the following reply, which was full of great significance:—(57) "You cannot (claim to) be pre-eminent by mere speech nor can people become good men through (sheer) braggadocio. While I stand (before you) armed with a bow, arrow in hand, demonstrate your strength, O evil-minded one ! (58) Reveal yourself through your action; you ought not to blow your own trumpet. He alone who is actually endowed with prowess is recognized as a hero. (59) Fully equipped with all (kinds of) weapons and armed with a bow, you are seated in a chariot. (Therefore) manifest your prowess either with your arrows or with your mystic missiles. (60) Then shall I strike down your head with my whetted shafts (even) as the wind detaches a palm fruit ripened in process of time from its stem. (61) My arrows decked with refined gold shall drink the blood ejected from your body through the holes made by the points of my arrows. (62) Nor should you undere stimate me thinking that I am a (mere) boy. Whether I am a child or grown-up, know me to be your death on the field of battle. (63) The three worlds were covered in three strides of Lord Viṣṇu (descended as Lord Vāmana) while He was (yet) a child."

लक्ष्मणस्य वचः श्रुत्वा हेतुमत् परमार्थवत्। अतिकायः प्रचुक्रोध बाणं चोत्तममाददे॥६४॥
ततो विद्याधरा भूता देवा दैत्या महर्षयः। गुह्यकाश्च महात्मानस्तद् युद्धं द्रष्टुमागमन्॥६५॥
ततोऽतिकायः कुपितश्चापमारोप्य सायकम्। लक्ष्मणाय प्रचिक्षेप संक्षिपन्निव चाम्बरम्॥६६॥
तमापतन्तं निशितं शरमाशीविषोपमम्। अर्धचन्द्रेण चिच्छेद लक्ष्मणः परवीरहा॥६७॥
तं निकृत्तं शरं दृष्ट्वा कृत्तभोगमिवोरगम्। अतिकायो भृशं क्रुद्धः पञ्च बाणान् समादधे॥६८॥
ताञ्शरान् सम्प्रचिक्षेप लक्ष्मणाय निशाचरः। तानप्राप्ताञ्शितैर्बाणैश्चिच्छेद भरतानुजः॥६९॥

Hearing the reply of Lakṣmaṇa, which was full of reason and contained the whole truth, Atikāya flew into a rage and laid hold of an excellent arrow. (64) Thereupon Vidyādharas (heavenly artistes), ghosts, gods, giants and eminent Ṛṣis (seers of Vedic Mantras) as well as high-minded Guhyakas, (Yakṣas) arrived to witness the duel. (65) Fitting an arrow to his bow, Atikāya thereupon furiously loosed it against Lakṣmaṇa, shrinking up space as it were. (66)

Lakṣmaṇa, the destroyer of hostile champions, (however) split with his arrow having a crescent-shaped head that sharpened shaft, which came flying like a venomous serpent. (67) Enraged to find that arrow torn like a serpent whose hood has been severed, Atikāya fitted five arrows to his bow. (68) The ranger of the night loosed the aforesaid arrows with full force against Lakṣmaṇa. The younger brother of Bharata (however) split them with his whetted arrows while they had not (yet) reached him. (69)

स ताञ्छित्त्वा शितैर्बाणैर्लक्ष्मणः परवीरहा। आददे निशितं बाणं ज्वलन्तमिव तेजसा॥ ७०॥
तमादाय धनुःश्रेष्ठे योजयामास लक्ष्मणः। विचकर्ष च वेगेन विससर्ज च सायकम्॥ ७१॥
पूर्णायतविसृष्टेन शरेण नतपर्वणा। ललाटे राक्षसश्रेष्ठमाजघान स वीर्यवान्॥ ७२॥
स ललाटे शरो मग्नस्तस्य भीमस्य रक्षसः। ददृशे शोणितेनाक्तः पन्नगेन्द्र इवाचले॥ ७३॥
राक्षसः प्रचकम्पेऽथ लक्ष्मणेषु प्रपीडितः। रुद्रबाणहतं घोरं यथा त्रिपुरगोपुरम्॥ ७४॥
चिन्तयामास चाश्वस्य विमृश्य च महाबलः। साधु बाणनिपातेन श्लाघनीयोऽसि मे रिपुः॥ ७५॥
विधायैवं विदार्यास्यं विनम्य च महाभुजौ। स रथोपस्थमास्थाय रथेन प्रचचार ह॥ ७६॥

Having torn them with his sharp arrows, Lakṣmaṇa, the destroyer of hostile champions, seized a whetted shafts, which was flaming as it were with splendour. (70) Laying hold of it, Lakṣmaṇa fitted it to his excellent bow, pulled its string to full length and loosed the shaft with impetuosity. (71) (Nay), with that flat-jointed arrow, which was loosed after the string had been stretched to full length, the valiant Lakṣmaṇa struck Atikāya (the foremost of ogres) in the brow. (72) Sunk into the forehead of that terrible ogre and stained with blood, that arrow looked like a ruler of serpents clinging to a mountain. (73) Severely tormented by the shaft of Lakṣmaṇa, the ogre forthwith shook violently like the formidable gate of Tripura (a city built of gold, silver and iron in the heaven, in the air as well as on the earth by the demon Maya and burnt by Rudra) struck with the arrow of Rudra (the god of destruction). (74) Nay, recovering his breath and reflecting (for a moment), the ogre (who was endowed with extraordinary might) contemplated upon his course of action. "By loosing this arrow (against me as you have done) you have turned out an enemy eminently worthy of praise to me!" (75) Distending his mouth and speaking (to him) as aforesaid, (nay) controlling his mighty arms and taking his seat in the rear of the chariot, he pressed forward in his chariot. (76)

एकं त्रीन् पञ्च सप्तेति सायकान् राक्षसर्षभः। आददे संदधे चापि विचकर्षोत्ससर्ज च॥ ७७॥
ते बाणाः कालसंकाशा राक्षसेन्द्रधनुश्च्युताः। हेमपुङ्खा रविप्रख्याश्चक्रुर्दीप्तमिवाम्बरम्॥ ७८॥
ततस्तान् राक्षसोत्सृष्टाञ्शरौघान् राघवानुजः। असम्भ्रान्तः प्रचिच्छेद निशितैर्बहुभिः शरैः॥ ७९॥
ताञ्शरान् युधि सम्प्रेक्ष्य निकृत्तान् रावणात्मजः। चुकोप त्रिदशेन्द्रारिर्जग्राह निशितं शरम्॥ ८०॥
स संधाय महातेजास्तं बाणं सहसोत्सृजत्। तेन सौमित्रिमायान्तमाजघान स्तनान्तरे॥ ८१॥
अतिकायेन सौमित्रिस्ताडितो युधि वक्षसि। सुस्राव रुधिरं तीव्रं मदं मत्त इव द्विपः॥ ८२॥

Atikāya (a bull among the ogres) seized hold of one, three, five and seven arrows (respectively) and fitted them to his bow, stretched it to full length and let them fly. (77) Shot from the bow of Atikāya (a ruler of ogres), those golden-feathered arrows, which resembled Death and shone like the sun, set the firmament ablaze as it were. (78) Remaining unconfounded, the younger brother of Śrī Rāma (a scion of Raghu) thereupon cut off with his numerous whetted shafts the aforesaid volleys of arrows discharged by the ogre. (79) Duly perceiving those arrows cut down on the field of battle, Atikāya (sprung from the loins of Rāvaṇa), an enemy of Indra (the ruler of gods) flew into a rage and took hold of a sharpened arrow. (80) Fitting that arrow to his bow, Atikāya, who was endowed with extraordinary energy, precipitately loosed it. With that he struck Lakṣmaṇa (son of Sumitrā), as he was advancing, in the space between his breasts. (81) Hit in the breast by Atikāya on the battlefield, Lakṣmaṇa (son of Sumitrā) began to bleed profusely (even) as an elephant in rut would discharge ichor. (82)

स चकार तदाऽऽत्मानं विशल्यं सहसा विभुः। जग्राह च शरं तीक्ष्णमस्त्रेणापि समाददे॥ ८३॥
आग्नेयेन तदास्त्रेण योजयामास सायकम्। स जज्वाल तदा बाणो धनुष्यस्य महात्मनः॥ ८४॥
अतिकायोऽतितेजस्वी रौद्रमस्त्रं समाददे। तेन बाणं भुजङ्गाभं हेमपुङ्खमयोजयत्॥ ८५॥
तदस्त्रं ज्वलितं घोरं लक्ष्मणः शरमाहितम्। अतिकायाय चिक्षेप कालदण्डमिवान्तकः॥ ८६॥
आग्नेयास्त्राभिसंयुक्तं दृष्ट्वा बाणं निशाचरः। उत्ससर्ज तदा बाणं रौद्रं सूर्यास्त्रयोजितम्॥ ८७॥
तावुभावम्बरे बाणावन्योन्यमभिजघ्नतुः। तेजसा सम्प्रदीप्ताग्रौ क्रुद्धाविव भुजंगमौ॥ ८८॥
तावन्योन्यं विनिर्दह्य पेततुः पृथिवीतले॥ ८९॥
निरर्चिषौ भस्मकृतौ न भ्राजेते शरोत्तमौ। तावुभौ दीप्यमानौ स्म न भ्राजेते महीतले॥ ९०॥

The all-powerful Lakṣmaṇa (who was a part manifestation of Lord Viṣṇu) then speedily rid himself of the shaft, seized hold of a sharp arrow and also charged it with a mystic spell. (83) On that occasion he charged his arrow with the missile presided over by the god of fire. Placed on the bow of the high-souled prince, that arrow shot forth flames. (84) Atikāya, who was endowed with surpassing energy, pressed into service a fearful mystic missile and charged a serpent-like golden-feathered arrow with it. (85) (In the meantime) Lakṣmaṇa loosed at Atikāya that flaming and formidable arrow in the form of a mystic missile charged with occult power, (even) as Death would hurl his rod of destruction. (86) Seeing the arrow charged with a missile presided over by the god of fire, the prowler of the night forthwith loosed an arrow charged with a missile presided over by the sun-god. (87) Both the aforesaid arrows, whose heads were flaming with fire, struck each other in space like two furious serpents. ((88) Having burnt each other, they fell to the earth's surface. (89) The two excellent arrows, even though they were both glowing, did not shine forth any longer on the earth's surface in that they had ceased to emit flames and had been reduced to ashes. (90)

ततोऽतिकायः संक्रुद्धस्त्वाष्ट्रमैषीकमुत्सृजत्। ततश्चिच्छेद सौमित्रिरस्त्रमैन्द्रेण वीर्यवान्॥ ९१॥
ऐषीकं निहतं दृष्ट्वा कुमारो रावणात्मजः। याम्येनास्त्रेण संक्रुद्धो योजयामास सायकम्॥ ९२॥
ततस्तदस्त्रं चिक्षेप लक्ष्मणाय निशाचरः। वायव्येन तदस्त्रेण निजघान स लक्ष्मणः॥ ९३॥
अथैनं शरधाराभिर्धाराभिरिव तोयदः। अभ्यवर्षत संक्रुद्धो लक्ष्मणो रावणात्मजम्॥ ९४॥
तेऽतिकायं समासाद्य कवचे वज्रभूषिते। भग्नाग्रशल्याः सहसा पेतुर्बाणा महीतले॥ ९५॥
तान्मोघानभिसम्प्रेक्ष्य लक्ष्मणः परवीरहा। अभ्यवर्षत बाणानां सहस्रेण महायशाः॥ ९६॥

Seized with fury, Atikāya thereupon discharged an arrow of reed charged with a missile presided over by Twaṣṭā (the architect of gods). The valiant son of Sumitrā thereupon split it with a missile presided over by Indra (the ruler of gods). (91) Enraged to find his arrow of reed struck down (by Lakṣmaṇa), Prince Atikāya, sprung from the loins of Rāvaṇa, charged an arrow with a missile presided over by Yama (the god of retribution). (92) The ranger of the night then loosed it at Lakṣmaṇa. The celebrated Lakṣmaṇa (however) struck it down with a missile presided over by the wind-god. (93) Seized with fury, Lakṣmaṇa now covered this son of Rāvaṇa with hails of arrows (even) as a rainy cloud would cover one with torrents. (94) Duly reaching Atikāya, those arrows (however) had their points at the upper end shattered against his coat of mail, which was encrusted with diamonds, and precipitately fell to the earth's surface. (95) Perceiving them infructuous, the illustrious Lakṣmaṇa, the destroyer of hostile champions, covered him with a thousand arrows. (96)

स वृष्यमाणो बाणौघैरतिकायो महाबलः। अवध्यकवचः संख्ये राक्षसो नैव विव्यथे॥ ९७॥
शरं चाशीविषाकारं लक्ष्मणाय व्यपासृजत्। स तेन विद्धः सौमित्रिर्मर्मदेशे शरेण ह॥ ९८॥

मुहूर्तमात्रं निस्संज्ञो ह्यभवच्छत्रुतापनः। ततः संज्ञामुपालभ्य चतुर्भिः सायकोत्तमैः ॥ ९९ ॥
निजघान हयान् संख्ये सारथिं च महाबलः। ध्वजस्योन्मथनं कृत्वा शरवर्षैररिंदमः ॥ १०० ॥
असम्भ्रान्तः स सौमित्रिस्ताञ्शरानभिलक्षितान्। मुमोच लक्ष्मणो बाणान् वधार्थं तस्य रक्षसः ॥ १०१ ॥
न शशाक रुजं कर्तुं युधि तस्य नरोत्तमः।

Though being covered with volleys of arrows on the battlefield, the aforesaid ogre, Atikāya, who was endowed with extraordinary might and whose cuirass was invulnerable, did not feel tormented at all. (97) Nay, he loosed an arrow resembling a venomous serpent at Lakṣmaṇa. Pierced in a vital part by that arrow, the said son of Sumitrā, the tormentor of his enemies, actually fainted awhile: so the tradition goes. Tearing off the standard (of his enemy) with hails of his arrows on regaining his consciousness, Lakṣmaṇa (the tamer of his adversaries), who was endowed with extraordinary might, struck down on the battlefield the horses as well as the charioteer (of Atikāya) with four excellent arrows. (98—100) Remaining unconfounded, the celebrated Lakṣmaṇa, son of Sumitrā, loosed some well-known and selected arrows for the destruction of that ogre. (101) Lakṣmaṇa, (the foremost of men) could not (however) inflict any injury on his person in combat.

अथैनमभ्युपागम्य वायुर्वाक्यमुवाच ह ॥ १०२ ॥
ब्रह्मदत्तवरो ह्येष अवध्यकवचावृतः।
ब्राह्मेणास्त्रेण भिन्ध्येनमेष वध्यो हि नान्यथा। अवध्य एष ह्यन्येषामस्त्राणां कवची बली ॥ १०३ ॥
ततस्तु वायोर्वचनं निशम्य सौमित्रिरिन्द्रप्रतिमानवीर्यः।
समादधे बाणमथोग्रवेगं तद्ब्राह्ममस्त्रं सहसा नियुज्य ॥ १०४ ॥
तस्मिन् वरास्त्रे तु नियुज्यमाने सौमित्रिणा बाणवरे शिताग्रे।
दिशश्च चन्द्रार्कमहाग्रहाश्च नभश्च तत्रास ररास चोर्वी ॥ १०५ ॥
तं ब्रह्मणोऽस्त्रेण नियुज्य चापे शरं सपुङ्खं यमदूतकल्पम्।
सौमित्रिरिन्द्रारिसुतस्य तस्य ससर्ज बाणं युधि वज्रकल्पम् ॥ १०६ ॥

Approaching him, the wind-god presently spoke to him as follows. so the tradition goes:—(102) "This ogre, on whom a boon having been conferred by Brahmā (the creator), is actually clad in impenetrable armour. (Therefore) pierce him with a missile presided over by Brahmā; for he cannot be killed otherwise. Protected with armour and full of might as he is, he is incapable of being killed with other missiles." (103) Hearing the admonition of the wind-god and pressing into service the well-known missile presided over by Brahmā (the creator), the son of Sumitrā for his part, who was a compeer of Indra (the ruler of gods) in prowess, thereupon precipitately fitted to his bow an arrow of terrible velocity. (104) While that excellent missile (presided over by Brahmā) was for its part being infused into the foremost of arrows with a sharp point by the son of Sumitrā, the (four) quarters as well as the moon and the sun and the (other) major planets as also the vault of heaven shook and the earth creaked. (105) Having charged that arrow, feathers and all, with the missile presided over by Brahmā (the creator) and placed it on his bow, the son of Sumitrā loosed that shaft, which (now) looked like a messenger of Death and was hard as adamant, at the aforesaid son of Rāvaṇa (an enemy of Indra) on the field of battle. (106)

तं लक्ष्मणोत्सृष्टविवृद्धवेगं समापतन्तं श्वसनोग्रवेगम्।
सुपर्णवज्रोत्तमचित्रपुङ्खं तदातिकायः समरे ददर्श ॥ १०७ ॥
तं प्रेक्षमाणः सहसातिकायो जघान बाणैर्निशितैरनेकैः।
स सायकस्तस्य सुपर्णवेगस्तथातिवेगेन जगाम पार्श्वम् ॥ १०८ ॥
तमागतं प्रेक्ष्य तदातिकायो बाणं प्रदीप्तान्तककालकल्पम्।
जघान शक्त्यृष्टिगदाकुठारैः शूलैः शरैश्चाप्यविपन्नचेष्टः ॥ १०९ ॥

तान्यायुधान्यद्भुतविग्रहाणि मोघानि कृत्वा स शरोऽग्निदीप्तः।
प्रगृह्य तस्यैव किरीटजुष्टं तदातिकायस्य शिरो जहार॥ ११०॥
तच्छिरः सशिरस्त्राणं लक्ष्मणेषुप्रमर्दितम्। पपात सहसा भूमौ शृङ्गं हिमवतो यथा॥ १११॥

Atikāya forthwith beheld on the battlefield the arrow loosed by Lakṣmaṇa, which possessed the terrible velocity of the wind, was provided with lovely feathers resembling the wings of Garuḍa (the king of birds) and decked with excellent diamonds—flying (towards him) with redoubled speed. (107) Closely observing it, Atikāya forcibly struck it with numerous whetted shafts. Possessing as it did the swiftness of Garuḍa, that arrow none the less drew near him with great speed. (108) Perceiving that flaming arrow, terrible as Death and the Time-Spirit, arrived, Atikāya forthwith struck it with javelins, spears, maces and axes as also with pikes and arrows with unceasing endeavour. (109) Rendering (all) the aforesaid weapons of wonderful shapes ineffectual, and transfixing the head of the selfsame Atikāya, which was covered with a diadem, that arrow blazing like fire forthwith severed it. (110) Cut off by the arrow of Lakṣmaṇa, the aforesaid head with its diadem precipitately fell to the ground like a peak of the Himālaya mountain. (111)

तं भूमौ पतितं दृष्ट्वा विक्षिप्ताम्बरभूषणम्। बभूवुर्व्यथिताः सर्वे हतशेषा निशाचराः॥ ११२॥
ते विषण्णमुखा दीनाः प्रहारजनितश्रमाः। विनेदुरुच्चैर्बहवः सहसा विस्वरैः स्वरैः॥ ११३॥
ततस्तत्परितं याता निरपेक्षा निशाचराः। पुरीमभिमुखा भीता द्रवन्तो नायके हते॥ ११४॥
प्रहर्षयुक्ता बहवस्तु वानराः प्रफुल्लपद्मप्रतिमाननास्तदा।
अपूजयँल्लक्ष्मणमिष्टभागिनं हते रिपौ भीमबले दुरासदे॥ ११५॥
अतिबलमतिकायमभ्रकल्पं युधि विनिपात्य स लक्ष्मणः प्रहृष्टः।
त्वरितमथ तदा स रामपार्श्वं कपिनिवहैश्च सुपूजितो जगाम॥ ११६॥
इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे एकसप्ततितमः सर्गः॥ ७१॥

All the ogres who had escaped being killed, felt distressed to behold the prince fallen on the ground, his raiment and adornments in disarray. (112) With their faces downcast, nay, feeling miserable and exhausted with blows, many (of them) burst into a loud wail in discordant tones. (113) Their leader having been killed, the rangers of the night, who had (now) become listless, hastily withdrew running from that place, frightened as they were, with their faces turned towards the city. (114) Filled with extreme delight on their enemy, who was endowed with terrible might and was difficult to approach, having been killed, numerous monkeys for their part, whose faces resembled full-blown lotuses, forthwith paid their homage to Lakṣmaṇa, who had secured victory (for them). (115) Greatly rejoiced and highly honoured by hosts of monkeys on having struck down in a duel Atikāya, who was endowed with surpassing might and looked like a (mass of) cloud, the aforesaid celebrated Lakṣmaṇa forthwith hastily sought the presence of Śrī Rāma on that occasion. (116)

Thus ends Canto Seventy-one in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

* * *

द्विसप्ततितमः सर्गः

Canto LXXII

Rāvaṇa feels anxious for the safety of Laṅkā and enjoins the ogres to guard the city jealously

अतिकायं हतं श्रुत्वा लक्ष्मणेन महात्मना। उद्वेगमगमद् राजा वचनं चेदमब्रवीत्॥ १॥
धूम्राक्षः परमामर्षी सर्वशस्त्रभृतां वरः। अकम्पनः प्रहस्तश्च कुम्भकर्णस्तथैव च॥ २॥
एते महाबला वीरा राक्षसा युद्धकाङ्क्षिणः। जेतारः परसैन्यानां परैर्नित्यापराजिताः॥ ३॥
ससैन्यास्ते हता वीरा रामेणाक्लिष्टकर्मणा। राक्षसाः सुमहाकाया नानाशस्त्रविशारदाः॥ ४॥
अन्ये च बहवः शूरा महात्मानो निपातिताः। प्रख्यातबलवीर्येण पुत्रेणेन्द्रजिता मम॥ ५॥
तौ भ्रातरौ तदा बद्धौ घोरैर्दत्तवरैः शरैः। यन्न शक्यं सुरैः सर्वैरसुरैर्वा महाबलैः॥ ६॥
मोक्तुं तद्बन्धनं घोरं यक्षगन्धर्वपन्नगैः। तन्न जाने प्रभावैर्वा मायया मोहनेन वा॥ ७॥
शरबन्धाद् विमुक्तौ तौ भ्रातरौ रामलक्ष्मणौ। ये योधा निर्गताः शूरा राक्षसा मम शासनात्॥ ८॥
ते सर्वे निहता युद्धे वानरैः सुमहाबलैः।

On hearing of Atikāya having been killed by the high-souled Lakṣmaṇa, the king (of Laṅkā) gave way to anxiety and spoke as follows:—(1) "Dhūmrākṣa, who was supremely intolerant, as well as Akampana, the foremost of all those skilled in the use of arms, as also Prahasta and even so Kumbhakarṇa —these gallant ogres, the conquerors of hostile forces, were endowed with extraordinary might, nay, longed for combat and remained ever unconquered by their enemies. (2-3) The aforesaid valiant ogres of tremendous proportions, who were well-versed in the use of every weapon, have been killed with their battalions by Rāma of unwearied action. (4) Many other heroes of gigantic proportions have also been struck down. The aforesaid two brothers (Rāma and Lakṣmaṇa) were bound the other day with formidable arrows, on which boons (of infallibility) had been conferred (by Brahmā), by my (eldest) son Indrajit, whose strength and prowess are widely known. That formidable bond (of theirs), which could not be undone by all the gods or (even) by demons endowed with extraordinary might nor (even) by Yakṣas (a class of demigods), Gandharvas (celestial musicians) and Nāgas (a class of semi-devine beings having the face of a man and the tail of a serpent) got unloosed by virtue of their superhuman powers or some conjuring trick or magical charm which I dot no know. (5—7) The aforesaid two brothers, Rāma and Lakṣmaṇa, got liberated (anyhow) from the network of arrows. (Nay) all the gallant ogre warriors who sallied forth at my command were killed in combat by the monkeys, who are endowed with exceptional might.

तं न पश्याम्यहं युद्धे योऽद्य रामं सलक्ष्मणम्॥ ९॥
नाशयेत् सबलं वीरं ससुग्रीवं विभीषणम्। अहो सुबलवान् रामो महदस्त्रबलं च वै॥ १०॥
यस्य विक्रममासाद्य राक्षसा निधनं गताः। तं मन्ये राघवं वीरं नारायणमनामयम्॥ ११॥
तद्भयाद्धि पुरी लङ्का पिहितद्वारतोरणा। अप्रमत्तैश्च सर्वत्र गुल्मे रक्ष्या पुरी त्वियम्॥ १२॥
अशोकवनिका चैव यत्र सीताभिरक्ष्यते। निष्क्रमो वा प्रवेशो वा ज्ञातव्यः सर्वदैव नः॥ १३॥
यत्र यत्र भवेद् गुल्मस्तत्र तत्र पुनः पुनः। सर्वतश्चापि तिष्ठध्वं स्वैः स्वैः परिवृता बलैः॥ १४॥

"I do not see the warrior who should be able to make short work in combat today of the heroic Rāma with Lakṣmaṇa and his army as well as Vibhīṣaṇa accompanied by Sugrīva. Oh, really great is the power of Rāma's missiles and exceptionally mighty is Rāma, on reaching the range of whose prowess the ogres have met their death. I recognize that heroic scion of Raghu to be (no other than) Lord Nārāyaṇa, who is proof against (all) ailment. Indeed it is through fear of him that Laṅkā has its doors and outer gates (ever) closed. Nay, let this city (of Laṅkā) for its part, and especially the Aśoka grove, where Sītā is being guarded on all sides, be defended alongwith its garrisons by you (who have survived destruction) remaining vigilant all the time. (Every) exit from and entry into the city and the grove must be definitely known by us at all times. (8—13) Wherever there is a garrison, exit and entry should be checked again and again. Surrounded by your respective troops, remain posted on all sides. (14)

द्रष्टव्यं च पदं तेषां वानराणां निशाचराः। प्रदोषे वार्धरात्रे वा प्रत्यूषे वापि सर्वशः॥ १५॥
नावज्ञा तत्र कर्तव्या वानरेषु कदाचन। द्विषतां बलमुद्युक्तमापतत् किं स्थितं यथा॥ १६॥

"Nay, the movements of the aforesaid monkeys should be watched (by you), O prowlers of the night, in every way, whether there is dusk or midnight or even sunrise. (15) No indifference should be shown to the monkeys at any time. It should be (constantly) observed whether the hostile army is zealously active, is advancing (towards Laṅkā) or stands where it was." (16)

ततस्ते राक्षसाः सर्वे श्रुत्वा लङ्काधिपस्य तत्। वचनं सर्वमातिष्ठन् यथावत् तु महाबलाः॥ १७॥
तान् सर्वान् हि समादिश्य रावणो राक्षसाधिपः। मन्युशल्यं वहन् दीनः प्रविवेश स्वमालयम्॥ १८॥
ततः स संदीपितकोपवह्निर्निशाचराणामधिपो महाबलः।
तदेव पुत्रव्यसनं विचिन्तयन् मुहुर्मुहुश्चैव तदा विनिःश्वसन्॥ १९॥
इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे द्विसप्ततितमः सर्गः॥ ७२॥

Hearing the aforesaid command of Rāvaṇa (the suzerain lord of Laṅkā), all those ogres for their part, who were endowed with extraordinary might, duly carried it out forthwith in its entirety. (17) Having duly enjoined them all (as aforesaid), Rāvaṇa, the suzerain lord of ogres, actually penetrated deep into his palace, carrying the thorn of wrath (in his bosom), miserable as he was. (18) The fire of wrath having been inflamed (in him), that suzerain lord of ogres, who was endowed with extraordinary might, then remained brooding on the selfsame fall of his son (Atikāya) and also sighing again and again at that time. (19)

Thus ends Canto Seventy-two in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

* * *

त्रिसप्ततितमः सर्गः

Canto LXXIII

A missile presided over by Brahmā and loosed by Indrajit renders Śrī Rāma and Lakṣmaṇa as well as the whole army of monkeys unconscious

ततो हतान् राक्षसपुङ्गवांस्तान् देवान्तकादित्रिशिरोऽतिकायान्।
रक्षोगणास्तत्र हतावशिष्टास्ते रावणाय त्वरिताः शशंसुः॥ १॥
ततो हतांस्तान् सहसा निशम्य राजा महाबाष्पपरिप्लुताक्षः।
पुत्रक्षयं भ्रातृवधं च घोरं विचिन्त्य राजा विपुलं प्रदध्यौ॥ २॥
ततस्तु राजानमुदीक्ष्य दीनं शोकार्णवे सम्परिपुप्लुवानम्।
रथर्षभो राक्षसराजसूनुस्तमिन्द्रजिद् वाक्यमिदं बभाषे॥ ३॥

Those ogre hosts which had survived those who had been killed thereupon hastily reported to Rāvaṇa about the well-known bulls among ogres who had been made short work of, viz., Devāntaka and others, Triśirā and Atikāya. (1) Hearing all of a sudden of those who had been killed, the king found his eyes bathed in copious tears. Brooding on the destruction of his sons as well as on the terrible fall of his brothers, the king became exceedingly thoughtful. (2) Perceiving the king disconsolate and deeply plunged in an ocean of grief, Indrajit for his part, (the eldest) son of Rāvaṇa (the ruler of ogres) and the foremost of car-warriors, thereupon submitted to him as follows:—(3)

न तात मोहं परिगन्तुमर्हसे यत्रेन्द्रजिज्जीवति नैर्ऋतेश।
नेन्द्रारिबाणाभिहतो हि कश्चित् प्राणान् समर्थः समरेऽभिपातुम्॥ ४॥
पश्याद्य रामं सह लक्ष्मणेन मद्बाणनिर्भिन्नविकीर्णदेहम्।
गतायुषं भूमितले शयानं शितैः शरैराचितसर्वगात्रम्॥ ५॥
इमां प्रतिज्ञां शृणु शक्रशत्रोः सुनिश्चितां पौरुषदैवयुक्ताम्।
अद्यैव रामं सह लक्ष्मणेन संतर्पयिष्यामि शरैरमोघैः॥ ६॥
अद्येन्द्रवैवस्वतविष्णुरुद्रसाध्याश्च वैश्वानरचन्द्रसूर्याः।
द्रक्ष्यन्ति मे विक्रममप्रमेयं विष्णोरिवोग्रं बलियज्ञवाटे॥ ७॥

"While Indrajit (your son) is alive, O lord of ogres (the progeny of Nirṛti), you ought not to give way to despair, dear father; for, struck with the arrows of Indra's enemy (in my person) none is able to preserve his life on the battlefield. (4) Behold Rāma lying dead alongwith Lakṣmaṇa on the earth's surface today, his body thrown about, torn to pieces by my shafts, and covered all over with my sharp arrows (clinging fast to it). (5) Listen to the following vow of Indra's enemy (myself), which is fully determined and is backed by manliness and divine blessing: I shall this very day overwhelm Rāma alongwith Lakṣmaṇa with my arrows that never miss their target. (6) Today Indra (the ruler of gods), Yama (son of the sun-god), Viṣṇu (the Protector of the universe), Rudra (the god of destruction) and the Sādhyas (a class of gods), the god of fire, the moon-god and the sun-god will witness my immeasurable prowess (even) as they did the terrible prowess of Viṣṇu (as a dwarf in the form of measuring the entire universe in a couple of strides) in the enclosure where a sacrifice was being performed by (the demon king) Bali." (7)

स एवमुक्त्वा त्रिदशेन्द्रशत्रुरापृच्छ्य राजानमदीनसत्त्वः।
समारुरोहानिलतुल्यवेगं रथं खरश्रेष्ठसमाधियुक्तम्॥ ८॥
समास्थाय महातेजा रथं हरिरथोपमम्। जगाम सहसा तत्र यत्र युद्धमरिंदमः॥ ९॥
तं प्रस्थितं महात्मानमनुजग्मुर्महाबलाः। संहर्षमाणा बहवो धनुःप्रवरपाणयः॥ १०॥
गजस्कन्धगताः केचित् केचित् परमवाजिभिः। व्याघ्रवृश्चिकमार्जारखरोष्ट्रैश्च भुजङ्गमैः॥ ११॥
वराहैः श्वापदैः सिंहैर्जम्बुकैः पर्वतोपमैः। काकहंसमयूरैश्च राक्षसा भीमविक्रमाः॥ १२॥
प्रासपट्टिशनिस्त्रिंशपरश्वधगदाधराः। भुशुण्डिमुद्गरायष्टिशतघ्नीपरिघायुधाः॥ १३॥
स शङ्खनिनदैः पूर्णैर्भेरीणां चापि निःस्वनैः। जगाम त्रिदशेन्द्रारिराजिं वेगेन वीर्यवान्॥ १४॥
स शङ्खशशिवर्णेन छत्रेण रिपुसूदनः। रराज प्रतिपूर्णेन नभश्चन्द्रमसा यथा॥ १५॥
वीज्यमानस्ततो वीरो हैमैर्हेमविभूषणः। चारुचामरमुख्यैश्च मुख्यः सर्वधनुष्मताम्॥ १६॥

Having bragged as aforesaid, and taking leave of the king, that enemy of Indra (the ruler of gods), who was undepressed in spirit, duly ascended his chariot, swift as the wind, which was drawn by donkeys and was equipped with implements of war (in the shape of a bow, sword etc.). (8) Duly taking his seat in the chariot, which resembled the chariot of Indra, Indrajit (the tamer of his enemies), who was endowed with extraordinary energy, precipitately sought the battlefield. (9) Showing great enthusiasm, numerous ogres, who were endowed with extraordinary might and carried excellent bows in their hands, followed the gigantic prince, even as he departed. (10) Some ogres of terrible prowess rode on (the back of) elephants, while others rode on (the back of) excellent horses, tigers, scorpions, cats, donkeys and camels as well as on (the back of) serpents, boars, beasts of prey such as lions, jackals as large as hills, as also on (the back of) crows, swans and peacocks. (11-12) They carried lances, sharp-edged spears, swords, axes and maces and were armed with Bhuśuṇḍis (probably a kind of fire-arm), mallets, Āyaṣṭis, Śataghnīs (a stone or cylindrical piece of wood studded with iron pikes) and Parighas (an iron bludgeon or club studded with iron). (13) Accompanied by full blasts of conches as well as by the sounds of kettledrums, that valiant enemy of Indra (the ruler of gods) proceeded with all speed to the field of battle. (14) With his parasol white as the conch and the moon that destroyer of his enemies shone like the firmament with the full moon. (15) The hero, who was the foremost of all archers and was decked with gold ornaments, was being fanned at that time with the foremost of lovely whisks with handles of gold. (16)

स तु दृष्ट्वा विनिर्यान्तं बलेन महता वृतम् । राक्षसाधिपतिः श्रीमान् रावणः पुत्रमब्रवीत् ॥ १७ ॥
त्वमप्रतिरथः पुत्र त्वया वै वासवो जितः । किं पुनर्मानुषं धृष्यं निहनिष्यसि राघवम् ॥ १८ ॥
तथोक्तो राक्षसेन्द्रेण प्रत्यगृह्णान्महाशिषः । ततस्त्विन्द्रजिता लङ्का सूर्यप्रतिमतेजसा ॥ १९ ॥
रसजाप्रतिवीर्येण द्यौरिवार्केण भास्वता । स सम्प्राप्य महातेजा युद्धभूमिमरिंदमः ॥ २० ॥
स्थापयामास रक्षांसि रथं प्रति समन्ततः ।

Seeing his son (Indrajit) sallying forth surrounded by a huge army, the glorious Rāvaṇa (the suzerain lord of ogres) for his part spoke (to him as follows):—(17) "There is no warrior who can stand as your rival, my son; by you Indra (the ruler of gods) was actually conquerred. Much more will you (be able to) kill a mortal, Rāma (a scion of Raghu), who is capable of being assailed." (18) Encouraged as aforesaid by the ruler of ogres, the prince (gladly) accepted his mighty blessings. Thereupon Laṅkā for its part shone with Indrajit, who vied with the sun in brilliance and who was matchless in valour, (even) as the firmament with the brilliant sun. Duly reaching the battlefield, Indrajit, the tamer of his foes, who was endowed with extraordinary energy, ranged the ogres around his chariot on all sides.

ततस्तु हुतभोक्तारं हुतभुक्सदृशप्रभः ॥ २१ ॥
जुहुवे राक्षसश्रेष्ठो विधिवन्मन्त्रसत्तमैः । स हविर्लाजसत्कारैर्माल्यगन्धपुरस्कृतैः ॥ २२ ॥
जुहुवे पावकं तत्र राक्षसेन्द्रः प्रतापवान् । शस्त्राणि शरपत्राणि समिधोऽथ बिभीतकाः ॥ २३ ॥
लोहितानि च वासांसि स्रुवं कार्ष्णायसं तथा । स तत्राग्निं समास्तीर्य शरपत्रैः सतोमरैः ॥ २४ ॥
छागस्य कृष्णवर्णस्य गलं जग्राह जीवतः । सकृदेव समिद्धस्य विधूमस्य महार्चिषः ॥ २५ ॥
बभूवुस्तानि लिङ्गानि विजयं यान्यदर्शयन् । प्रदक्षिणावर्तशिखस्तप्तकाञ्चनसंनिभः ॥ २६ ॥
हविस्तत् प्रतिजग्राह पावकः स्वयमुत्थितः ।

Thereupon Indrajit (the foremost of ogres), who vied with the god of fire in brilliance, worshipped the fire according to the traditional rites while reciting the best of Mantras (sacred texts). Having worshipped the sacred fire on the battlefield with offerings of parched grains of rice preceded by flowers and sandal-paste, that mighty ogre chief poured oblation into it. In that sacrificial performance weapons served the purpose of reeds (which are strewn about the fire to ward off evil forces), nay, chips of a Bibhītaka tree served as fuel for the sacrificial fire, again red pieces of cloth (alone) were used and the sacrificial ladle was made of iron. Duly strewing the fire there with reeds (in the form of other weapons) accompanied by lances, Indrajit elasped the neck of a live goat of dark hue (for offering it to the fire). From the fire, which was set ablaze by that offering having been thrown into it but once, and was free from smoke and had burst into mighty flames, appeared such signs as had betokened victory (in the past). Risen into view, the god of fire, who shone brightly like refined gold and whose flames turned towards the right, accepted that offering in person.

सोऽस्त्रमाहारयामास ब्राह्ममस्त्रविशारदः ॥ २७ ॥

धनुश्चात्मरथं चैव सर्वं तत्राभ्यमन्त्रयत्।
तस्मिन्नाहूयमानेऽस्त्रे हूयमाने च पावके। सार्कग्रहेन्दुनक्षत्रं वितत्रास नभःस्थलम्॥ २८॥
स पावकं पावकदीप्ततेजा हुत्वा महेन्द्रप्रतिमप्रभावः।
सचापबाणासिरथाश्वसूतः खेऽन्तर्दधेऽऽत्मानमचिन्त्यवीर्यः॥ २९॥
ततो हयरथाकीर्णं पताकाध्वजशोभितम्। निर्ययौ राक्षसबलं नर्दमानं युयुत्सया॥ ३०॥
ते शरैर्बहुभिश्चित्रैस्तीक्ष्णवेगैरलंकृतैः। तोमरैरङ्कुशैश्चापि वानराञ्जघ्नुराहवे॥ ३१॥
रावणिस्तु सुसंक्रुद्धस्तान् निरीक्ष्य निशाचरान्। हृष्टा भवन्तो युध्यन्तु वानराणां जिघांसया॥ ३२॥

Indrajit, who was an adept in the use of mystic missiles, invoked the missile presided over by Brahmā (the creator) and charged the bow as well as his chariot and all with the invocatory spell on the field of battle. While that missile was being invoked and the sacrificial fire was being propitiated through oblations, the vault of heaven including the sun, the moon and other planets and lunar mansions shook with fear. (19—28) Having propitiated the fire with offerings, Indrajit, who was flaming with lustre like fire and vied with the mighty Indra (the ruler of gods) in might, and who was endowed with inconceivable prowess, hid himself from view in the sky, bow, arrows, sword, chariot, horses, charioteer and all. (29) Thereupon the army of ogres, which was crowded with horses and chariots and graced with pennants and flags, sallied forth roaring with a longing to fight. (30) They began to strike the monkeys on the battlefield with many wonderful and ornamented arrows of great velocity, lances and goads too. (31) Keenly observing those prowlers of the night, Indrajit (son of Rāvaṇa) for his part, who was highly enraged, said (to them), "Be of good cheer and fight with the intention of making short work of the monkeys." (32)

ततस्ते राक्षसाः सर्वे गर्जन्तो जयकाङ्क्षिणः। अभ्यवर्षंस्ततो घोरं वानराञ्शरवृष्टिभिः॥ ३३॥
स तु नालीकनाराचैर्गदाभिर्मुसलैरपि। रक्षोभिः संवृतः संख्ये वानरान् विचकर्ष ह॥ ३४॥
ते वध्यमानाः समरे वानराः पादपायुधाः। अभ्यवर्षन्त सहसा रावणिं शैलपादपैः॥ ३५॥
इन्द्रजित् तु तदा क्रुद्धो महातेजा महाबलः। वानराणां शरीराणि व्यधमद् रावणात्मजः॥ ३६॥
शरेणैकेन च हरीन् नव पञ्च च सप्त च। बिभेद समरे क्रुद्धो राक्षसान् सम्प्रहर्षयन्॥ ३७॥
स शरैः सूर्यसंकाशैः शातकुम्भविभूषणैः। वानरान् समरे वीरः प्रममाथ सुदुर्जयः॥ ३८॥

Roaring and longing for a victory, all those ogres thereupon terribly covered the monkeys on all sides with hails of arrows. (33) Remaining concealed from view by the ogres, Indrajit for his part began to destroy the monkeys on the battlefield with his Nālīkas (broad-headed arrows), steel arrows, maces and clubs too: so the tradition goes. (34) While being struck on the battlefield (by indrajit as aforesaid, (all) the monkeys, who were armed with trees, covered the son of Rāvaṇa all of a sudden (where he stood concealed and from where he discharged his arrows and other weapons) with crags and trees. (35) Seized with wrath, the exceptionally mighty Indrajit, son of Rāvaṇa, for his part, who was endowed with extraordinary energy, then began to tear into pieces the bodies of the monkeys. (36) Nay, filled with rage, Indrajit pierced with a single arrow (as many as) nine, five and seven monkeys (respectively) on the field of battle, bringing excessive delight to the ogres. (37) The heroic Indrajit; who was exceedingly difficult to conquer, exterminated the monkeys on the field of battle with his arrows, which glittered like the sun and were decorated with gold. (38)

ते भिन्नगात्राः समरे वानराः शरपीडिताः। पेतुर्मथितसंकल्पाः सुरैरिव महासुराः॥ ३९॥
ते तपन्तमिवादित्यं घोरैर्बाणगभस्तिभिः। अभ्यधावन्त संक्रुद्धाः संयुगे वानरर्षभाः॥ ४०॥
ततस्तु वानराः सर्वे भिन्नदेहा विचेतसः। व्यथिता विद्रवन्ति स्म रुधिरेण समुक्षिताः॥ ४१॥
रामस्यार्थे पराक्रम्य वानरास्त्यक्तजीविताः। नर्दन्तस्तेऽनिवृत्तास्तु समरे सशिलायुधाः॥ ४२॥

ते द्रुमैः पर्वताग्रैश्च शिलाभिश्च प्लवंगमाः । अभ्यवर्षन्त समरे रावणिं समवस्थिताः ॥ ४३ ॥
तं द्रुमाणां शिलानां च वर्षं प्राणहरं महत् । व्यपोहत महातेजा रावणिः समितिंजयः ॥ ४४ ॥

Overwhelmed by the arrows, the aforesaid monkeys, whose limbs were pierced, and whose designs had been frustrated, fell like great demons oppressed by gods with their arrows. (39) Highly enraged, the said bulls among the monkeys, rushed on the field of battle in the direction of Indrajit, who was blazing like the sun with his rays in the form of arrows. (40) Bathed in blood, their bodies mutilated, nay, agonized and distressed, all the monkeys for their part thereupon stampeded. (41) Having exhibited their prowess, the monkeys, who had staked their lives in the cause of Śrī Rāma, did not retrace their steps and kept roaring on the battlefield, armed with rocks. (42) Remaining firm on the battlefield, the aforesaid monkeys began to cover the son of Rāvaṇa with trees, mountain peaks and rocks. (43) Indrajit (son of Rāvaṇa), who was (ever) victorious in combat and was endowed with extraordinary energy, dispersed that mighty and deadly hail of trees and rocks. (44)

ततः पावकसंकाशैः शरैराशीविषोपमैः । वानराणामनीकानि बिभेद समरे प्रभुः ॥ ४५ ॥
अष्टादशशरैस्तीक्ष्णैः स विद्ध्वा गन्धमादनम् । विव्याध नवभिश्चैव नलं दूरादवस्थितम् ॥ ४६ ॥
सप्तभिस्तु महावीर्यो मैन्दं मर्मविदारणैः । पञ्चभिर्विशिखैश्चैव गजं विव्याध संयुगे ॥ ४७ ॥
जाम्बवन्तं तु दशभिर्नीलं त्रिंशद्भिरेव च । सुग्रीवमृषभं चैव सोऽङ्गदं द्विविदं तथा ॥ ४८ ॥
घोरैर्दत्तवरैस्तीक्ष्णैर्निष्प्राणानकरोत् तदा । अन्यानपि तथा मुख्यान् वानरान् बहुभिः शरैः ॥ ४९ ॥
अर्दयामास संक्रुद्धः कालाग्निरिव मूर्च्छितः । स शरैः सूर्यसंकाशैः सुमुक्तैः शीघ्रगामिभिः ॥ ५० ॥
वानराणामनीकानि निर्ममन्थ महारणे । आकुलां वानरीं सेनां शरजालेन पीडिताम् ॥ ५१ ॥
हृष्टः स परया प्रीत्या ददर्श क्षतजोक्षिताम् । पुनरेव महातेजा राक्षसेन्द्रात्मजो बली ॥ ५२ ॥
संसृज्य बाणवर्षं च शस्त्रवर्षं च दारुणम् । ममर्द वानरानीकं परितस्त्विन्द्रजिद् बली ॥ ५३ ॥

The mighty ogre thereupon began to split the simian ranks on the battlefield with his arrows, which shone brightly as fire and resembled venomous serpents. (45) Having pierced Gandhamādana with eighteen penetrating arrows, he struck Nala too, standing some way off, with nine others. (46) Indrajit (who was endowed with extraordinary prowess) for his part assailed Mainda with seven shafts, which tore his vital parts and pierced Gaja on the battlefield with five. (47) He for his part struck Jāmbavān with ten and Nīla with thirty arrows; and with dreadful and sharp arrows, on which a boon (on infallibility) had been bestowed (by Brahmā) he forthwith rendered lifeless as it were Sugrīva as well as Ṛṣabha, Aṅgada and Dwivida. Infuriated like the swollen fire of universal destruction, he tormented likewise with many shafts other leading monkeys too. With his swift-going arrows loosed with skill and shining brightly like the sun he thoroughly agitated the simian ranks in that major conflict. Feeling rejoiced, that mighty son of the king of ogres, who was endowed with extraordinary energy, beheld once more with supreme gratification the army of monkeys overwhelmed with a rain of arrows and (therefore) agitated and bathed in blood. (48—52) Pouring a hail of shafts and a cruel shower of missiles, the mighty Indrajit crushed the army of monkeys on all sides. (53)

स्वसैन्यमुत्सृज्य समेत्य तूर्णं महाहवे वानरवाहिनीषु ।
अदृश्यमानः शरजालमुग्रं ववर्ष नीलाम्बुधरो यथाम्बु ॥ ५४ ॥
ते शक्रजिद्बाणविशीर्णदेहा मायाहता विस्वरमुन्नदन्तः ।
रणे निपेतुर्हरयोऽद्रिकल्पा यथेन्द्रवज्राभिहता नगेन्द्राः ॥ ५५ ॥
ते केवलं संददृशुः शिताग्रान् बाणान् रणे वानरवाहिनीषु ।
मायाविगूढं च सुरेन्द्रशत्रुं न चात्र तं राक्षसमभ्यपश्यन् ॥ ५६ ॥

ततः स रक्षोधिपतिर्महात्मा सर्वा दिशो बाणगणैः शिताग्रैः।
प्रच्छादयामास रविप्रकाशैर्विदारयामास च वानरेन्द्रान्॥ ५७॥
स शूलनिस्त्रिंशपरश्वधानि व्याविद्धदीप्तानलसप्रभाणि।
सविस्फुलिङ्गोज्ज्वलपावकानि ववर्ष तीव्रं प्लवगेन्द्रसैन्ये॥ ५८॥

Leaving the part of space above his own army and moving speedily to the space above the monkey forces in that major conflict while remaining (still) invisible, Indrajit let fall a formidable hail of shafts even as a dark rainy cloud would pour water. (54) Victims of his conjuring tricks, their bodies torn into pieces by the arrows of Indrajit, the aforesaid monkeys, who resembled mountains (in size), fell in the fray shrieking in discordant tones like lordly mountains struck by the thunderbolt of Indra (the ruler of gods). (55) They perceived only sharp-pointed shafts descending in the course of the conflict on the simian ranks. They could not, however, see there that ogre, the enemy of Indra (the ruler of gods), who remained fully concealed by his magical power. (56) Thereupon that gigantic ruler of ogres thickly covered all the (four) quarters with volleys of his sharp-pointed shafts, shining like the sun, and destroyed the monkey chiefs. (57) He let fall on the army of monkey chiefs a violent shower of pikes, swords and axes, shining like a swollen and flaming fire and shooting forth incandescent flames with sparks. (58)

ततो ज्वलनसंकाशैर्बाणैर्वानरयूथपाः। ताडिताः शक्रजिद्बाणैः प्रफुल्ला इव किंशुकाः॥ ५९॥
तेऽन्योन्यमभिसर्पन्तो निनदन्तश्च विस्वरम्। राक्षसेन्द्रास्त्रनिर्भिन्ना निपेतुर्वानरर्षभाः॥ ६०॥
उदीक्षमाणा गगनं केचिन्नेत्रेषु ताडिताः। शरैर्विविशुरन्योन्यं पेतुश्च जगतीतले॥ ६१॥
हनूमन्तं च सुग्रीवमङ्गदं गन्धमादनम्। जाम्बवन्तं सुषेणं च वेगदर्शिनमेव च॥ ६२॥
मैन्दं च द्विविदं नीलं गवाक्षं गवयं तथा। केसरिं हरिलोमानं विद्युद्दंष्ट्रं च वानरम्॥ ६३॥
सूर्याननं ज्योतिर्मुखं तथा दधिमुखं हरिम्। पावकाक्षं नलं चैव कुमुदं चैव वानरम्॥ ६४॥
प्रासैः शूलैः शितैर्बाणैरिन्द्रजिन्मन्त्रसंहितैः। विव्याध हरिशार्दूलान् सर्वांस्तान् राक्षसोत्तमः॥ ६५॥
स वै गदाभिर्हरियूथमुख्यान् निर्भिद्य बाणैस्तपनीयवर्णैः।
ववर्ष रामं शरवृष्टिजालैः सलक्ष्मणं भास्कररश्मिकल्पैः॥ ६६॥
स बाणवर्षैरभिवृष्यमाणो धारानिपातानिव तानचिन्त्य।
समीक्षमाणः परमाद्भुतश्री रामस्तदा लक्ष्मणमित्युवाच॥ ६७॥

Struck with the arrows of Indrajit—arrows which shone brightly as fire—the monkey generals thereupon looked like Kiṁśuka trees bearing (crimson) flowers. (59) Gliding towards one another when pierced by the missiles of Indrajit (the ruler of ogres), the aforesaid bulls among monkeys fell down screaming in discordant tones. (60) Struck with arrows in their eyes while looking up towards the sky, some monkeys clasped one another and fell down on the earth's surface. (61) With lances, pikes and sharp arrows charged with sacred texts Indrajit, the foremost of ogres, pierced all the well-known tigers among monkeys, viz., Hanūmān and Sugrīva, Aṅgada, Gandhamādana, Jāmbavān and Suṣeṇa as well as Vegadarśi and Mainda, Dwivida, Nīla, Gavākṣa, Gavaya and Kesari, Harilomā and the monkey Vidyuddaṃṣṭra, Sūryānana, Jyotirmukha, and the monkey Dadhimukha, Pāvakākṣa as also Nala as well as the monkey Kumuda. (62—65) Having wounded the leaders of monkey hosts with his maces and arrows of a golden hue, he actually covered Śrī Rāma as well as Lakṣmaṇa with showers of shafts shining like sunbeams. (66) Not minding the arrows any more than torrents of rain, while being covered with showers of shafts, and gazing on Lakṣmaṇa, the celebrated Śrī Rāma, who was clothed with a prodigious splendour, spoke as follows (to him) at that moments:—(67)

असौ पुनर्लक्ष्मण राक्षसेन्द्रो ब्रह्मास्त्रमाश्रित्य सुरेन्द्रशत्रुः।
निपातयित्वा हरिसैन्यमस्माञ्शितैः शरैरर्दयति प्रसक्तम्॥ ६८ ॥
स्वयम्भुवा दत्तवरो महात्मा समाहितोऽन्तर्हितभीमकायः।
कथं नु शक्यो युधि नष्टदेहो निहन्तुमद्येन्द्रजिदुद्यतास्त्रः॥ ६९ ॥
मन्ये स्वयम्भूर्भगवानचिन्त्यस्तस्यैतदस्त्रं प्रभवश्च योऽस्य।
बाणावपातं त्वमिहाद्य धीमन् मया सहाव्यग्रमनाः सहस्व॥ ७० ॥
प्रच्छादयत्येष हि राक्षसेन्द्रः सर्वा दिशः सायकवृष्टिजालैः।
एतच्च सर्वं पतिताग्र्यशूरं न भ्राजते वानरराजसैन्यम्॥ ७१ ॥
आवां तु दृष्ट्वा पतितौ विसंज्ञौ निवृत्तयुद्धौ हतहर्षरोषौ।
ध्रुवं प्रवेक्ष्यत्यमरारिवासमसौ समासाद्य रणाग्र्यलक्ष्मीम्॥ ७२ ॥

"Falling back upon the missile presided over by Brahmā (the creator), which has been secured by him, O Lakṣmaṇa, and striking down the army of monkeys, the yonder prince of ogres, an (avowed) enemy of Indra (the ruler of gods), is now tormenting us with his sharp arrows. (68) How can the highly intelligent Indrajit—on whom a boon (of invincibility) has been bestowed by Brahmā (the self-born creator), (nay) who is steadfast (of purpose) and has concealed his terrible form and who stands with his weapons uplifted, even though his body is invisible—be struck down in combat today? (69) I know the self-born Lord Brahmā—who is the source (the creator) of this universe—is inconceivable (in his essence) and the missile used is presided over by him. (Therefore) remaining undisturbed in mind, O wise one, endure you with me today the hail of arrows on this spot. (70) Indeed this prince of ogres is thickly covering all the (four) quarters with the showers of his shafts. And this entire army of Sugrīva (the ruler of monkeys), whose leading heroes have fallen, looks charming no more. (71) Finding us fallen unconscious (and) bereft of joy and anger, having desisted from fighting, nay, winning laurels in combat, he will surely return to Laṅkā (the abode of the enemies of gods)." (72)

ततस्तु ताविन्द्रजितोऽस्त्रजालैर्बभूवतुस्तत्र तदा विशस्तौ।
स चापि तौ तत्र विषादयित्वा ननाद हर्षाद् युधि राक्षसेन्द्रः॥ ७३ ॥
ततस्तदा वानरसैन्यमेवं रामं च संख्ये सह लक्ष्मणेन।
विषादयित्वा सहसा विवेश पुरीं दशग्रीवभुजाभिगुप्ताम्।
संस्तूयमानः स तु यातुधानैः पित्रे च सर्वं हृषितोऽभ्युवाच॥ ७४ ॥
इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे त्रिसप्ततितमः सर्गः॥ ७३ ॥

Thereupon the two princes for their part got grievously hurt on the battlefield by the missiles of Indrajit on that occasion. And, having reduced the two brothers to straits in that struggle, that prince of ogres shouted for joy. (73) Having prostrated in combat (as aforesaid) the army of monkeys as well as Śrī Rāma alongwith Lakṣmaṇa on that occasion, Indrajit thereupon withdrew all at once to the city protected by the arms of Rāvaṇa (the ten-headed monster). Nay, filled with delight while being duly extolled by ogres, he for his part related everything in extenso to his father. (74)

Thus ends Canto Seventy-three in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

* * *

चतुःसप्ततितमः सर्गः

Canto LXXIV

Under instructions from Jāmbavān (the lord of bears) Hanumān fetched a hillock clothed with celestial herbs; and inhaling the odour of those herbs, Śrī Rāma, Lakṣmaṇa and all the monkeys regained their normal health

तयोस्तदासादितयो रणाग्रे मुमोह सैन्यं हरियूथपानाम्।
सुग्रीवनीलाङ्गदजाम्बवन्तो न चापि किंचित् प्रतिपेदिरे ते॥ १॥
ततो विषण्णं समवेक्ष्य सर्वं विभीषणो बुद्धिमतां वरिष्ठः।
उवाच शाखामृगराजवीरानाश्वासयन्नप्रतिमैर्वचोभिः॥ २॥
मा भैष्ट नास्त्यत्र विषादकालो यदार्यपुत्रौ ह्यवशौ विषण्णौ।
स्वयम्भुवो वाक्यमथोद्वहन्तौ यत्सादिताविन्द्रजितास्त्रजालैः॥ ३॥
तस्मै तु दत्तं परमास्त्रमेतत् स्वयम्भुवा ब्राह्ममोघवीर्यम्।
तन्मानयन्तौ युधि राजपुत्रौ निपातितौ कोऽत्र विषादकालः॥ ४॥

On the two brothers having been knocked down senseless in the forefront of battle, the army of the monkey troop-commanders got nonplussed. Nor could the celebrated Sugrīva, Nīla, Aṅgada and Jāmbavān do anything. (1) Observing everyone despondent, Vibhīṣaṇa, the foremost of the wise, thereupon spoke (as follows), reassuring the champions of Sugrīva (the ruler of monkeys) with his incomparable words:—(2) "Do not be afraid, there is no occasion for despondency at this moment; because the two sons of Daśaratha are actually feeling helpless and afflicted and have allowed themselves to be overwhelmed by the missiles of Indrajit, honouring as they did the spell sacred to the self-born creator (with which the missile presided over by him has been invoked). (3) This supreme missile of unfailing potency presided over by Brahmā has for its part been bestowed on him (Indrajit) by the self-born creator (himself) and the two princes have been overthrown in combat, honouring as they did the aforesaid missile. What occasion is there for despondency in this event?" (4)

ब्राह्मस्त्रं ततो धीमान् मानयित्वा तु मारुतिः। विभीषणवचः श्रुत्वा हनूमानिदमब्रवीत्॥ ५॥
अस्मिन्नस्त्रहते सैन्ये वानराणां तरस्विनाम्। यो यो धारयते प्राणांस्तं तमाश्वासयावहे॥ ६॥
तावुभौ युगपद् वीरौ हनूमद्राक्षसोत्तमौ। उल्काहस्तौ तदा रात्रौ रणशीर्षे विचेरतुः॥ ७॥
भिन्नलाङ्गूलहस्तोरुपादाङ्गुलिशिरोधरैः। स्रवद्भिः क्षतजं गात्रैः प्रस्रवद्भिः समन्ततः॥ ८॥
पतितैः पर्वताकारैर्वानरैरभिसंवृताम्। शस्त्रैश्च पतितैर्दीप्तैर्ददृशाते वसुंधराम्॥ ९॥
सुग्रीवमङ्गदं नीलं शरभं गन्धमादनम्। जाम्बवन्तं सुषेणं च वेगदर्शिनमेव च॥ १०॥
मैन्दं नलं ज्योतिर्मुखं द्विविदं चापि वानरम्। विभीषणो हनूमांश्च ददृशाते हतान् रणे॥ ११॥
सप्तषष्टिर्हताः कोट्यो वानराणां तरस्विनाम्। अह्नः पञ्चमशेषेण वल्लभेन स्वयम्भुवः॥ १२॥

Hearing the speech of Vibhīṣaṇa and paying honour to the missile presided over by Brahmā (the creator), the sagacious Hanūmān, son of the wind-god, for his part then spoke as follows:—(5) "Let us two restore to confidence whosoever is (still) breathing in this army of powerful monkeys, which has been struck down by the missile (loosed by Indrajit)." (6) Torch in hand, both the aforesaid heroes, Hanūmān and Vibhīṣaṇa (the foremost of ogres) then began to range the battlefield together at night. (7) The two warriors saw the earth covered all over with monkeys resembling mountains—who lay fallen (on earth), letting out blood from their bodies whose tails, hands, thighs, feet, fingers and necks had been severed, and who were discharging urine all round—as well as with flaming weapons that had fallen. (8-9)

Vibhīṣaṇa and Hanūmān saw struck down on the battlefield Sugrīva, Aṅgada, Nīla, Śarabha, Gandhamādana, Jāmbavān and Suṣeṇa as well as Vegadarśī, Mainda, Nala, Jyotirmukha and the monkey Dwivida too. (10-11) By the fifth and last*period of the day (viz., evening) sixty-seven crores of powerful monkeys were laid prostrate by the cherished missile of Brahmā (the self-born creator). (12)

सागरौघनिभं भीमं दृष्ट्वा बाणार्दितं बलम्। मार्गते जाम्बवन्तं च हनूमान् सविभीषणः॥ १३॥
स्वभावजरया युक्तं वृद्धं शरशतैश्चितम्। प्रजापतिसुतं वीरं शाम्यन्तमिव पावकम्॥ १४॥
दृष्ट्वा समभिसंक्रम्य पौलस्त्यो वाक्यमब्रवीत्। कच्चिदार्य शरैस्तीक्ष्णैर्न प्राणा ध्वंसितास्तव॥ १५॥
विभीषणवचः श्रुत्वा जाम्बवानृक्षपुंगवः। कृच्छ्रादभ्युद्गिरन् वाक्यमिदं वचनमब्रवीत्॥ १६॥
नैर्ऋतेन्द्र महावीर्य स्वरेण त्वाभिलक्षये। विद्धगात्रः शितैर्बाणैर्न त्वां पश्यामि चक्षुषा॥ १७॥
अञ्जना सुप्रजा येन मातरिश्वा च सुव्रत। हनूमान् वानरश्रेष्ठः प्राणान् धारयते क्वचित्॥ १८॥

Looking on the formidable army—which resembled the tide of a sea—overwhelmed by the shafts (of Indrajit), Hanūmān, accompanied by Vibhīṣaṇa, began to search for Jāmbavān. (13) Seeing the heroic Jāmbavān (a son of Brahmā, the lord of creation)—who was naturally weighed down by age and was advanced in wisdom (too), (nay) who was covered with hundreds of shafts and looked like a dying fire—and duly approaching him, Vibhīṣaṇa (a scion of Pulasti, one of the mind-born sons of Brahmā), spoke (to him) as follows:—"I hope,O venerable sir, that your life has not been put an end to by the penetrating shafts (loosed by Indrajit)." (14-15) Hearing the question of Vibhīṣaṇa and uttering words with difficulty, Jāmbavān, the foremost of the bears, replied as follows:—(16) "O Vibhīṣaṇa (a ruler of ogres), who are endowed with extraordinary prowess, I recognize you by your voice (alone). Pierced all over with sharp arrows, I no longer see you with my eyes. (17) Does Hanūmān, the foremost of monkeys, because of whom Añjanā (his mother) and the wind-god (his procreator) are (recognized as) blessed parents, (still) survive anywhere, O pious, one?" (18)

श्रुत्वा जाम्बवतो वाक्यमुवाचेदं विभीषणः। आर्यपुत्रावतिक्रम्य कस्मात् पृच्छसि मारुतिम्॥ १९॥
नैव राजनि सुग्रीवे नाङ्गदे नापि राघवे। आर्य संदर्शितः स्नेहो यथा वायुसुते परः॥ २०॥
विभीषणवचः श्रुत्वा जाम्बवान् वाक्यमब्रवीत्। शृणु नैर्ऋतशार्दूल यस्मात् पृच्छामि मारुतिम्॥ २१॥
अस्मिञ्जीवति वीरे तु हतमप्यहतं बलम्। हनूमत्युज्झितप्राणे जीवन्तोऽपि मृता वयम्॥ २२॥
धरते मारुतिस्तात मारुतप्रतिमो यदि। वैश्वानरसमो वीर्ये जीविताशा ततो भवेत्॥ २३॥
ततो वृद्धमुपागम्य विनयेनाभ्यवादयत्। गृह्य जाम्बवतः पादौ हनूमान् मारुतात्मजः॥ २४॥

Hearing the query of Jāmbavān, Vibhīṣaṇa made the following reply:—"Passing over the two sons of Daśaratha, wherefore do you inquire about Hanumān (son of the wind-god)? (19) The way in which the utmost affection has been clearly manifested (by you) for Hanumān (son of the wind-god) has not at all been shown for King Sugrīva nor for Aṅgada nor even for Śrī Rāma (a scion of Raghu)." (20) Hearing the observation of Vibhīṣaṇa, Jāmbavān replied as follows:—"Listen, O tiger among the ogres (lit, the progeny of Nirṛti), why I inquire (solely) about Hanumān (son of the wind-god). (21) If this hero (Hanumān) for his part is (still) breathing, our army is intact, even though destroyed. If Hanūmān (on the other hand) has given up the ghost, we are (all) dead, even though living. (22) If Hanumān (son of the wind-god), a compeer of the wind-god, who vies with the god of fire in prowess, is (still) living, O dear child, there may be some hope of our survival in that case." (23) Approaching the aged bear and clasping the feet of Jāmbavān, Hanūmān, an offspring of the wind-god, thereupon greeted him with humility. (24)

---

*The twelve hours of the day were commonly divided into five parts consisting of six Ghaṭikās (or two hours and twenty-four minutes) each. They were known by the names of Prātaḥ (morning), Sangave (forenoon), Madhyāhna (midday), Aparāhṇa (afternoon) and Sāyāhna (evening).

श्रुत्वा हनूमतो वाक्यं तदा विव्यथितेन्द्रियः। पुनर्जातमिवात्मानं मन्यते स्मर्क्षपुङ्गवः॥ २५॥
ततोऽब्रवीन्महातेजा हनूमन्तं स जाम्बवान्। आगच्छ हरिशार्दूल वानरांस्त्रातुमर्हसि॥ २६॥
नान्यो विक्रमपर्याप्तस्त्वमेषां परमः सखा। त्वत्पराक्रमकालोऽयं नान्यं पश्यामि कञ्चन॥ २७॥
ऋक्षवानरवीराणामनीकानि प्रहर्षय। विशल्यौ कुरु चाप्येतौ सादितौ रामलक्ष्मणौ॥ २८॥

Hearing the words of Hanūmān, Jāmbavān (a bull among the bears), whose mind was sore afflicted (through agony caused by his wounds), thought himself as though born again. (25) Thereupon the aforesaid Jāmbavān, who was endowed with extraordinary energy, spoke (as follows) to Hanūmān:—"Come along, O tiger among the monkeys! You ought to deliver the monkeys. (26) None other (than you) is consummate in prowess. (Moreover) you are the greatest friend of the monkeys. This is the time for exhibiting your prowess and I see no one else (capable of doing that). (27) Bring excessive joy to the ranks of the champions among the bears and monkeys. And also heal the yonder Śrī Rāma and Lakṣmaṇa, who are lying wounded, of their arrow-wounds. (28)

गत्वा परममध्वानमुपर्युपरि सागरम्। हिमवन्तं नगश्रेष्ठं हनूमन् गन्तुमर्हसि॥ २९॥
ततः काञ्चनमत्युच्चमृषभं पर्वतोत्तमम्। कैलासशिखरं चात्र द्रक्ष्यस्यरिनिषूदन॥ ३०॥
तयोः शिखरयोर्मध्ये प्रदीप्तमतुलप्रभम्। सर्वौषधियुतं वीर द्रक्ष्यस्योषधिपर्वतम्॥ ३१॥
तस्य वानरशार्दूल चतस्रो मूर्ध्नि सम्भवाः। द्रक्ष्यस्योषधयो दीप्ता दीपयन्तीर्दिशो दश॥ ३२॥
मृतसञ्जीवनीं चैव विशल्यकरणीमपि। सुवर्णकरणीं चैव संधानीं च महौषधीम्॥ ३३॥
ताः सर्वा हनुमन् गृह्य क्षिप्रमागन्तुमर्हसि। आश्वासय हरीन् प्राणैर्योज्य गन्धवहात्मज॥ ३४॥

"Covering a long distance over the sea, O Hanūmān, you ought to proceed to the Himālaya mountain, the highest of (all) mountains. (29) From that mountain you will (be able to) see the golden and very lofty Ṛṣabha mountain, the foremost of mountains, and (climbing) on that mountain you will (be able to) behold the peak of Mount Kailāsa, O exterminator of your enemies! (30) Between the two aforesaid peaks, O gallant monkey, you will (be able to) perceive a flaming mountain covered with medicinal herbs, casting a matchless splendour and abounding in all (kinds of) herbs. (31) Growing on the summit of that mountain, O tiger among monkeys, you will discover four flaming herbs illuminating (all) the ten directions, viz., (1) Mṛtasaṁjīvanī (capable of restoring the dead to life) and also (2) Viśalyakaraṇī (capable of extracting weapons and healing all wounds inflicted by weapons), as well as (3) Suvarṇakaraṇī (restoring the body to its original complexion) and (4) the great herb Sandhānī (capable of joining severed limbs or fractured bones). (32-33) Taking all the (four) aforesaid herbs, O Hanumān, you ought to come back with all speed. (Nay) reassure the monkeys after uniting them back with life, O offspring of the wind-god!" (34)

श्रुत्वा जाम्बवतो वाक्यं हनूमान् मारुतात्मजः। आपूर्यत बलोद्धर्षैर्वायुवेगैरिवार्णवः॥ ३५॥
स पर्वततटाग्रस्थः पीडयन् पर्वतोत्तमम्। हनूमान् दृश्यते वीरो द्वितीय इव पर्वतः॥ ३६॥
हरिपादविनिर्भग्नो निषसाद स पर्वतः। न शशाक तदाऽऽत्मानं वोढुं भृशनिपीडितः॥ ३७॥
तस्य पेतुर्नगा भूमौ हरिवेगाच्च जज्वलुः। शृङ्गाणि च व्यशीर्यन्त पीडितस्य हनूमता॥ ३८॥
तस्मिन् सम्पीड्यमाने तु भग्नद्रुमशिलातले। न शेकुर्वानराः स्थातुं घूर्णमाने नगोत्तमे॥ ३९॥
सा घूर्णितमहाद्वारा प्रभग्नगृहगोपुरा। लङ्का त्रासाकुला रात्रौ प्रनृत्तेवाभवत् तदा॥ ४०॥
पृथिवीधरसंकाशो निपीड्य पृथिवीधरम्। पृथिवीं क्षोभयामास सार्णवां मारुतात्मजः॥ ४१॥

Hearing the advice of Jāmbavān, Hanūmān, an offspring of the wind-god, was infused with tremendous power (even) as the ocean heaves with the force of the wind. (35) Standing on the summit of the Trikūṭa mountain, pressing the foremost of mountains (under his feet), the aforesaid hero, Hanūmān, looked like a second mountain. (36) Trodden down by the monkey's feet, the said mountain sank. (Nay) violently pressed by them, it could no longer stand its weight. (37) The trees standing on the mountain pressed by Hanūmān fell to the ground, while some caught fire due to the impetuosity of the monkey and its peaks (too) got shattered. (38) The monkeys for their part could no longer stand on that prince of mountains, which began to reel while being pressed hard (by Hanumān) so that the trees standing on it as well as its rocks began to be shattered. (39) Stricken with panic, the city of Laṅkā, whose mighty gates were shaken and whose dwellings and main gates were shattered, appeared to be dancing at night on that occasion. (40) Pressing the mountain (lit., the support of the earth) hard (under his feet), Hanumān (sprung from the loins of the wind-god), who resembled a mountain (himself), caused the earth with its oceans to quake. (41)

आरुरोह तदा तस्माद्धरिर्मलयपर्वतम् । मेरुमन्दरसंकाशं नानाप्रस्त्रवणाकुलम् ॥ ४२ ॥
नानाद्रुमलताकीर्णं विकासिकमलोत्पलम् । सेवितं देवगन्धर्वैः षष्टियोजनमुच्छ्रितम् ॥ ४३ ॥
विद्याधरैर्मुनिगणैरप्सरोभिर्निषेवितम् । नानामृगगणाकीर्णं बहुकन्दरशोभितम् ॥ ४४ ॥
सर्वानाकुलयंस्तत्र यक्षगन्धर्वकिन्नरान् । हनूमान् मेघसंकाशो ववृधे मारुतात्मजः ॥ ४५ ॥
पद्भ्यां तु शैलमापीड्य वडवामुखवन्मुखम् । विवृत्योग्रं ननादोच्चैस्त्रासयन् रजनीचरान् ॥ ४६ ॥
तस्य नानद्यमानस्य श्रुत्वा निनदमुत्तमम् । लङ्कास्था राक्षसव्याघ्रा न शेकुः स्पन्दितुं क्वचित् ॥ ४७ ॥

From that mountain the monkey then sprang to the Malaya mountain, which rose like the Meru and Mandara mountains and was thickly set with various springs, which was clothed with trees and climbers of every description, abounded in blossoming lotuses and lilies, was frequented by gods and Gandharvas (celestial musicians) and was sixty Yojanas (or four hundred and eigthty miles) high, which was visited by Vidyādharas (heavenly artistes) celestial nymphs and hosts of hermits, was crowded with herds of deer of every species and adorned with numerous caves. (42—44) Throwing into confusion all the Yakṣas (a class of demigods), Gandharvas and Kinnaras (another class of demigods credited with a human head and the form of a horse) living there, Hanūmān, an offspring of the wind-god, who looked like a cloud, grew in size. (45) Pressing the mountain fully with his feet and opening his mouth, which shone like a submarine fire, the monkey for his part fearfully roared in order to strike terror in the prowlers of the night. (46) Hearing the formidable roar of the thundering monkey, the (very) tigers among the ogres dwelling in Laṅkā could not stir anywhere. (47)

नमस्कृत्वा समुद्राय मारुतिर्भीमविक्रमः । राघवार्थे परं कर्म समीहत परंतपः ॥ ४८ ॥
स पुच्छमुद्यम्य भुजंगकल्पं विनम्य पृष्ठं श्रवणे निकुच्य ।
विवृत्य वक्त्रं वडवामुखाभमापुप्लुवे व्योम्नि स चण्डवेगः ॥ ४९ ॥
स वृक्षखण्डांस्तरसा जहार शैलाञ्शिलाः प्राकृतवानरांश्च ।
बाहूरुवेगोद्धतसम्प्रणुन्नास्ते क्षीणवेगाः सलिले निपेतुः ॥ ५० ॥
स तौ प्रसार्योरगभोगकल्पौ भुजौ भुजंगारिनिकाशवीर्यः ।
जगाम शैलं नगराजमग्र्यं दिशः प्रकर्षन्निव वायुसूनुः ॥ ५१ ॥
स सागरं घूर्णितबीचिमालं तदम्भसा भ्रामितसर्वसत्त्वम् ।
समीक्षमाणः सहसा जगाम चक्रं यथा विष्णुकराग्रमुक्तम् ॥ ५२ ॥
स पर्वतान् पक्षिगणान् सरांसि नदीस्तटाकानि पुरोत्तमानि ।
स्फीताञ्जनांस्तानपि सम्प्रवीक्ष्य जगाम वेगात् पितृतुल्यवेगः ॥ ५३ ॥
आदित्यपथमाश्रित्य जगाम स गतश्रमः । हनूमांस्त्वरितो वीरः पितुस्तुल्यपराक्रमः ॥ ५४ ॥
जवेन महता युक्तो मारुतिर्वातरंहसा । जगाम हरिशार्दूलो दिशः शब्देन नादयन् ॥ ५५ ॥

Bowing to the sea-god, Hanumān (son of the wind-god) of redoubtable prowess, the scourge of his enemies, made up his mind to embark on a great undertaking, for the sake of

Śrī Rāma (a scion of Raghu). (48) Raising his tail resembling a serpent, depressing his back, (nay) contracting his ears and opening his mouth, which shone like a submarine fire, Hanumān sprang into the air with a terrible bound. (49) He drew (with him) in his impetuosity clumps of trees, crags and rocks as well as ordinary monkeys (inhabiting the mountain). Uprooted and borne away by the movement of his arms and thighs, they fell into the water when their velocity had diminished. (50) Stretching his well-known arms, resembling the coils of serpents, Hanumān (son of the wind-god), who vied with Garuḍa (an enemy of serpents) in prowess, made for the Himālaya mountain (the king of mountains), the highest mountain, drawing away the (four) quarters as it were. (51) Gazing on the sea, whose waves alongwith its water were made to revolve and all whose creatures were caused to whirl round (by the wind generated by his movement), Hanumān shot forth like the discus loosed by the fingers of Lord Viṣṇu. (52) Surveying mountains, flocks of birds, lakes, rivers, ponds, the foremost of cities as also the well-known and prosperous territories, the monkey, who vied with his father in swiftness, travelled with all speed. (53) The celebrated and heroic Hanūmān, who was a match for his father (the wind-god) in prowess, coursed hastily and unweariedly through the heavens (lit., the orbit of the sun). (54) Full of great speed, Hanumān (son of the wind-god), a tiger among the monkeys, proceeded with the speed of the wind-god, making the quarters resound with his roar. (55)

स्मरञ्जाम्बवतो वाक्यं मारुतिर्भीमविक्रमः । ददर्श सहसा चापि हिमवन्तं महाकपिः ॥ ५६ ॥
नानाप्रस्त्रवणोपेतं बहुकन्दरनिर्झरम् ।
श्वेताभ्रचयसंकाशैः शिखरैश्चारुदर्शनैः । शोभितं विविधैर्वृक्षैरगमत् पर्वतोत्तमम् ॥ ५७ ॥
स तं समासाद्य महानगेन्द्रमतिप्रवृद्धोत्तमहेमशृङ्गम् ।
ददर्श पुण्यानि महाश्रमाणि सुरर्षिसंघोत्तमसेवितानि ॥ ५८ ॥
स ब्रह्मकोशं रजतालयं च शक्रालयं रुद्रशरप्रमोक्षम् ।
हयाननं ब्रह्मशिरश्च दीप्तं ददर्श वैवस्वतकिंकरांश्च ॥ ५९ ॥
वह्न्यालयं वैश्रवणालयं च सूर्यप्रभं सूर्यनिबन्धनं च ।
ब्रह्मालयं शंकरकार्मुकं च ददर्श नाभिं च वसुंधरायाः ॥ ६० ॥
कैलासमग्र्यं हिमवच्छिलां च तं वै वृषं काञ्चनशैलमग्र्यम् ।
प्रदीप्तसर्वौषधिसम्प्रदीप्तं ददर्श सर्वौषधिपर्वतेन्द्रम् ॥ ६१ ॥

Recollecting the admonition of Jāmbavān, the great monkey, Hanumān (son of the wind-god) of redoubtable prowess suddenly sighted the Himālaya mountain too. (56) He (forthwith) reached the foremost of mountains, which was adorned with springs of every description, consisted of many caves and cascades and was graced with peaks which were lovely to behold and looked like masses of white clouds, as well as with trees of every species. (57) Duly reaching that mighty lord of mountains with much elevated excellent golden peaks, the monkey beheld holy and extensive hermitages frequented by eminent hosts of celestial sages. (58) He saw (there) the seat of Hiraṇyagarbha (Brahmā) as well as the abode of Rajatanābha (another form of Brahmā), the abode of Indra (the ruler of gods), the spot from which Rudra (the god of destruction) is believed to have discharged an arrow (at the city of Tripura), the abode of Lord Hayagrīva (a manifestation of Lord Viṣṇu with the neck of a horse) as also the blazing abode of the deity presiding over Brahmāstra (the missile presided over by Brahmā) as well as the servants of Yama (son of the sun-god). (59) He also beheld the abode of Agni (the god of fire), the abode of Kubera (son of sage Viśravā) shining like the sun, the spot where the sun was tied down (for being scrapped by Viśwakarmā, the craftsman of gods, for the satisfaction of his wife, Chāyā), the abode of (the four-faced) Brahmā (the creator), the abode of the bow belonging to Lord Śiva as well as the navel of the earth (containing the hole through which one can enter

Pātāla, the nethermost subterranean region). (60) He (further) beheld the excellent mountain Kailāsa (the abode of Lord Śiva), Ugra (the mighty Lord Śiva) as well as the rock of the Himālaya mountain (on which Lord Śiva is believed to have practised austerities and abstract meditation), the well-known bull (the transport of Lord Śiva) and the lofty golden mountain (Ṛṣabha) and the lord of mountains on which all the simples grew and which was highly illumined by all flaming herbs. (61)

स तं समीक्ष्यानलराशिदीप्तं विसिस्मिये वासवदूतसूनुः।
आप्लुत्य तं चौषधिपर्वतेन्द्रं तत्रौषधीनां विचयं चकार॥ ६२॥
स योजनसहस्राणि समतीत्य महाकपिः। दिव्यौषधिधरं शैलं व्यचरन्मारुतात्मजः॥ ६३॥
महौषध्यस्ततः सर्वास्तस्मिन् पर्वतसत्तमे। विज्ञायार्थिनमायान्तं ततो जग्मुरदर्शनम्॥ ६४॥
स ता महात्मा हनुमानपश्यंश्चुकोप रोषाच्च भृशं ननाद।
अमृष्यमाणोऽग्निसमानचक्षुर्महीधरेन्द्रं तमुवाच वाक्यम्॥ ६५॥
किमेतदेवं सुविनिश्चितं ते यद् राघवे नासि कृतानुकम्पः।
पश्याद्य मद्बाहुबलाभिभूतो विकीर्णमात्मानमथो नगेन्द्र॥ ६६॥

Hanumān (son of the wind-god, a messenger of Indra) was astonished to gaze on that mountain, blazing like a collection of fires, and, bounding to that lord of mountains rich in medicinal herbs, began to search for the herbs (described by Jāmbavān) there. (62) Having covered (a distance of) thousands of Yojanas (in order to reach the place), that mighty monkey, Hanumān (sprung from the loins of the wind-god) began to range the mountain bearing celestial herbs (on its bosom). (63) Perceiving a seeker coming, all the sovereign herbs growing on that prince of mountains thereupon disappeared from the view of Hanumān. (64) Not being able to see them, the said high-souled Hanumān grew angry and in his wrath emitted a tremendous roar. Unable to endure their disappearance, his eyes burning like fire, the monkey spoke as follows to that lord of mountains:—(65) "Since you have not shown any compassion (even) for Śrī Rāma (a scion of Raghu), this kind of determination of yours is despicable. Overcome by the strength of my arms, find yourself immediately shattered to pieces today, O lord of mountains!" (66)

स तस्य शृङ्गं सनगं सनागं सकाञ्चनं धातुसहस्रजुष्टम्।
विकीर्णकूटं ज्वलिताग्रसानुं प्रगृह्य वेगात् सहसोन्ममाथ॥ ६७॥
स तं समुत्पाट्य खमुत्पपात वित्रास्य लोकान् ससुरासुरेन्द्रान्।
संस्तूयमानः खचरैरनेकैर्जगाम वेगाद् गरुडोग्रवेगः॥ ६८॥
स भास्कराध्वानमनुप्रपन्नस्तं भास्कराभं शिखरं प्रगृह्य।
बभौ तदा भास्करसंनिकाशो रवेः समीपे प्रतिभास्कराभः॥ ६९॥
स तेन शैलेन भृशं रराज शैलोपमो गन्धवहात्मजस्तु।
सहस्रधारेण सपावकेन चक्रेण खे विष्णुरिवार्पितेन॥ ७०॥

Vehemently seizing hold of the top of that mountain, which was adorned with thousands of minerals, with its trees, elephants and gold, Hanumān broke it off at once with the result that its projections got shattered and the crest of its plateau was set on fire. (67) Uprooting it and striking terror into the worlds including the leaders of gods and demons inhabiting them, the monkey sprang (with it) into the air and sped away with the terrible speed of Garuḍa, being acclaimed (all the while) by numerous aerial beings. (68) Having reached the heavens (lit., the orbit of the sun) carrying that mountain-peak, radiant as the sun, Hanumān, who closely resembled the sun, appeared in the vicinity of the solar orb to be its very image at that time. (69) Coursing in the air with that crag, that offspring of the wind-god (lit., the wafter of odour), for his part, who resembled a mountain (himself), looked most charming like Lord Viṣṇu with His flaming discus with a thousand edges, borne in His hand. (70)

तं वानराः प्रेक्ष्य तदा विनेदुः स तानपि प्रेक्ष्य मुदा ननाद।
तेषां समुत्कृष्टरवं निशम्य लङ्कालया भीमतरं विनेदुः॥ ७१ ॥
ततो महात्मां निपपात तस्मिञ् शैलोत्तमे वानरसैन्यमध्ये।
हर्युत्तमेभ्यः शिरसाभिवाद्य विभीषणं तत्र च सस्वजे सः॥ ७२ ॥
तावप्युभौ मानुषराजपुत्रौ तं गन्धमाघ्राय महौषधीनाम्।
बभूवतुस्तत्र तदा विशल्यावुत्तस्थुरन्ये च हरिप्रवीराः॥ ७३ ॥
सर्वे विशल्या विरुजाः क्षणेन हरिप्रवीराश्च हताश्च ये स्युः।
गन्धेन तासां प्रवरौषधीनां सुप्ता निशान्तेष्विव सम्प्रबुद्धाः॥ ७४ ॥
यदाप्रभृति लङ्कायां युध्यन्ते हरिराक्षसाः। तदाप्रभृति मानार्थमाज्ञया रावणस्य च॥ ७५ ॥
ये हन्यन्ते रणे तत्र राक्षसाः कपिकुञ्जरैः। हता हतास्तु क्षिप्यन्ते सर्व एव तु सागरे॥ ७६ ॥
ततो हरिर्गन्धवहात्मजस्तु तमोषधीशैलमुदग्रवेगः।
निनाय वेगाद्धिमवन्तमेव पुनश्च रामेण समाजगाम॥ ७७ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे चतुःसप्ततितमः सर्गः॥ ७४॥

Observing him (come) the monkeys emitted tremendous roars on that occasion and Hanumān too (in his turn) roared with joy on perceiving them. (Nay) hearing their loud noise, the denizens of Laṅkā set up a still more terrible roar. (71) Hanumān (of gigantic proportions) then descended on that prince of mountains (Trikūṭa) in the midst of the simian ranks. And having greeted the jewels among the monkeys with his head bent low, he embraced Vibhīṣaṇa standing there. (72) Inhailing the unique fragrance of the powerful herbs, both the aforesaid sons of a ruler of men were healed of their wounds then and there; and other eminent heroes among the monkeys (who were lying unconsious on the battlefield) sprang on their feet. (73) Nay, even those eminent heroes among the monkeys who had been killed were healed of their wounds and rid of their pain in an instant by (inhaling) the fragrance of these most excellent herbs even as those who are asleep would feel when fully awake at the close of night. (74) From the time the monkeys and ogres began to fight in Laṅkā, the ogres for their part who were killed in combat thereby the foremost of monkeys were all without exception cast away into the sea as soon as killed under orders of Rāvaṇa so that their number may not be known (to the monkeys). (75-76) Thereupon the monkey sprung from the loins of the wind-god (lit., the wafter of odour) for his part, who was endowed with tremendous speed, bore the aforesaid mountain full of medicinal simples with all speed right to the Himālaya mountain and joined Śrī Rāma once more. (77)

Thus ends Canto Seventy-four in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

* * *

पञ्चसप्ततितमः सर्गः

Canto LXXV

Laṅkā is set fire to by the monkeys, on which a terrible conflict ensues between the ogres and the monkeys

ततोऽब्रवीन्महातेजाः सुग्रीवो वानरेश्वरः। अर्थ्यं विज्ञापयंश्चापि हनूमन्तमिदं वचः॥ १ ॥
यतो हतः कुम्भकर्णः कुमाराश्च निषूदिताः। नेदानीमुपनिर्हारं रावणो दातुमर्हति॥ २ ॥
ये ये महाबलाः सन्ति लघवश्च प्लवंगमाः। लङ्कामभिपतन्त्वाशु गृह्योल्काः प्लवगर्षभाः॥ ३ ॥

Nay, in order to make known to Hanūmān what they should do next, Sugrīva, the lord of monkeys, who was endowed with extraordinary energy, thereupon spoke as follows:—(1) "Inasmuch as Kumbhakarṇa has been killed and the youthful princes (the sons of Rāvaṇa other than Indrajit) have been destroyed, Rāvaṇa can no longer put up any defence. (2) (Therefore) taking torches (in their hands), the foremost of monkeys viz., all the monkeys who are endowed with extraordinary might and agile should speedily invade Laṅkā."(3)

ततोऽस्तं गत आदित्ये रौद्रे तस्मिन् निशामुखे। लङ्कामभिमुखाः सोल्का जग्मुस्ते प्लवगर्षभाः॥ ४॥
उल्काहस्तैर्हरिगणैः सर्वतः समभिद्रुताः। आरक्षस्था विरूपाक्षाः सहसा विप्रदुद्रुवुः॥ ५॥
गोपुराट्टप्रतोलीषु चर्यासु विविधासु च। प्रासादेषु च संहृष्टाः ससृजुस्ते हुताशनम्॥ ६॥
तेषां गृहसहस्राणि ददाह हुतभुक् तदा। प्रासादाः पर्वताकाराः पतन्ति धरणीतले॥ ७॥
अगुरुर्दह्यते तत्र परं चैव सुचन्दनम्। मौक्तिका मणयः स्निग्धा वज्रं चापि प्रवालकम्॥ ८॥
क्षौमं च दह्यते तत्र कौशेयं चापि शोभनम्। आविकं विविधं चौर्णं काञ्चनं भाण्डमायुधम्॥ ९॥

The sun having set, the aforesaid bulls among the monkeys marched with their faces turned towards Laṅkā in the course of that dreadful evening. (4) Steadily assailed on all sides by the simian troops, torch in hand, the ogres posted at the gates suddenly took to their heels. (5) Feeling overjoyed (at the flight of the guards), the monkeys set fire to the towering gates, attics and streets as also to the various by ways as well as to the mansions. (6) The fire (lit., the consumer of oblations) consumed on that occasion thousands of their dwellings. Mansions looking like mountains toppled down to the earth's surface. (7) Aloe as well as excellent sandalwood of great value, pearls, glossy gems, diamonds and corals too were being burnt there. (8) Nay, linen as also charming silk, blankets of sheep's wool, as also various articles of rams' wool, gold ornaments and weapons (too) were being consumed. (9)

नानाविकृतसंस्थानं वाजिभाण्डपरिच्छदम्। गजग्रैवेयकक्ष्याश्च रथभाण्डांश्च संस्कृतान्॥ १०॥
तनुत्राणि च योधानां हस्त्यश्वानां च वर्म च। खड्गा धनूंषि ज्याबाणास्तोमराङ्कुशशक्तयः॥ ११॥
रोमजं वालजं चर्म व्याघ्रजं चाण्डजं बहु। मुक्तामणिविचित्रांश्च प्रासादांश्च समन्ततः॥ १२॥
विविधानस्त्रसंघातानग्निर्दहति तत्र वै। नानाविधान् गृहांश्चित्रान् ददाह हुतभुक् तदा॥ १३॥
आवासान् राक्षसानां च सर्वेषां गृहगृध्नुनाम्। हेमचित्रतनुत्राणां स्रग्भाण्डाम्बरधारिणाम्॥ १४॥
सीधुपानचलाक्षाणां मदविह्वलगामिनाम्। कान्तालम्बितवस्त्राणां शत्रुसंजातमन्युनाम्॥ १५॥
गदाशूलासिहस्तानां खादतां पिबतामपि। शयनेषु महार्हेषु प्रसुप्तानां प्रियैः सह॥ १६॥
त्रस्तानां गच्छतां तूर्णं पुत्रानादाय सर्वतः। तेषां शतसहस्राणि तदा लङ्कानिवासिनाम्॥ १७॥
अदहत् पावकस्तत्र जज्वाल च पुनः पुनः।

The fire raging on all sides there burnt the ornaments and saddle etc., of diverse peculiar designs of horses, nay, the chains worn round the neck of elephants as well as their girths as also the polished ornaments meant for the chariots, also the coats of mail of the warriors and the armour for the elephants and the horses, swords, bows, bow-strings and arrows, lances, goads and javelins, blankets and rugs made of the hair of animals, whisks etc., (made of the hair of tails), the skins of tigers, abundant musk (produced from the scrotum of a male musk-deer) as well as the palaces inlaid with pearls and gems as well as stores of arms of every kind. The fire consumed picturesque dwellings of various kinds on that occasion. (10—13) The fire burnt on the said occasion in Laṅkā lakhs of houses of all the well-known ogres dwelling in Laṅkā—who were fond of their homes, were protected by coats of mail encrusted with gold and were decked with garlands and jewels and wore garments (on their person), their eyes wild with inebriation, who walked slowly due to intoxication, whose garments were supported by their loved ones (even as they walked), who were seized with fury against their enemy, who carried maces, pikes and swords in their hands, who were eating and drinking too, or lay fast asleep on sumptuous beds with their loved ones, or who were hurriedly moving panic-stricken on all sides taking their sons (with them)—and flared up again and again.

सारवन्ति महार्हाणि गम्भीरगुणवन्ति च॥ १८॥
हेमचन्द्रार्धचन्द्राणि चन्द्रशालोन्नतानि च। तत्र चित्रगवाक्षाणि साधिष्ठानानि सर्वशः॥ १९॥
मणिविद्रुमचित्राणि स्पृशन्तीव दिवाकरम्। क्रौञ्चबर्हिणवीणानां भूषणानां च निःस्वनैः॥ २०॥
नादितान्यचलाभानि वेश्मान्यग्निर्ददाह सः। ज्वलनेन परीतानि तोरणानि चकाशिरे॥ २१॥
विद्युद्भिरिव नद्धानि मेघजालानि घर्मगे। ज्वलनेन परीतानि गृहाणि प्रचकाशिरे॥ २२॥
दावाग्निदीप्तानि यथा शिखराणि महागिरेः। विमानेषु प्रसुप्ताश्च दह्यमाना वराङ्गनाः॥ २३॥
त्यक्ताभरणसंयोगा हाहेत्युच्चैर्विचुक्रुशुः। तत्र चाग्निपरीतानि निपेतुर्भवनान्यपि॥ २४॥
वज्रिवज्रहतानीव शिखराणि महागिरेः। तानि निर्दह्यमानानि दूरतः प्रचकाशिरे॥ २५॥
हिमवच्छिखराणीव दह्यमानानि सर्वशः।

The aforesaid fire wholly consumed the houses in Laṅkā, which were strong and costly, were endowed with the virtue of impenetrability (provided as they were with many enclosures, defensive walls, secret doors, gates and posterns) and had been constructed with gold in the shape of the full moon or the crescent, (nay) which rose high with their top rooms, were provided all round with beautiful eye-holes and furnished with seats and couches etc., were decorated with gems and corals and appeared to touch the sun, and were rendered noisy with the notes of herons and peacocks as well as with those of vinas and the jingling of ornaments and looked like mountains. Enveloped with fire, the archways shone like clouds girt round with lightning when the summer had (just) passed. Wrapped up in fire, the houses shone brightly like the peaks of a large mountain inflamed with a forest fire. Having given up (all) connection with their ornaments (which were melting due to excessive heat) when getting scorched (with fire) while lying fast asleep in their seven-storeyed mansions, lovely women screamed at the top of their voice, saying "Alas! Woe is me!!" Like the peaks of a huge mountain, struck with the thunderbolt of Indra (the wielder of the thunderbolt), the houses too, which were wreathed in fire, collapsed. While being burnt, they shone from afar like the peaks of the Himālaya mountain burning on all sides.

हर्म्याग्रैर्दह्यमानैश्च ज्वालाप्रज्वलितैरपि॥ २६॥
रात्रौ सा दृश्यते लङ्का पुष्पितैरिव किंशुकैः।
हस्त्यध्यक्षैर्गजैर्मुक्तैर्मुक्तैश्च तुरगैरपि। बभूव लङ्का लोकान्ते भ्रान्तग्राह इवार्णवः॥ २७॥
अश्वं मुक्तं गजो दृष्ट्वा क्वचिद् भीतोऽपसर्पति। भीतो भीतं गजं दृष्ट्वा क्वचिदश्वो निवर्तते॥ २८॥
लङ्कायां दह्यमानायां शुशुभे च महोदधिः। छायासंसक्तसलिलो लोहितोद इवार्णवः॥ २९॥
सा बभूव मुहूर्तेन हरिभिर्दीपिता पुरी। लोकस्यास्य क्षये घोरे प्रदीप्तेव वसुंधरा॥ ३०॥
नारीजनस्य धूमेन व्याप्तस्योच्चैर्विनेदुषः। स्वनो ज्वलनतप्तस्य शुश्रुवे शतयोजनम्॥ ३१॥
प्रदग्धकायानपरान् राक्षसान् निर्गतान् बहिः। सहसा ह्युत्पतन्ति स्म हरयोऽथ युयुत्सवः॥ ३२॥
उद्घुष्टं वानराणां च राक्षसानां च निःस्वनम्। दिशो दश समुद्रं च पृथिवीं च व्यनादयत्॥ ३३॥

With its burning house-tops set ablaze by the flames during the night Laṅkā looked as if adorned with Kuṁśuka trees in blossom. With elephants set free by their keepers and horses let loose (in order to save them from fire) Laṅkā looked like a sea with alligators running wild (with fear) at the end of the world-cycle. (14—27) Here an elephant ran away alarmed to see a horse let loose, while there a horse turned back terror-stricken to see the alarmed elephant. (28) With its image reflected on its waters while Laṅkā was burning, the ocean looked charming like a sea of red waters. (29) Set fire to by the monkeys, the said city assumed in less than an hour the appearance of the earth in flames at the dread destruction of this world. (30) The clamour of the womenfolk (of Laṅkā) enveloped in smoke, scorched with fire and shrieking at the top of their voice could be heard up to one hundred Yojanas (or eight hundred miles). (31) Nay, the monkeys, who were eager to come to blows, would actually assail all of a sudden other ogres, whose bodies had been badly burnt and who rushed out (of the city to save their lives). (32) The clamour of the monkeys as well as the cry (of distress) of the ogres caused (all) the ten directions as well as the sea and the earth to resound. (33)

विशल्यौ च महात्मानौ तावुभौ रामलक्ष्मणौ। असम्भ्रान्तौ जगृहतुस्ते उभे धनुषी वरे॥ ३४॥
ततो विस्फारयामास रामश्च धनुरुत्तमम्। बभूव तुमुलः शब्दो राक्षसानां भयावहः॥ ३५॥
अशोभत तदा रामो धनुर्विस्फारयन् महत्। भगवानिव संक्रुद्धो भवो वेदमयं धनुः॥ ३६॥
उद्घुष्टं वानराणां च राक्षसानां च निःस्वनम्। ज्याशब्दस्तावुभौ शब्दावति रामस्य शुश्रुवे॥ ३७॥
वानरोद्घुष्टघोषश्च राक्षसानां च निःस्वनः। ज्याशब्दश्चापि रामस्य त्रयं व्याप दिशो दश॥ ३८॥
तस्य कार्मुकनिर्मुक्तैः शरैस्तत्पुरगोपुरम्। कैलासशृङ्गप्रतिमं विकीर्णमभवद् भुवि॥ ३९॥

Healed of their wounds and not (the least) nonplussed, both those high-souled princes, Śrī Rāma and Lakṣmaṇa, seized hold of both their well-known excellent bows. (34) Nay, thereupon Śrī Rāma drew his excellent bow and (as a result of it) there arose a tumultuous twang, which struck terror in the ogres. (35) Bending his great bow, Śrī Rāma shone at that time as Lord Śiva (the Source of the universe) stretching His bow, consisting of the Vedas, in great fury (at the time of the dissolution of the universe). (36) The twang of Śrī Rāma's bow-string could be heard above both the aforesaid sounds, viz., the clamour of the monkeys and the cry (of distress) of the ogres too. (37) Nay, the shout (of victory) raised by the monkeys as also the wailing of the ogres as well as the twang of Śrī Rāma's bow-string—the three sounds filled (all) the ten directions. (38) Under the shafts loosed from his bow the principal gate of the aforesaid city, which resembled a peak of Mount Kailāsa (the abode of Lord Śiva), crumbled to the ground. (39)

ततो रामशरान् दृष्ट्वा विमानेषु गृहेषु च। संनाहो राक्षसेन्द्राणां तुमुलः समपद्यत॥ ४०॥
तेषां संनह्यमानानां सिंहनादं च कुर्वताम्। शर्वरी राक्षसेन्द्राणां रौद्रीव समपद्यत॥ ४१॥
आदिष्टा वानरेन्द्रास्ते सुग्रीवेण महात्मना। आसन्नं द्वारमासाद्य युध्यध्वं च प्लवंगमाः॥ ४२॥
यश्च वो वितथं कुर्याद् तंत्र तत्राप्युपस्थितः। स हन्तव्योऽभिसम्प्लुत्य राजशासनदूषकः॥ ४३॥
तेषु वानरमुख्येषु दीप्तोल्कोज्ज्वलपाणिषु। स्थितेषु द्वारमाश्रित्य रावणं क्रोध आविशत्॥ ४४॥
तस्य जृम्भितविक्षेपाद् व्यामिश्रा वै दिशो दश। रूपवानिव रुद्रस्य मन्युर्गात्रेष्वदृश्यत॥ ४५॥

On beholding the arrows of Śrī Rāma descending on the seven-storeyed mansions and other houses (of Laṅkā) the war-effort of the ogre chiefs thereupon waxed fierce. (40) As the aforesaid ogre chiefs were preparing (for a sortie) and emitting leonine roars night came upon them (even) as the night of final dissolution (presided over by Rudra, the god of destruction). (41) The celebrated monkey chiefs were commanded by the high-souled Sugrīva as follows:—"Attacking the nearest gate, begin to fight, O monkeys! (42) Nay, even though present on the scene of fighting, he among you who makes good his escape (without fighting) should be overtaken and made short work of in that he will be guilty of flouting the royal command."(43) When the aforesaid leaders of monkeys had taken up their position as the gate, their hands bright with burning torches, fury took possession of Rāvaṇa. (41) (All) the ten directions were actually thrown into confusion as a result of the violent disturbance of the atmosphere occasioned by his yawning (through fear and wrath) and he looked like the wrath manifest in the limbs of Lord Rudra, endowed with a form. (45)

स कुम्भं च निकुम्भं च कुम्भकर्णात्मजावुभौ। प्रेषयामास संक्रुद्धो राक्षसैर्बहुभिः सह॥ ४६॥
यूपाक्षः शोणिताक्षश्च प्रजङ्घः कम्पनस्तथा। निर्ययुः कौम्भकर्णिभ्यां सह रावणशासनात्॥ ४७॥
शशास चैव तान् सर्वान् राक्षसान् स महाबलान्। राक्षसा गच्छताद्यैव सिंहनादं च नादयन्॥ ४८॥
ततस्तु चोदितास्तेन राक्षसा ज्वलितायुधाः। लङ्काया निर्ययुर्वीराः प्रणदन्तः पुनः पुनः॥ ४९॥

रक्षसां भूषणस्थाभिर्भाभिः स्वाभिश्च सर्वशः। चक्रुस्ते सप्रभं व्योम हरयश्चाग्निभिः सह॥५०॥
तत्र ताराधिपस्याभा ताराणां भा तथैव च। तयोराभरणाभा च ज्वलिता द्यामभासयत्॥५१॥
चन्द्राभा भूषणाभा च ग्रहाणां ज्वलतां च भा। हरिराक्षससैन्यानि भ्राजयामास सर्वतः॥५२॥
तत्र चार्धप्रदीप्तानां गृहाणां सागरः पुनः। भाभिः संसक्तसलिलश्चलोर्मिः शुशुभेऽधिकम्॥५३॥

Seized with fury he sent out both Kumbha and Nikumbha, sprung from the loins of Kumbhakarṇa, alongwith many (other) ogres. (46) Yūpākṣa and Śoṇitākṣa, Prajaṅgha and Kampana set out with the two sons of Kumbhakarṇa under the order of Rāvaṇa. (47) Nay, roaring like a loin, he further commanded (as follows) all the aforesaid ogres, who were endowed with extraordinary might:—"Proceed, O ogres, this very instant." (48) Goaded by him, the gallant ogres for their part thereupon—sallied forthwith their shining weapons, roaring again and again. (49) The ogres fully illumined the firmament (over their heads) with the splendour of their jewels as well as with their own, while the monkeys did the same with their torches. (50) The light of the moon (the suzerain lord of the stars) and even so the light of the stars as also the brilliant splendour of the ornaments of the two armies irradiated the heavens. (51) The moonlight as well as the splendour of the ornaments as also the light of the shining planets lit up the ranks of the monkeys and the ogres on all sides. (52) Nay, the sea with its rolling waves shone all the more brightly on its waters getting united (in the form of their reflection) with the flames of the half-burnt houses (standing in Laṅkā). (53)

पताकाध्वजसंयुक्तमुत्तमासिपरश्वधम्। भीमाश्वरथमातङ्गं नानापत्तिसमाकुलम्॥५४॥
दीप्तशूलगदाखड्गप्रासतोमरकार्मुकम्। तद् राक्षसबलं भीमं घोरविक्रमपौरुषम्॥५५॥
ददृशे ज्वलितप्रासं किङ्किणीशतनादितम्। हेमजालाचितभुजं व्यावेष्टितपरश्वधम्॥५६॥
व्याघूर्णितमहाशस्त्रं बाणसंसक्तकार्मुकम्। गन्धमाल्यमधूत्सेकसम्मोदितमहानिलम्॥५७॥
घोरं शूरजनाकीर्णं महाम्बुधरनिःस्वनम्।

Endowed with flags and pennons, equipped with excellent axes shaped like swords, (nay) consisting of formidable horses, chariots and elephants, crowded with foot soldiers of every description and distinguished by shining pikes, maces, swords, spears, lances and bows, that terrible army of ogres was noted for its redoubtable valour and prowess. (54-55) It looked dreadful with its shining lances, was rendered noisy by hundreds of tiny bells (tied round the chariots and elephants etc.) and the arms of its warriors were adorned with sets of gold ornaments. Axes were being brandished, mighty weapons were being waved about and arrows were being fitted to the bows. The extensive atmosphere (of the battlefield) was rendered fragrant by the abundance of sandal-paste, garlands and wine. The army was crowded with gallant warriors and thundered like huge clouds.

तद् दृष्ट्वा बलमायातं राक्षसानां दुरासदम्॥५८॥
संचचाल प्लवंगानां बलमुच्चैर्ननाद च। जवेनाप्लुत्य च पुनस्तद् बलं रक्षसां महत्॥५९॥
अभ्ययात् प्रत्यरिबलं पतंगा इव पावकम्। तेषां भुजपरामर्शव्यामृष्टपरिघाशनि॥६०॥
राक्षसानां बलं श्रेष्ठं भूयः परमशोभत। तत्रोन्मत्ता इवोत्पेतुर्हरयोऽथ युयुत्सवः॥६१॥
तरुशैलैरभिघ्नन्तो मुष्टिभिश्च निशाचरान्। तथैवापततां तेषां हरीणां निशितैः शरैः॥६२॥
शिरांसि सहसा जह्रू राक्षसा भीमविक्रमाः।
दशनैर्हतकर्णाश्च मुष्टिभिर्भिन्नमस्तकाः। शिलाप्रहारभग्नाङ्गा विचेरुस्तत्र राक्षसाः॥६३॥

Beholding the aforesaid army of ogres—which was difficult to assail—arrived, the army of monkeys marched forth (to meet it) and let forth loud cries. Nay, springing forward with all speed, that mighty army of ogres rushed once more towards the hostile army as moths would towards a flame. The excellent army of ogres, in which iron clubs and Aśanis (a kind of missile) were being brandished through the action of their arms shone all the more brightly.

As though frenzied, the monkeys there, who were eager to fight, rushed forth at once, striking the night-stalkers with trees, crags and fists. Likewise with their whetted shafts the ogres of redoubtable prowess precipitately tore off the heads of those monkeys (even) as they came rushing forward. Their ears bitten off with the teeth (of the monkeys), their skulls smashed with the fists (of the monkeys) and their limbs broken with the blows of rocks (hurled by the monkeys), the ogres moved about (in the streets of Laṅkā). (56—63)

तथैवाप्यपरे तेषां कपीनामसिभिः शितैः। प्रवरानभितो जघ्नुर्घोररूपा निशाचराः॥ ६४॥
घ्नन्तमन्यं जघानान्यः पातयन्तमपातयत्। गर्हमाणं जगर्हान्यो दशन्तमपरोऽदशत्॥ ६५॥
देहीत्यन्यो ददात्यन्यो ददामीत्यपरः पुनः। किं क्लेशयसि तिष्ठेति तत्रान्योन्यं बभाषिरे॥ ६६॥
विप्रलम्भितशस्त्रं च विमुक्तकवचायुधम्। समुद्यतमहाप्रासं मुष्टिशूलासिकुन्तलम्॥ ६७॥
प्रावर्तत महारौद्रं युद्धं वानररक्षसाम्। वानरान् दश सप्तेति राक्षसा जघ्नुराहवे॥ ६८॥
राक्षसान् दश सप्तेति वानराश्चाभ्यपातयन्।
विप्रलम्भितवस्त्रं च विमुक्तकवचध्वजम्। बलं राक्षसमालम्ब्य वानराः पर्यवारयन्॥ ६९॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे पञ्चसप्ततितमः सर्गः॥ ७५॥

Even so the other night-stalkers of grim aspect struck the foremost of the aforesaid monkeys on all sides with their sharp swords. (64) One warrior struck his adversary striking another; a second one threw down his adversary throwing down another; a third one reproached his opponent reproaching another, while a fourth one bit his rival biting another. (65) "Give battle (to me)," said one, on which the other offered to fight (with him); while still another intervened, saying: "I offer resistance (to him), tarry; why do you subject yourself to (unnecessary) suffering?" So did the warriors (of the two contending armies) talk to one another in the streets of Laṅkā. (66) (Presently) there ensued an exceedingly fearful struggle between the monkeys and the ogres, in which arms were dodged, weapons were dug into armours, long lances were lifted up (for being hurled against the enemy) and fists, pikes, swords and spears were (freely) used (as weapons of war). The ogres killed the monkeys at the rate of ten to seven (at a time) in the course of the combat and the monkeys (too in their turn) struck down the ogres at the rate of ten to seven (at a time). Intercepting the army of ogres—whose raiment was kept in order with difficulty and whose coats of mail and standards had been thrown away—the monkeys surrounded it on all sides. (67—69)

Thus ends Canto Seventy-five in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

षट्सप्ततितमः सर्गः

Canto LXXVI

Death of Kampana and Prajaṅgha at the hands of Aṅgada, of Śoṇitākṣa at the hands of Dwivida, of Yūpākṣa at the hands of Mainda and of Kumbha at the hands of Sugrīva

प्रवृत्ते संकुले तस्मिन् घोरे वीरजनक्षये। अङ्गदः कम्पनं वीरमाससाद रणोत्सुकः॥ १॥
आहूय सोऽङ्गदं कोपात् ताडयामास वेगितः। गदया कम्पनः पूर्वं स चचाल भृशाहतः॥ २॥
स संज्ञां प्राप्य तेजस्वी चिक्षेप शिखरं गिरेः। अर्दितश्च प्रहारेण कम्पनः पतितो भुवि॥ ३॥
ततस्तु कम्पनं दृष्ट्वा शोणिताक्षो हतं रणे। रथेनाभ्यपतत् क्षिप्रं तत्राङ्गदमभीतवत्॥ ४॥

सोऽङ्गदं निशितैर्बाणैस्तदा विव्याध वेगितः। शरीरदारणैस्तीक्ष्णैः कालाग्निसमविग्रहैः॥ ५॥
क्षुरक्षुरप्रनाराचैर्वत्सदन्तैः शिलीमुखैः। कर्णिशल्यविपाठैश्च बहुभिर्निशितैः शरैः॥ ६॥
अङ्गदः प्रतिविद्धाङ्गो वालिपुत्रः प्रतापवान्। धनुरुग्रं रथं बाणान् ममर्द तरसा बली॥ ७॥

While that appalling melee—which brought about the destruction of (so many) heroic warriors was in progress, Aṅgada, who was eager for an encounter, assailed the gallant Kampana. (1) Challenging Aṅgada and seized with impetuosity, Kampana furiously struck him with a mace in anticipation, so that, grievously hurt, Aṅgada reeled. (2) Regaining his consciousness, Aṅgada, who was full of energy, hurled the top of a mountain (at him); and, wounded by the blow, Kampana fell (dead) to the ground. (3) Seeing Kampana made short work of in combat, Śoṇitākṣa for his part thereupon speedily darted in his chariot towards Aṅgada like a fearless warrior. (4) Seized with impetuosity, he then pierced Aṅgada with his sharp and piercing shafts, which tore the flesh and resembled the fire raging at the time of universal dissolution. (5) His limbs pierced with numerous sharp arrows known by the names of Kṣura,[1] Kṣurapra,[2] Nārāca,[3] Vatsadanta,[4] Śilīmukha,[5] Karṇi,[6] Śalya[7] and Vipāṭha,[8] the mighty and powerful Aṅgada, son of Vālī, crushed with his might the formidable bow, chariot and arrows (of Śoṇitākṣa). (6-7)

शोणिताक्षस्ततः क्षिप्रमसिचर्म समाददे। उत्पपात तदा क्रुद्धो वेगवानविचारयन्॥ ८ ॥
तं क्षिप्रतरमाप्लुत्य परामृश्याङ्गदो बली। करेण तस्य तं खड्गं समाच्छिद्य ननाद च॥ ९ ॥
तस्यांसफलके खड्गं निजघान ततोऽङ्गदः। यज्ञोपवीतवच्चैनं चिच्छेद कपिकुञ्जरः॥ १०॥
तं प्रगृह्य महाखड्गं विनद्य च पुनः पुनः। वालिपुत्रोऽभिदुद्राव रणशीर्षेऽपरानरीन्॥ ११॥
प्रजङ्घसहितो वीरो यूपाक्षस्तु ततो बली। रथेनाभिययौ क्रुद्धो वालिपुत्रं महाबलम्॥ १२॥
आयसीं तु गदां गृह्य स वीरः कनकाङ्गदः। शोणिताक्षः समाश्वस्य तमेवानुपपात ह॥ १३॥
प्रजङ्घस्तु महावीरो यूपाक्षसहितो बली। गदयाभिययौ क्रुद्धो वालिपुत्रं महाबलम्॥ १४॥
तयोर्मध्ये कपिश्रेष्ठः शोणिताक्षप्रजङ्घयोः। विशाखयोर्मध्यगतः पूर्णचन्द्र इवाबभौ॥ १५॥
अङ्गदं परिरक्षन्तौ मैन्दो द्विविद एव च। तस्य तस्थतुरभ्याशे परस्परदिदृक्षया॥ १६॥
अभिपेतुर्महाकायाः प्रतियत्ता महाबलाः। राक्षसा वानरान् रोषादसिबाणगदाधराः॥ १७॥

Śoṇitākṣa thereupon instantly took up his sword and shield. Full of impetuosity he then leapt down (from his chariot) in rage unhesitatingly. (8) Springing forward (even) more nimbly, (nay) seizing hold of him and wresting his aforesaid sword with his hand, the mighty Aṅgada roared. (9) Aṅgada then dug the sword into the flat surface of his shoulder and the monkey chief cut him diagonally. (10) Tightly holding that huge sword and roaring at the top of his voice again and again, the son of Vālī darted in the direction of other enemies in the forefront of the battle. (11) Accompanied by Prajaṅgha, the heroic and mighty Yūpākṣa for his part then furiously drove in his chariot towards Aṅgada (son of Vālī), who was endowed with extraordinary might. (12) Recovering himself, and seizing his steel mace, the aforesaid Śoṇitākṣa for his part, who was adorned with gold armlets, rushed behind Aṅgada himself: so the tradition goes. (13) Accompanied by Yūpākṣa, the mighty Prajaṅgha for his part, who was an eminent hero, assailed furiously with his mace Aṅgada (son of Vālī), who was endowed with extraordinary might. (14) Between the two warriors, Śoṇitākṣa and Prajaṅgha, Aṅgada (the foremost of monkeys) shone like the full moon between the two asterisms known by the name of Viśākhā. (15) Protecting Aṅgada on all sides, Mainda and Dwivida too (maternal

---

1. An arrow with a razor-shaped head; 2. An arrow with a crescent-shaped head; 3. An arrow entirely made of steel; 4. An arrow with its head sliped like the teeth of a calf; 5. An arrow with its head-shaped like the feathers of a buzzard; 6. An arrow provided with carlike protuberances on both sides; 7. An arrow with a long head; 8. An arrow with its head resembling the leaf of a Karavīra tree.

uncles of the prince) took up their position by his side with intent to exhibit each his own martial skill. (16) Bearing swords, arrows and maces, gigantic ogres, who were vigilant and were endowed with extraordinary might, assailed the monkeys on all sides in fury. (17)

त्रयाणां वानरेन्द्राणां त्रिभी राक्षसपुंगवैः । संसक्तानां महद् युद्धमभवद् रोमहर्षणम्॥ १८ ॥
ते तु वृक्षान् समादाय सम्प्रचिक्षिपुराहवे । खड्गेन प्रतिचिक्षेप तान् प्रजङ्घो महाबलः॥ १९ ॥
रथानश्वान् द्रुमाञ्छैलान् प्रतिचिक्षिपुराहवे । शरौघैः प्रतिचिच्छेद तान् यूपाक्षो महाबलः॥ २० ॥
सृष्टान् द्विविदमैन्दाभ्यां द्रुमानुत्पाट्य वीर्यवान् । बभञ्ज गदया मध्ये शोणिताक्षः प्रतापवान्॥ २१ ॥
उद्यम्य विपुलं खड्गं परमर्मविदारणम् । प्रजङ्घो वालिपुत्राय अभिदुद्राव वेगितः॥ २२ ॥
तमभ्याशगतं दृष्ट्वा वानरेन्द्रो महाबलः । आजघानाश्वकर्णेन द्रुमेणातिबलस्तदा॥ २३ ॥
बाहुं चास्य सनिस्त्रिंशमाजघान स मुष्टिना । वालिपुत्रस्य घातेन स पपात क्षितावसिः॥ २४ ॥

A momentous conflict, causing the hair to stand on end, was waged by the three monkey chiefs, who found themselves embroiled with the three bulls among the ogres. (18) Seizing hold of trees, the monkeys for their part steadily and violently hurled them (against the ogre chiefs) on the battlefield. Prajaṅgha (however), who was endowed with extraordinary might, cut them down with his sword. (19) The monkeys hurled trees and crags against the chariots and horses (of the enemy) in the course of the encounter. Yūpākṣa (however), who was endowed with extraordinary might, tore them off with volleys of his arrows. (20) The valiant and powerful Śoṇitākṣa smashed midway with his mace the trees which were hurled by Dwivida and Mainda after tearing them up. (21) Raising his huge sword, which was capable of splitting asunder the vital parts of the enemies, and seized with impetuosity, Prajaṅgha rushed towards the son of Vālī. (22) Seeing him arrived near, Aṅgada (the ruler of monkeys), who was endowed with extraordinary strength and was exceedingly mighty, then struck him with an Aśwakarṇa tree. He further struck with his fist the arm of his adversary, holding a sword, and the latter dropped on the ground under the impact of Aṅgada (son of Vālī). (23-24)

तं दृष्ट्वा पतितं भूमौ खड्गं मुसलसंनिभम् । मुष्टिं संवर्तयामास वज्रकल्पं महाबलः॥ २५ ॥
स ललाटे महावीर्यमङ्गदं वानरर्षभम् । आजघान महातेजाः स मुहूर्तं चचाल ह॥ २६ ॥
स संज्ञां प्राप्य तेजस्वी वालिपुत्रः प्रतापवान् । प्रजङ्घस्य शिरः कायात् पातयामास मुष्टिना॥ २७ ॥
स यूपाक्षोऽश्रुपूर्णाक्षः पितृव्ये निहते रणे । अवरुह्य रथात् क्षिप्रं क्षीणेषुः खड्गमाददे॥ २८ ॥
तमापतन्तं सम्प्रेक्ष्य यूपाक्षं द्विविदस्त्वरन्। आजघानोरसि क्रुद्धो जग्राह च बलाद् बली॥ २९ ॥
गृहीतं भ्रातरं दृष्ट्वा शोणिताक्षो महाबलः । आजघान महातेजा वक्षसि द्विविदं ततः॥ ३० ॥
स ततोऽभिहतस्तेन चचाल च महाबलः । उद्यतां च पुनस्तस्य जहार द्विविदो गदाम्॥ ३१ ॥

Seeing his aforesaid sword, which closely resembled a pestle (in shape), fallen on the ground, Prajaṅgha (who was endowed with extraordinary Might) clenched his fist, which was hard as adamant, (25) Śoṇitākṣa (who was endowed with extraordinary energy) struck in the forehead Aṅgada, the foremost of monkeys, who was endowed with extraordinary valour; and the latter staggered for a while: they say. (26) Regaining his consciousness, that energetic and powerful son of Vālī; dashed the head of Prajaṅgha off his trunk with his fist. (27) Quickly alighting from his chariot, his eyes full of tears, on his uncle having been killed in an encounter, the notorious Yūpākṣa took up his sword, his stock of arrows having been exhausted. (28) Perceiving Yūpākṣa rushing (towards him) and marching quickly, the mighty Dwivida struck him in the bosom with fury and caught hold of him with force. (29) Seeing his brother made captive, Śoṇitākṣa, who was endowed with extraordinary might and was exceptionally energetic, thereupon struck Dwivida in the chest (with his mace). (30) Though endowed with extraordinary strength, Dwivida forthwith reeled when struck by Śoṇitākṣa. He, however, snatched the latter's mace when uplifted again. (31)

एतस्मिन्नन्तरे मैन्दो द्विविदाभ्याशमागमत्। यूपाक्षं ताडयामास तलेनोरसि वीर्यवान्॥ ३२॥
तौ शोणिताक्षयूपाक्षौ प्लवंगाभ्यां तरस्विनौ। चक्रतुः समरे तीव्रमाकर्षोत्पाटनं भृशम्॥ ३३॥
द्विविदः शोणिताक्षं तु विददार नखैर्मुखे। निष्पिपेष स वीर्येण क्षितावाविध्य वीर्यवान्॥ ३४॥
यूपाक्षमभिसंक्रुद्धो मैन्दो वानरपुंगवः। पीडयामास बाहुभ्यां पपात स हतः क्षितौ॥ ३५॥
हतप्रवीरा व्यथिता राक्षसेन्द्रचमूस्तथा। जगामाभिमुखी सा तु कुम्भकर्णात्मजो यतः॥ ३६॥
आपतन्तीं च वेगेन कुम्भस्तां सान्त्वयच्चमूम्। अथोत्कृष्टं महावीर्यैर्लब्धलक्षैः प्लवंगमैः॥ ३७॥
निपातितमहावीरां दृष्ट्वा रक्षश्चमूं तदा। कुम्भः प्रचक्रे तेजस्वी रणे कर्म सुदुष्करम्॥ ३८॥
स धनुर्धन्विनां श्रेष्ठः प्रगृह्य सुसमाहितः। मुमोचाशीविषप्रख्याञ्छरान् देहविदारणान्॥ ३९॥
तस्य तच्छुशुभे भूयः सशरं धनुरुत्तमम्। विद्युदैरावतार्चिष्मद् द्वितीयेन्द्रधनुर्यथा॥ ४०॥
आकर्णकृष्टमुक्तेन जघान द्विविदं तदा। तेन हाटकपुङ्खेन पत्रिणा पत्रवाससा॥ ४१॥
सहसाभिहतस्तेन विप्रमुक्तपदः स्फुरन्। निपपात त्रिकूटाभो विह्वलन् प्लवगोत्तमः॥ ४२॥

Meanwhile the valiant Mainda arrived by the side of Dwivida and struck Yūpākṣa in the breast with his palm. (32) The aforesaid Śoṇitākṣa and Yūpākṣa, who were full of impetuosity, carried on with the two monkeys a keen contest on the battlefield in the form of violently pulling and overthrowing one another. (33) The valiant Dwivida for his part tore Śoṇitākṣa in the face with his nails and, dashing him against the ground, crushed him. (34) Getting highly enraged, Mainda, a (veritable) bull among the monkeys, pressed Yūpākṣa in his arms so that the latter fell down dead on the ground. (35) Feeling distressed on account of its principal heroes having been killed in the aforesaid manner, the said army of Rāvaṇa (the ruler of ogres) for its part moved with its face turned towards the region where Kumbha (son of Kumbhakarṇa) was fighting. (36) Kumbha, however, restored to confidence that army advancing with speed (towards him). Nay, seeing the army, whose eminent heroes had been struck down monkeys who were endowed with extraordinary valour and had found a favourable opportunity, Kumbha, the eminent ogre, who was full of martial ardour, performed at that time a feat which was extremely difficult (for others) to perform on the battlefield. (37-38) Seizing hold of his bow, that prince of archers, who was fully composed, loosed arrows resembling venomous serpents and capable of tearing the flesh (of the enemy). (39) Fitted with an arrow, that excellent bow of Kumbha shone brightly like a second bow of Indra (the rain-god) illumined by flashes of lightning and the splendour of Airāvata (the elephant bearing Indra on his back). (40) He struck Dwivida on that occasion with a golden-shafted plumed arrow, which was loosed after being pulled (with the bow-string) up to the ear. (41) Staggering when struck all of a sudden with the arrow, Dwivida (the foremost of monkeys), who resembled the Trikūṭa mountain (in size), dropped down wriggling, his legs fully outstretched. (42)

मैन्दस्तु भ्रातरं तत्र भग्नं दृष्ट्वा महाहवे। अभिदुद्राव वेगेन प्रगृह्य विपुलां शिलाम्॥ ४३॥
तां शिलां तु प्रचिक्षेप राक्षसाय महाबलः। बिभेद तां शिलां कुम्भः प्रसन्नैः पञ्चभिः शरैः॥ ४४॥
संधाय चान्यं सुमुखं शरमाशीविषोपमम्। आजघान महातेजा वक्षसि द्विविदाग्रजम्॥ ४५॥
स तु तेन प्रहारेण मैन्दो वानरयूथपः। मर्मण्यभिहतस्तेन पपात भुवि मूर्च्छितः॥ ४६॥
अङ्गदो मातुलौ दृष्ट्वा मथितौ तु महाबलौ। अभिदुद्राव वेगेन कुम्भमुद्यतकार्मुकम्॥ ४७॥
तमापतन्तं विव्याध कुम्भः पञ्चभिरायसैः।
त्रिभिश्चान्यैः शितैर्बाणैर्मातंगमिव तोमरैः। सोऽङ्गदं बहुभिर्बाणैः कुम्भो विव्याध वीर्यवान्॥ ४८॥

Seizing hold of a huge rock on seeing his brother (Dwivida) overthrown in that great combat, Mainda for his part rushed forward with impetuosity. (43) The monkey (who was endowed with extraordinary might) for his part violently hurled that rock at the ogre. Kumbha (however) shattered that rock with five whetted shafts. (44) Nay, fitting another arrow with a beautiful head and resembling a venomous serpent, Kumbha (who was endowed with extraordinary energy) struck the elder brother of Dwivida in the breast. (45) Struck by the ogre in his vitals with that blow, the aforesaid leader of monkey hordes, Mainda, fell unconscious to the ground. (46) Seeing his two maternal uncles wounded, though endowed with extraordinary might, Aṅgada for his part rushed headlong towards Kumbha, who stood with his bow uplifted. (47) Kumbha pierced Aṅgada, (even) as he was advancing, with five steel arrows and three other penetrating shafts (even) as one would pierce an elephant with goads. The aforesaid Kumbha, who was full of valour, pierced Aṅgada with numerous shafts. (48)

अकुण्ठधारैर्निशितैस्तीक्ष्णैः कनकभूषणैः । अङ्गदः प्रतिविद्धाङ्गो वालिपुत्रो न कम्पते ॥ ४९ ॥
शिलापादपवर्षाणि तस्य मूर्ध्नि ववर्ष ह । स प्रचिच्छेद तान् सर्वान् बिभेद च पुनः शिलाः ॥ ५० ॥
कुम्भकर्णात्मजः श्रीमान् वालिपुत्रसमीरितान् । आपतन्तं च सम्प्रेक्ष्य कुम्भो वानरयूथपम् ॥ ५१ ॥
भ्रुवौ विव्याध बाणाभ्यामुल्काभ्यामिव कुञ्जरम् । तस्य सुस्राव रुधिरं पिहिते चास्य लोचने ॥ ५२ ॥
अङ्गदः पाणिना नेत्रे पिधाय रुधिरोक्षिते । सालमासन्नमेकेन परिजग्राह पाणिना ॥ ५३ ॥
सम्पीड्योरसि सस्कन्धं करेणाभिनिवेश्य च । किंचिदभ्यवनम्यैनमुन्ममाथ महारणे ॥ ५४ ॥
तमिन्द्रकेतुप्रतिमं वृक्षं मन्दरसंनिभम् । समुत्सृजत वेगेन मिषतां सर्वरक्षसाम् ॥ ५५ ॥
स चिच्छेद शितैर्बाणैः सप्तभिः कायभेदनैः । अङ्गदो विव्यथेऽभीक्ष्णं स पपात मुमोह च ॥ ५६ ॥

Though pierced all over his body with whetted steel arrows decked with gold, whose points were still sharp, Aṅgada, son of Vālī remained unshaken. (49) He (in his turn) let fall showers of rocks and trees on the head of Kumbha: so the tradition goes. That glorious son of Kumbhakarṇa, however, tore asunder all those trees and rocks hurled by the son of Vālī. Nay, perceiving the leader of monkey hordes advancing (towards him), Kumbha pierced his eyebrows with two arrows (even) as one would strike an elephant with a pair of firebrands. Blood flowed from his eyebrows and his eyes got veiled (thereby). (50—52) Protecting his eyes, bathed in blood, with one hand, Aṅgada seized hold of a sal tree, standing near, with the other. (53) Propping it, branches and all, on his chest nay, pressing it tightly with one hand and bending its twigs to some extent, he tore it up in that great combat. (54) He hurled with violence the aforesaid tree—which was tall like the banner of Indra and closely resembled Mount Mandara (in size)—(at Kumbha) while all the ogres (present there) stood looking on. (55) Kumbha (however) tore it asunder with seven sharp arrows capable of cleaving the body. Aṅgada felt greatly disturbed (at this); he fell down and swooned. (56)

अङ्गदं पतितं दृष्ट्वा सीदन्तमिव सागरे । दुरासदं हरिश्रेष्ठा राघवाय न्यवेदयन् ॥ ५७ ॥
रामस्तु व्यथितं श्रुत्वा वालिपुत्रं महाहवे । व्यादिदेश हरिश्रेष्ठाञ्जाम्बवत्प्रमुखांस्ततः ॥ ५८ ॥
ते तु वानरशार्दूलाः श्रुत्वा रामस्य शासनम् । अभिपेतुः सुसंक्रुद्धाः कुम्भमुद्यतकार्मुकम् ॥ ५९ ॥
ततो द्रुमशिलाहस्ताः कोपसंरक्तलोचनाः । रिरक्षिषन्तोऽभ्यपतन्नङ्गदं वानरर्षभाः ॥ ६० ॥
जाम्बवांश्च सुषेणश्च वेगदर्शी च वानरः । कुम्भकर्णात्मजं वीरं क्रुद्धाः समभिदुद्रुवुः ॥ ६१ ॥

Seeing Aṅgada, who was difficult to assail, fallen down and sinking into despondency as though in a sea, the leaders of the monkeys reported the matter to Śrī Rāma (a scion of Raghu). (57) Hearing of Aṅgada (the son of Vālī) being seized with anguish in a major conflict, Śrī Rāma for his part thereupon sent out (for his help) the leaders of monkeys headed by Jāmbavān. (58) Hearing the command of Śrī Rāma, the aforesaid tigers among the monkeys rushed in great fury towards Kumbha, who stood with an uplifted bow. (59) Keen to protect Aṅgada, the leaders of monkeys thereupon darted (towards Kumbha), bearing trees and rocks in their hands, their eyes blood-red through anger. (60) Full of fury, Jāmbavān and Suṣeṇa as also the monkey Vegadarśī assailed the heroic son of Kumbhakarṇa in a body. (61)

समीक्ष्यापततस्तांस्तु वानरेन्द्रान् महाबलान्। आववार शरौघेण नगेनेव जलाशयम्॥ ६२॥
तस्य बाणपथं प्राप्य न शेकुरपि वीक्षितुम्। वानरेन्द्रा महात्मानो वेलामिव महोदधिः॥ ६३॥
तांस्तु दृष्ट्वा हरिगणाञ्शरवृष्टिभिरर्दितान्। अङ्गदं पृष्ठतः कृत्वा भ्रातृजं प्लवगेश्वरः॥ ६४॥
अभिदुद्राव सुग्रीवः कुम्भकर्णात्मजं रणे। शैलसानुचरं नागं वेगवानिव केसरी॥ ६५॥

Perceiving the aforesaid monkey chiefs, who were endowed with extraordinary might, advancing (towards him), Kumbha for his part intercepted them with a volley of shafts (even) as one would obstruct the course of a torrent by means of a rock. (62) Reaching the range of his arrows, the gigantic monkey chiefs could not even look at him, much less advance towards him any more than an ocean would overstep its shores. (63) Seeing the aforesaid simian ranks tormented by hails of shafts, and placing his nephew, Aṅgada, in the rear, Sugrīva, the ruler of monkeys, for his part, assailed the son of Kumbhakarṇa on the battle-field (even) as an impetuous lion would pounce upon an elephant roaming on the slopes of a mountain. (64-65)

उत्पाट्य च महावृक्षानश्वकर्णादिकान् बहून्। अन्यांश्च विविधान् वृक्षांश्चिक्षेप स महाकपिः॥ ६६॥
तां छादयन्तीमाकाशं वृक्षवृष्टिं दुरासदाम्। कुम्भकर्णात्मजः श्रीमांश्चिच्छेद स्वशरैः शितैः॥ ६७॥
अभिलक्ष्येण तीव्रेण कुम्भेन निशितैः शरैः।
आचितास्ते द्रुमा रेजुर्यथा घोराः शतघ्नयः।

Nay, tearing up numerous huge trees such as the Aświakarṇa, as well as various other trees, that mighty monkey hurled them (against the ogre). (66) The glorious son of Kumbhakarṇa (however) tore asunder with his sharp arrows that shower of trees, which covered the space and was difficult to approach. (67) Covered all over with arrows by the impetuous Kumbha, who was skilled in aiming at the target, those trees shone like (so many) formidable Śataghnīs (stones or cylindrical pieces of wood studded with iron spikes).

द्रुमवर्षं तु तद् भिन्नं दृष्ट्वा कुम्भेन वीर्यवान्॥ ६८॥
वानराधिपतिः श्रीमान् महासत्त्वो न विव्यथे। स विध्यमानः सहसा सहमानस्तु ताञ्छरान्॥ ६९॥
कुम्भस्य धनुराक्षिप्य बजञ्जेन्द्रधनुःप्रभम्। अवप्लुत्य ततः शीघ्रं कृत्वा कर्म सुदुष्करम्॥ ७०॥
अब्रवीत् कुपितः कुम्भं भग्नशृङ्गमिव द्विपम्।

The valiant and glorious Sugrīva (the suzerain lord of monkeys) for his part, who was highly courageous, did not feel (the least) tormented on seeing the aforesaid shower of trees dispersed by Kumbha. Snatching all at once (after springing to his chariot) the bow of Kumbha, which shone like a rainbow (the bow of Indra), while he was (still) being pierced (by his arrows) and was standing those arrows, Sugrīva for his part snapped it. Speedily leaping down from the chariot after performing the (said) feat, which was exceedingly difficult (for others) to perform, he angrily spoke (as follows) to Kumbha, who (now) resembled an elephant whose tusks have been broken:—

निकुम्भाग्रज वीर्यं ते बाणवेगं तदद्भुतम्॥ ७१॥
संनतिश्च प्रभावश्च तव वा रावणस्य वा। प्रह्लादबलिवृत्रघ्नकुबेरवरुणोपम ॥ ७२॥
एकस्त्वमनुजातोऽसि पितरं बलवत्तरम्। त्वामेवैकं महाबाहुं शूलहस्तमरिंदमम्॥ ७३॥
त्रिदशा नातिवर्तन्ते जितेन्द्रियमिवाधयः। विक्रमस्व महाबुद्धे कर्माणि मम पश्य च॥ ७४॥
वरदानात् पितृव्यस्ते सहते देवदानवान्। कुम्भकर्णस्तु वीर्येण सहते च सुरासुरान्॥ ७५॥
धनुषीन्द्रजितस्तुल्यः प्रतापे रावणस्य च। त्वमद्य रक्षसां लोके श्रेष्ठोऽसि बलवीर्यतः॥ ७६॥
महाविमर्दं समरे मया सह तवाद्भुतम्। अद्य भूतानि पश्यन्तु शक्रशम्बरयोरिव॥ ७७॥
कृतमप्रतिमं कर्म दर्शितं चास्त्रकौशलम्। पतिता हरिवीराश्च त्वय्यैते भीमविक्रमाः॥ ७८॥
उपालम्भभयाच्चैव नासि वीर मया हतः। कृतकर्मपरिश्रान्तो विश्रान्तः पश्य मे बलम्॥ ७९॥

"Your well-known prowess, which lends impetus to your arrows, is wonderful, O elder brother of Nikumbha! Complaisance (towards the ogres) as well as majesty exist in you or in Rāvaṇa, O compeer of Prahrāda, Bali, Indra (the destroyer of the demon Vṛtra), Kubera (the god of riches) and Varuṇa (the god of water)! (68—72) You alone have taken after your father (Kumbhakarṇa), who was exceedingly mighty. It is you alone, the mighty-armed tamer of your enemies, who bear a pike in your hand, that the gods are not able to overcome, any more than mental agonies overwhelm a master of his senses. (Therefore) exhibit your prowess, O highly intelligent prince, and witness my exploits. (73-74) Your uncle (Rāvaṇa) is able to withstand the gods and the demons (alike) by virtue of the boon (conferred on him by Brahmā and Lord Śiva), while Kumbhakarṇa (your father) was able to withstand the gods and the demons by virtue of his prowess. (You are rich in both and excel in this respect your uncle as well as your father). (75) You vie with Indrajit in archery and are a peer of Rāvaṇa in might. You are the foremost in point of strength and prowess in the world of ogres on this day. (76) Let created beings witness your prodigious and mighty encounter with me on the battlefield today as they did the conflict between Indra and the demon Śambara. (77) A feat which has no equal has been performed by you and skill in the use of mystic missiles exhibited. These monkey heroes of redoubtable prowess have also been struck down by you. (78) And you, O champion, have not been made short work of by me only for fear of incurring reproach, inasmuch as you stand fully exhausted by the exploits performed by you. (Therefore) having enjoyed (well-earned) rest, witness my strength." (79)

तेन सुग्रीववाक्येन सावमानेन मानितः। अग्नेराज्यहुतस्येव तेजस्तस्याभ्यवर्धत॥८०॥
ततः कुम्भस्तु सुग्रीवं बाहुभ्यां जगृहे तदा। गजाविवातीतमदौ निःश्वसन्तौ मुहुर्मुहुः॥८१॥
अन्योन्यगात्रग्रथितौ घर्षन्तावितरेतरम्। सधूमां मुखतो ज्वालां विसृजन्तौ परिश्रमात्॥८२॥
तयोः पादाभिघाताच्च निमग्ना चाभवन्मही। व्याघूर्णिततरंगश्च चुक्षुभे वरुणालयः॥८३॥

Kumbha felt flattered by the foregoing compliment of Sugrīva, though it was accompanied by disdain, with the result that his martial ardour was redoubled in the same way as the brightness of a fire fed with ghee. (80) Thereupon Kumbha for his part clasped Sugrīva in his arms. Then the two warriors, fastened by each other's limbs, stood breathing heavily again and again like two elephants intoxicated with ichor, (nay) rubbing each other and emitting flames mingled with smoke from their mouths due to exertion. (81-82) Nay, the earth sank under the trampling of their feet, while the sea (lit., the abode of Varuṇa) with its rolling waves became turbulent. (83)

ततः कुम्भं समुत्क्षिप्य सुग्रीवो लवणाम्भसि। पातयामास वेगेन दर्शयन्नुदधेस्तलम्॥८४॥
ततः कुम्भनिपातेन जलराशिः समुत्थितः। विन्ध्यमन्दरसंकाशो विससर्प समन्ततः॥८५॥
ततः कुम्भः समुत्पत्य सुग्रीवमभिपात्य च। आजघानोरसि क्रुद्धो वज्रकल्पेन मुष्टिना॥८६॥
तस्य वर्म च पुस्फोट संजज्ञे चापि शोणितम्। तस्य मुष्टिर्महावेगः प्रतिजघ्नेऽस्थिमण्डले॥८७॥
तस्य वेगेन तत्रासीत् तेजः प्रज्वलितं महत्। वज्रनिष्पेषसंजाता ज्वाला मेरोर्यथा गिरेः॥८८॥

Lifting up Kumbha, Sugrīva then threw him with violence into the salt sea, showing him the bottom of the sea. (84) Due to the falling down of Kumbha there rose a mass of water as high as the Vindhya and Mandara mountains and spread on all sides. (85) Springing up and throwing down Sugrīva, Kumbha thereupon furiously struck him on the bosom with his adamantine fist. (86) The armour of the monkey was split asunder and blood too gushed forth (from his chest). The fist of the ogre, which descended with great violence struck against the framework of bones (of Sugrīva). (87) Due to the force exerted by the fist shot forth in that region a mighty flame resembling the fire that bursts up on Mount Meru from a stroke of lightning. (88)

स तत्राभिहतस्तेन सुग्रीवो वानरर्षभः। मुष्टिं संवर्तयामास वज्रकल्पं महाबलः॥ ८९॥
अर्चिस्सहस्रविकचरविमण्डलवर्चसम्। स मुष्टिं पातयामास कुम्भस्योरसि वीर्यवान्॥ ९०॥
स तु तेन प्रहारेण विह्वलो भृशपीडितः। निपपात तदा कुम्भो गतार्चिरिव पावकः॥ ९१॥
मुष्टिनाभिहतस्तेन निपपाताशु राक्षसः। लोहिताङ्ग इवाकाशाद् दीप्तरश्मिर्यदृच्छया॥ ९२॥
कुम्भस्य पततो रूपं भग्नस्योरसि मुष्टिना। बभौ रुद्राभिपन्नस्य यथा रूपं गवां पतेः॥ ९३॥
तस्मिन् हते भीमपराक्रमेण प्लवङ्गमानामृषभेण युद्धे।
महीं सशैला सवना चचाल भयं च रक्षांस्यधिकं विवेश॥ ९४॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे षट्सप्ततितमः सर्गः॥ ७६॥

Struck on the bosom by Kumbha, that bull among the monkeys, Sugrīva, who was endowed with extraordinary might, clenched his fist, which was hard as adamant. (89) The powerful Sugrīva brought the fist, which shone like the solar disc encircled by a thousand rays, down on the breast of Kumbha. (90) Severely tormented by that blow, Kumbha for his part, who was out of his wits, forthwith collapsed like a fire whose brightness had disappeared. (91) Struck with his fist by Sugrīva, the ogre instantly fell down (even) as the planet Mars of brilliant rays would drop down from the heavens by the will of Providence. (92) The body of Kumbha, while he was falling when wounded in the chest by the fist (of Sugrīva), shone like the form of the sun-god overpowered by Rudra (the god of destruction). (93) When he was killed in an encounter by Sugrīva (the foremost of monkeys) of terrible prowess, the earth with its mountains and forests shook and fear seized the ogres all the more. (94)

Thus ends Canto Seventy-six in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

सप्तसप्ततितमः सर्गः

Canto LXXVII

Nikumbha's death at the hands of Hanumān

निकुम्भो भ्रातरं दृष्ट्वा सुग्रीवेण निपातितम्। प्रदहन्निव कोपेन वानरेन्द्रमुदैक्षत॥ १॥
ततः स्रग्दामसंनद्धं दत्तपञ्चाङ्गुलं शुभम्। आददे परिघं धीरो महेन्द्रशिखरोपमम्॥ २॥
हेमपट्टपरिक्षिप्तं वज्रविद्रुमभूषितम्। यमदण्डोपमं भीमं रक्षसां भयनाशनम्॥ ३॥
तमाविध्य महातेजाः शक्रध्वजसमौजसम्। निननाद विवृत्तास्यो निकुम्भो भीमविक्रमः॥ ४॥
उरोगतेन निष्केण भुजस्थैरङ्गदैरपि। कुण्डलाभ्यां च चित्राभ्यां मालया च सुचित्रया॥ ५॥
निकुम्भो भूषणैर्भाति तेन स्म परिघेण च। यथेन्द्रधनुषा मेघः सविद्युत्स्तनयित्नुमान्॥ ६॥

Seeing his (elder) brother (Kumbha) struck down by Sugrīva, Nikumbha gazed on the (aforesaid) ruler of monkeys as though the ogre would consume him with his wrath. (1) The brave ogre forthwith took hold of his brilliant club, which was festooned with wreaths and provided with iron plates measuring five digits in breadth, (nay) which resembled a peak of the Mahendra mountain (in size), was (further) plated with gold and decked with diamonds and corals, was terrible as the rod of Yama (the god of retribution) and dispelled the fear of ogres. (2-3) Brandishing the weapon, which vied with the banner of Indra in splendour, Nikumbha of redoubtable prowess, who was endowed with extraordinary energy, roared with his mouth wide open. (4) With his jewels such as a golden ornament adorning his breast, also armlets encircling his arms as well as with charming earrings and a lovely garland, as also with that club, the aforesaid Nikumbha shone (even) as a cloud shot with lightning and accompanied by thunder looks bright with a rainbow. (5-6)

परिघाग्रेण पुस्फोट वातग्रन्थिर्महात्मनः । प्रजज्वाल सघोषश्च विधूम इव पावकः॥ ७ ॥
नगर्या विटपावत्या गन्धर्वभवनोत्तमैः ।
सतारागणनक्षत्रं सचन्द्रसमहाग्रहम् । निकुम्भपरिघाघूर्णं भ्रमतीव नभस्थलम्॥ ८ ॥
दुरासदश्च संजज्ञे परिघाभरणप्रभः । क्रोधेन्धनो निकुम्भाग्निर्युगान्ताग्निरिवोत्थितः॥ ९ ॥
राक्षसा वानराश्चापि न शेकुः स्पन्दितुं भयात् । हनुमांस्तु विवृत्योरस्तस्थौ प्रमुखतो बली॥ १० ॥
परिघोपमबाहुस्तु परिघं भास्करप्रभम् । बली बलवतस्तस्य पातयामास वक्षसि॥ ११ ॥
स्थिरे तस्योरसि व्यूढे परिघः शतधा कृतः । विकीर्यमाणः सहसा उल्काशतमिवाम्बरे॥ १२ ॥

The conjunction of the seven winds or bands of air (Pravaha, Āvaha and so on) burst on coming in contact with the tip of the club of the gigantic ogre and the club glowed like a smokeless flame with a crash. (7) The vault of heaven with the city of Viṭapāvatī (Alakā), the excellent mansions of the Gandharvas (the celestial musicians), the hosts of stars and lunar mansions, the moon and other major planets appeared to spin round as though it were caused to revolve by the motion of Nikumbha's club. (8) Nay, having burst into flames like the fire at the end of the world-cycle, the fire in the shape of Nikumbha, which had the club and his ornaments for its flames and his wrath for its fuel, became difficult to assail. (9) In their terror neither the ogres nor the monkeys dared to move. Baring his bosom, the mighty Hanumān, however, stood in front (of him). (10) The mighty ogre for his part, whose arms resembled iron bars (in stiffness), brought his club, which shone like the sun, down on the breast of the mighty monkey. (11) Split into a hundred splinters as soon as it impinged on his solid and broad chest, the club shone like a hundred meteors while crumbling in the air. (12)

स तु तेन प्रहारेण न चचाल महाकपिः । परिघेण समाधूतो यथा भूमिचलेऽचलः॥ १३ ॥
स तथाभिहतस्तेन हनूमान् प्लवगोत्तमः । मुष्टिं संवर्तयामास बलेनातिमहाबलः॥ १४ ॥
तमुद्यम्य महातेजा निकुम्भोरसि वीर्यवान् । अभिचिक्षेप वेगेन वेगवान् वायुविक्रमः॥ १५ ॥
तत्र पुस्फोट वर्मास्य प्रसुस्राव च शोणितम् । मुष्टिना तेन संजज्ञे मेघे विद्युदिवोत्थिता॥ १६ ॥
स तु तेन प्रहारेण निकुम्भो विचचाल च । स्वस्थश्चापि निजग्राह हनूमन्तं महाबलम्॥ १७ ॥
चुक्रुशुश्च तदा संख्ये भीमं लङ्कानिवासिनः । निकुम्भेनोद्यतं दृष्ट्वा हनूमन्तं महाबलम्॥ १८ ॥

Though struck with the club, that great monkey did not shake under that blow any more than a mountain in an earthquake. (13) Struck as aforesaid by the ogre, the celebrated Hanūmān, the foremost of the monkeys, who was endowed with exceeding might, clenched his fist with violence. (14) Raising it, the powerful and agile monkey, who was endowed with extraordinary energy and vied with the wind-god in prowess, brought it down with impetuosity on the chest of Nikumbha.(15) The armour of Nikumbha in that region got split up and blood shot forth under the impact of that fist. It appeared on his breast as lightning sprung from a cloud. (16) Nay, the notorious Nikumbha for his part staggered under that blow. Recovering himself, however, he caught hold of Hanūmān, even though the latter was endowed with extraordinary might. (17) Seeing Hanūmān, who was endowed with extraordinary strength, captured by Nikumbha on the field of battle, the inhabitants of Laṅkā terribly roared on that occasion. (18)

स तथा ह्रियमाणोऽपि हनूमांस्तेन रक्षसा । आजघानानिलसुतो वज्रकल्पेन मुष्टिना॥ १९ ॥
आत्मानं मोक्षयित्वाथ क्षितावभ्यवपद्यत । हनूमानुन्ममाथाशु निकुम्भं मारुतात्मजः॥ २० ॥
निक्षिप्य परमायत्तो निकुम्भं निष्पिपेष च । उत्पत्य चास्य वेगेन पपातोरसि वेगवान्॥ २१ ॥
परिगृह्य च बाहुभ्यां परिवृत्य शिरोधराम् । उत्पाटयामास शिरो भैरवं नदतो महत्॥ २२ ॥
अथ निनदति सादिते निकुम्भे पवनसुतेन रणे बभूव युद्धम् ।
दशरथसुतराक्षसेन्द्रसून्वोर्भृशतरमागतरोषयोः सुभीमम्॥ २३ ॥

व्यपेते तु जीवे निकुम्भस्य हृष्टा विनेदुः प्लवङ्गा दिशः सस्वनुश्च।
चचालेव चोर्वी पपातेव सा द्यौर्बलं राक्षसानां भयं चाविवेश॥ २४॥
इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे सप्तसप्ततितमः सर्गः॥ ७७॥

Even while being carried off as aforesaid by that ogre, Hanūmān, son of the wind-god, struck him with his fist, which was hard as adamant. (19) Disengaging himself (from his grip), Hanūmān, sprung from the loins of the wind-god, forthwith leapt to the ground and speedily struck Nikumbha down. (20) Having thrown Nikumbha down, Hanumān (who was supremely active) crushed him. Nay, springing up, the agile monkey fell impetuously on his chest. (21) Taking hold of the ogre's neck and twisting it, Hanumān tore off his huge head while the ogre continued to emit a terrible cry. (22) When Nikumbha, who was crying loudly, was killed in combat by the son of the wind-god, there ensued forthwith an exceedingly formidable struggle between Śrī Rāma (son of Emperor Daśaratha) and Makarākṣa (son of Khara, a ruler of ogres), who were seized with violent anger. (23) When Nikumbha's life had departed, the monkeys emitted loud cries of joy and the quarters resounded. Nay, the earth seemed to quake, the heavens appeared to crumble and fear took possession of the army of ogres. (24)

Thus ends Canto Seventy-seven in the YuddhaKāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

* * *

अष्टसप्ततितमः सर्गः

Canto LXXVIII

Makarākṣa sets out for an encounter under orders of Rāvaṇa

निकुम्भं निहतं श्रुत्वा कुम्भं च विनिपातितम्। रावणः परमामर्षी प्रजज्वालानलो यथा॥ १॥
नैर्ऋतः क्रोधशोकाभ्यां द्वाभ्यां तु परिमूर्च्छितः। खरपुत्रं विशालाक्षं मकराक्षमचोदयत्॥ २॥
गच्छ पुत्र मयाऽऽज्ञप्तो बलेनाभिसमन्वितः। राघवं लक्ष्मणं चैव जहि तौ सवनौकसौ॥ ३॥
रावणस्य वचः श्रुत्वा शूरमानी खरात्मजः। बाढमित्यब्रवीद्धृष्टो मकराक्षो निशाचरम्॥ ४॥
सोऽभिवाद्य दशग्रीवं कृत्वा चापि प्रदक्षिणम्। निर्जगाम गृहाच्छुभ्राद् रावणस्याज्ञया बली॥ ५॥
समीपस्थं बलाध्यक्षं खरपुत्रोऽब्रवीद् वचः। रथमानीयतां तूर्णं सैन्यं त्वानीयतां त्वरात्॥ ६॥
तस्य तद् वचनं श्रुत्वा बलाध्यक्षो निशाचरः। स्यन्दनं च बलं चैव समीपं प्रत्यपादयत्॥ ७॥

Filled with extreme indignation on hearing of Nikumbha having been killed and Kumbha laid low, Rāvaṇa flared up as fire. (1) Overcome by anger and grief both, the ogre for his part commanded Makarākṣa, the large-eyed son of Khara (as follows):—(2) "Enjoined by me and accompanied by an army, go, my son, and make short work of the two brothers alongwith the monkeys (lit., the dwellers in the woods)." (3) Rejoiced to hear the command of Rāvaṇa, Khara's son, Makarākṣa who accounted himself a hero, answered to the night-ranger, "Amen!" (4) Having greeted Rāvaṇa (the ten-headed monster) and also walked clockwise round him (as a mark of submission), the mighty warrior emerged from the shining palace (of Rāvaṇa) in obedience to his command. (5) The son of Khara spoke as follows to the Commander-in-Chief standing near: —"Let my chariot be brought at once and let the army be mobilized expeditiously." (6) Hearing his aforesaid command, the night-stalker in command of the army (of Laṅkā) placed his chariot as well as a contingent by his side. (7)

प्रदक्षिणं रथं कृत्वा समारुह्य निशाचरः। सूतं संचोदयामास शीघ्रं वै रथमावह॥ ८ ॥
अथ तान् राक्षसान् सर्वान् मकराक्षोऽब्रवीदिदम्। यूयं सर्वे प्रयुध्यध्वं पुरस्तान्मम राक्षसाः॥ ९ ॥
अहं राक्षसराजेन रावणेन महात्मना। आज्ञप्तः समरे हन्तुं तावुभौ रामलक्ष्मणौ॥ १० ॥
अद्य रामं वधिष्यामि लक्ष्मणं च निशाचराः। शाखामृगं च सुग्रीवं वानरांश्च शरोत्तमैः॥ ११ ॥
अद्य शूलनिपातैश्च वानराणां महाचमूम्। प्रदहिष्यामि सम्प्राप्तां शुष्केन्धनमिवानलः॥ १२ ॥
मकराक्षस्य तच्छ्रुत्वा वचनं ते निशाचराः। सर्वे नानायुधोपेता बलवन्तः समाहिताः॥ १३ ॥
ते कामरूपिणः क्रूरा दंष्ट्रिणः पिङ्गलेक्षणाः। मातंगा इव नर्दन्तो ध्वस्तकेशा भयावहाः॥ १४ ॥
परिवार्य महाकाया महाकायं खरात्मजम्। अभिजग्मुस्ततो हृष्टाश्चालयन्तो वसुन्धराम्॥ १५ ॥

Walking clockwise round the chariot and duly ascending it, the prowler of the night urged the charioteer in the following words:—"Take the chariot with all speed (to the battlefield)."(8) Makarākṣa then commanded all those ogres (who marched with him) as follows:-"Fight you all with violence, remaining ahead of me, O ogres! (9) I have been commanded by the high-souled Rāvaṇa, the ruler of ogres, to kill both the princes, Rāma and Lakṣmaṇa, in combat. (10) I shall make short work with my excellent shafts today of Rāma and Lakṣmaṇa as well as of the monkey Sugrīva and the other monkeys, O prowlers of the night! (11) Nay, hurling pikes, I shall exterminate today the huge army of monkeys the moment it has duly arrived, (even) as a fire would consume dry wood." (12) Rejoiced to hear the aforesaid braggadocio of Makarākṣa and surrounding the colossal son of Khara, all those mighty, cruel and gigantic rangers of the night—who were armed with all sorts of weapons, were steadfast and able to change their form at will, had protruding teeth, reddish brown eyes and dishevelled hair and (as such) inspired terror—then joyously marched forward roaring as elephants and shaking the earth. (13—15)

शङ्खभेरीसहस्राणामाहतानां समन्ततः। क्ष्वेलितास्फोटितानां च तत्र शब्दो महानभूत्॥ १६ ॥
प्रभ्रष्टोऽथ करात् तस्य प्रतोदः सारथेस्तदा। पपात सहसा दैवाद् ध्वजस्तस्य तु रक्षसः॥ १७ ॥
तस्य ते रथसंयुक्ता हया विक्रमवर्जिताः। चरणैराकुलैर्गत्वा दीनाः सास्रमुखा ययुः॥ १८ ॥
प्रवाति पवनस्तस्मिन् सपांसुः खरदारुणः। निर्याणे तस्य रौद्रस्य मकराक्षस्य दुर्मतेः॥ १९ ॥
तानि दृष्ट्वा निमित्तानि राक्षसा वीर्यवत्तमाः। अचिन्त्य निर्गताः सर्वे यत्र तौ रामलक्ष्मणौ॥ २० ॥
घनगजमहिषाङ्गतुल्यवर्णाः समरमुखेष्वसकृद्गदासिभिन्नाः।
अहमहमिति युद्धकौशलास्ते रजनिचराः परिबभ्रमुर्मुहुस्ते॥ २१ ॥
इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डेऽष्टसप्ततितमः सर्गः॥ ७८ ॥

There arose on that occasion a great tumult of thousands of conches and kettledrums sounded on all sides, as well as of leonine roars and the clapping of arms. (16) The long whip slipped all of a sudden at that moment from the hands of Makarākṣa's charioteer and the standard of that ogre also suddenly fell down by the will of Providence. (17) Proceeding with faltering steps, the well-known horses yoked to the chariot of Makarākṣa, which had given up their diversified gait, trudged along dolefully with tears in their eyes. (18) At the time of the aforesaid departure of that fierce and evil-minded Makarākṣa a violent and fearful dust-storm raged. (19) Seeing those portents, yet ignoring them, all the ogres, who were exceedingly valiant, set out to the region where the aforesaid princes, Śrī Rāma and Lakṣmaṇa, were. (20) Saying again and again: "I shall take the lead!", those notorious prowlers of the night, who resembled clouds, elephants and buffaloes in hue, and who had been wounded more than once by maces and swords in the forefront of battle and who were skilled in fighting, moved to and fro (on the battlefield). (21)

Thus ends Canto Seventy-eight in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

* * *

वसिष्यसि

एकोनाशीतितमः सर्गः

Canto LXXIX

Death of Makarākṣa at the hands of Śrī Rāma

निर्गतं मकराक्षं ते दृष्ट्वा वानरपुङ्गवाः। आप्लुत्य सहसा सर्वे योद्धुकामा व्यवस्थिताः॥ १॥
ततः प्रवृत्तं सुमहत् तद् युद्धं लोमहर्षणम्। निशाचरैः प्लवङ्गानां देवानां दानवैरिव॥ २॥
वृक्षशूलनिपातैश्च गदापरिघपातनैः। अन्योन्यं मर्दयन्ति स्म तदा कपिनिशाचराः॥ ३॥
शक्तिखड्गगदाकुन्तैस्तोमरैश्च निशाचराः। पट्टिशैर्भिन्दिपालैश्च बाणपातैः समन्ततः॥ ४॥
पाशमुद्गरदण्डैश्च निर्घातैश्चापरैस्तथा। कदनं कपिसिंहानां चक्रुस्ते रजनीचराः॥ ५॥
बाणौघैरर्दिताश्चापि खरपुत्रेण वानराः। सम्भ्रान्तमनसः सर्वे दुद्रुवुर्भयपीडिताः॥ ६॥
तान् दृष्ट्वा राक्षसाः सर्वे द्रवमाणान् वनौकसः। नेदुस्ते सिंहवद् दृप्ता राक्षसा जितकाशिनः॥ ७॥

Leaping all at once on seeing Makarākṣa come out, all the celebrated monkey chiefs stood arrayed with intent to give battle. (1) Then there ensued the well-known and desperate encounter of the monkeys with the rangers of the night, which caused one's hair to stand on end like the encounter of the gods with the devils. (2) The monkeys as well as the night-stalkers began to crush each his opponent on that occasion by hurling trees and pikes (respectively) and bringing down maces and clubs (on their adversaries). (3) The aforesaid prowlers of the night made havoc of the lions among the monkeys by means of their javelins and swords, maces, spears and lances, sharp-edged spears and Bhindipālas (slings for throwing stones), nooses, mallets and staffs, Aśanis and other weapons, and by discharging arrows on all sides. (4-5) Nay, wounded with volleys of shafts by the son of Khara and stricken with fear, all the monkeys fled, bewildered as they were in mind. (6) Seeing those monkeys (lit., dwellers in the woods) fleeing, those arrogant ogres, who were followed by (many more) ogres and had assumed a triumphant air, roared like lions. (7)

विद्रवत्सु तदा तेषु वानरेषु समन्ततः। रामस्तान् वारयामास शरवर्षेण राक्षसान्॥ ८॥
वारितान् राक्षसान् दृष्ट्वा मकराक्षो निशाचरः। कोपानलसमाविष्टो वचनं चेदमब्रवीत्॥ ९॥
तिष्ठ राम मया सार्धं द्वन्द्वयुद्धं भविष्यति। त्याजयिष्यामि ते प्राणान् धनुर्मुक्तैः शितैः शरैः॥ १०॥
यत् तदा दण्डकारण्ये पितरं हतवान् मम। तदग्रतः स्वकर्मस्थं स्मृत्वा रोषोऽभिवर्धते॥ ११॥
दह्यन्ते भृशमङ्गानि दुरात्मन् मम राघव। यन्मयासि न दृष्टस्त्वं तस्मिन् काले महावने॥ १२॥
दिष्ट्यासि दर्शनं राम मम त्वं प्राप्तवानिह। काङ्क्षितोऽसि क्षुधार्तस्य सिंहस्येवेतरो मृगः॥ १३॥
अद्य मद्बाणवेगेन प्रेतराड्विषयं गतः। ये त्वया निहताः शूराः सह तैश्च वसिष्यसि॥ १४॥
बहुनात्र किमुक्तेन शृणु राम वचो मम। पश्यन्तु सकला लोकास्त्वां मां चैव रणाजिरे॥ १५॥
अस्त्रैर्वा गदया वापि बाहुभ्यां वा रणाजिरे। अभ्यस्तं येन वा राम वर्ततां तेन वा मृधम्॥ १६॥

While the well-known monkeys were fleeing in all directions, Śrī Rāma intercepted the aforesaid ogres on that occasion with a hail of shafts. (8) Seeing the ogres intercepted, the prowler of the night, Makarākṣa, was filled with the fire of anger and spoke as follows:—(9) "Tarry, O Rāma! Your duel will take place with me. With sharp arrows loosed from my bow I shall relieve you of your life. (10) Inasmuch as you killed my father the other day in the Daṇḍaka forest my wrath grows violent when I think of you engaged in (such) nefarious acts from that time onwards. (11) My limbs were being wildly consumed, O evil-minded scion of Raghu, in that you were not seen by me in that large forest at that time. (12) By good fortune you have caught my sight here. You were sought by me (even) as an ordinary animal is sought by a lion afflicted with hunger, O Rāma! (13) Nay, having reached the realm of Yama (the ruler of the departed) through the impetuosity of my arrows today, you shall dwell with those very champions who have been killed by you. (14) What will be gained through much talk on this topic? Listen, O Rāma to my advice.

Let all people see you as well as me (trying our strength) on the field of battle. (15) Let our trial of strength commence on the battlefield with mystic missiles, or with maces or with arms, or with any other weapon with which you may have carried on your military practice, O Rāma!" (16)

मकराक्षवचः श्रुत्वा रामो दशरथात्मजः। अब्रवीत् प्रहसन् वाक्यमुत्तरोत्तरवादिनम्॥ १७॥
कत्थसे किं वृथा रक्षो बहून्यसदृशानि ते। न रणे शक्यते जेतुं विना युद्धेन वाग्बलात्॥ १८॥
चतुर्दश सहस्राणि रक्षसां त्वत्पिता च यः। त्रिशिरा दूषणश्चापि दण्डके निहतो मया॥ १९॥
स्वाशिताश्चापि मांसेन गृध्रगोमायुवायसाः। भविष्यन्त्यद्य वै पाप तीक्ष्णतुण्डनखाङ्कुशाः॥ २०॥

Heartily laughing on hearing the challenge of Makarākṣa, Śrī Rāma, sprung from the loins of Emperor Daśaratha, replied as follows to the ogre, who was speaking further and further (without interruption):—(17) "Why do you indulge in self-praise in vain, O ogre? Many things have been said (by you), which are unworthy of you. No victory can be scored on the battlefield by (sheer) force of speech without an encounter. (18) Fourteen thousand of ogres as also Khara, who was your father, Triśirā and Dūṣaṇa too were killed by me in the Daṇḍaka forest. (19) Nay, vultures, jackals and crows with sharp beaks and goad-like claws were sated with their flesh. Today too they shall likewise be sated (with your flesh), O sinful one!" (20)

राघवेणैवमुक्तस्तु मकराक्षो महाबलः। बाणौघानमुचत् तस्मै राघवाय रणाजिरे॥ २१॥
ताञ्छराञ्छरवर्षेण रामश्चिच्छेद नैकधा। निपेतुर्भुवि विच्छिन्ना रुक्मपुङ्खाः सहस्रशः॥ २२॥
तद् युद्धमभवत् तत्र समेत्यान्योन्यमोजसा। खरराक्षसपुत्रस्य सूनोर्दशरथस्य च॥ २३॥
जीमूतयोरिवाकाशे शब्दो ज्यातलयोरिव। धनुर्मुक्तः स्वनोऽन्योन्यं श्रूयते च रणाजिरे॥ २४॥
देवदानवगन्धर्वाः किंनराश्च महोरगाः। अन्तरिक्षगताः सर्वे द्रष्टुकामास्तदद्भुतम्॥ २५॥
विद्धमन्योन्यगात्रेषु द्विगुणं वर्धते बलम्। कृतप्रतिकृतान्योन्यं कुरुतां तौ रणाजिरे॥ २६॥
राममुक्तांस्तु बाणौघान् राक्षसस्त्वच्छिनद् रणे। रक्षोमुक्तांस्तु रामो वै नैकधा प्राच्छिनच्छरैः॥ २७॥
बाणौघवितताः सर्वाः दिशश्च प्रदिशस्तथा। संछन्ना वसुधा चैव समन्तान्न प्रकाशते॥ २८॥

Spoken to in these words by Śrī Rāma (a scion of Ṛaghu), Makarākṣa for his part, who was endowed with extraordinary might, loosed volleys of shafts on the aforesaid scion of Raghu on the field of battle. (21) Śrī Rāma (however) tore those arrows into pieces with a hail of arrows. The arrows, which were provided with shafts of gold, fell to the ground, when torn in thousands. (22) On their meeting each other at close quarters, a notable encounter furiously raged between Makarākṣa (son of the ogre Khara) and Śrī Rāma (son of Daśaratha). (23) The sound released by the bows as produced by the friction of the hands and the bow-string (of the two warriors) was mutually heard on the field of battle on that occasion, like the rumbling of clouds in space. (24) Gods, devils and Gandharvas (celestial musicians), Kinnaras (a class of demigods with a human figure and the head of a horse) and huge serpents stood in the air to witness that prodigious combat. (25) The limbs of both were pierced by each other, yet their strength was redoubled. The two warriors inflicted wounds on each other on the battlefield and each returned the blows of the other. (26) The ogre for his part actually tore the volleys of shafts loosed by Śrī Rāma; while Śrī Rāma actually split into pieces with his arrows the shafts loosed by the ogre. (27) All the (four) quarters as well as the intermediate points were covered with volleys of shafts; nay, the earth itself was entirely obscured on all sides and could not be seen. (28)

ततः क्रुद्धो महाबाहुर्धनुश्चिच्छेद संयुगे। अष्टाभिरथ नाराचैः सूतं विव्याध राघवः॥ २९॥
भित्त्वा रथं शरै रामो हत्वा अश्वानपातयत्। विरथो वसुधास्थः स मकराक्षो निशाचरः॥ ३०॥
तत्तिष्ठद् वसुधां रक्षः शूलं जग्राह पाणिना। त्रासनं सर्वभूतानां युगान्ताग्निसमप्रभम्॥ ३१॥
दुरवापं महच्छूलं रुद्रदत्तं भयंकरम्। जाज्वल्यमानमाकाशे संहारास्त्रमिवापरम्॥ ३२॥
यं दृष्ट्वा देवताः सर्वा भयार्ता विद्रुता दिशः। विभ्राम्य च महच्छूलं प्रज्वलन्तं निशाचरः॥ ३३॥
स क्रोधात् प्राहिणोत् तस्मै राघवाय महाहवे। तमापतन्तं ज्वलितं खरपुत्रकराच्च्युतम्॥ ३४॥

कटकट/२४

बाणैश्चतुर्भिराकाशे शूलं चिच्छेद राघवः।
स भिन्नो नैकधा शूलो दिव्यहाटकमण्डितः। व्यशीर्यत महोल्केव रामबाणार्दितो भुवि॥ ३५॥

Full of anger, the mighty-armed Śrī Rāma thereupon split asunder the bow (of Makarākṣa) in the course of the combat. The scion of Raghu further pierced the charioteer with (as many as) eight steel arrows. (29) Having split asunder the chariot with his arrows and struck the horses, he laid them low. Deprived of his chariot, that prowler of the night, Makarākṣa, stood on the ground. (30) Standing on the ground, the aforesaid ogre seized hold of his pike, which struck terror into all created beings and shone like the fire at the end of the world-cycle. (31) Nay, brandishing the great flaming pike, which was difficult to lay one's hands on and had been bestowed (on him) by Rudra (the god of destruction), which inspired terror and shone brightly in the air like another weapon of universal destruction and seeing which all the gods fled panic-stricken in all directions—the night-stalker furiously hurled it against Śrī Rāma in that major conflict. Śrī Rāma (a scion of Raghu) split with four arrows that flaming pike loosed from the hand of Khara's son, even as it came flying and while it was (still) in the air. Struck by the arrows of Śrī Rāma and split into many pieces, the aforesaid pike, which was decked with ethereal gold, crumbled on the ground like a colossal meteor. (32—35)

तच्छूलं निहतं दृष्ट्वा रामेणाक्लिष्टकर्मणा। साधु साध्विति भूतानि व्याहरन्ति नभोगताः॥ ३६॥
तं दृष्ट्वा निहतं शूलं मकराक्षो निशाचरः। मुष्टिमुद्यम्य काकुत्स्थं तिष्ठ तिष्ठेति चाब्रवीत्॥ ३७॥
स तं दृष्ट्वाऽऽपतन्तं तु प्रहस्य रघुनन्दनः। पावकास्त्रं ततो रामः संदधे तु शरासने॥ ३८॥
तेनास्त्रेण हतं रक्षः काकुत्स्थेन तदा रणे। संछिन्नहृदयं तत्र पपात च ममार च॥ ३९॥
दृष्ट्वा ते राक्षसाः सर्वे मकराक्षस्य पातनम्। लङ्कामेव प्रधावन्त रामबाणभयार्दिताः॥ ४०॥
दशरथनृपसूनुबाणवेगै रजनिचरं निहतं खरात्मजं तम्।
प्रददृशुरथ देवताः प्रहृष्टा गिरिमिव वज्रहतं यथा विकीर्णम्॥ ४१॥
इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे एकोनाशीतितमः सर्गः॥ ७९॥

Seeing that pike destroyed by Śrī Rāma of unwearied action, the beings standing in the air cried out: "Well done! Bravo!!" (36) Seeing that pike destroyed and raising his fist, the prowler of the night, Makarākṣa, called out to Śrī Rāma (a scion of Kakutstha), "Wait, tarry!" (37) Seeing him advancing and laughing heartily, Śrī Rāma, the delight of the Raghus, for his part thereupon fitted to his bow a mystic missile presided over by the god of fire. (38) Struck on the battlefield with that missile by Śrī Rāma (a scion of Kakutstha) the ogre, who had his heart split open, fell down then and there and died. (39) Stricken with fear of Śrī Rāma's arrows on witnessing the fall of Makarākṣa, all the ogres present ran away straight to Laṅkā. (40) Highly rejoiced, the gods (present at the scene) watched the aforesaid night-ranger, the son of Khara, killed by the force of the shafts of Śrī Rāma (son of King Daśaratha), and resembling a mountain struck by lightning and shattered. (41)

Thus ends Canto Seventy-nine in the Yuddhakāṇḍa of the glorious
Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

* * *

अशीतितमः सर्गः

Canto LXXX

Indrajit puts up a formidable fight under orders of Rāvaṇa and Śrī Rāma and Lakṣmaṇa discuss the ways and means of putting an end to him

मकराक्षं हतं श्रुत्वा रावणः समितिंजयः। रोषेण महताऽऽविष्टो दन्तान् कटकटाय्य च॥ १॥

कुपितश्च तदा तत्र किं कार्यमिति चिन्तयन्। आदिदेशाथ संक्रुद्धो रणायेन्द्रजितं सुतम्॥ २॥
जहि वीर महावीर्यौ भ्रातरौ रामलक्ष्मणौ। अदृश्यो दृश्यमानो वा सर्वथा त्वं बलाधिकः॥ ३॥
त्वमप्रतिमकर्माणमिन्द्रं जयसि संयुगे। किं पुनर्मानुषौ दृष्ट्वा न वधिष्यसि संयुगे ॥ ४॥

Possessed with violent anger, on hearing of Makarākṣa having been killed, and grinding his teeth in rage, reflecting as to what should be done on that occasion and in that situation, Rāvaṇa, who had (always) been victorious in war, and was filled with fury, forthwith enjoined (in the following words) his (eldest) son, Indrajit, to take the field:—(1-2) "Remaining invisible or visible (as you please), make short work, O heroic prince, of the two brothers, Rāma and Lakṣmaṇa, who are endowed with extraordinary prowess; (for) you are in every way superior (to them) in might. (3) You have conquered in combat (even) Indra (the ruler of gods) of incomparable deeds. Will you not then (be able to) kill two mortals on seeing them on the battlefield?" (4)

तथोक्तो राक्षसेन्द्रेण प्रतिगृह्य पितुर्वचः। यज्ञभूमौ स विधिवत् पावकं जुहुवेन्द्रजित्॥ ५॥
जुह्वतश्चापि तत्राग्निं रक्तोष्णीषधराः स्त्रियः। आजग्मुस्तत्र सम्भ्रान्ता राक्षस्यो यत्र रावणिः॥ ६॥
शस्त्राणि शरपत्राणि समिधोऽथ बिभीतकाः। लोहितानि च वासांसि स्रुवं कार्ष्णायसं तथा॥ ७॥

Bowing to the command of his father when enjoined as aforesaid by Rāvaṇa (the ruler of ogres), the said Indrajit poured oblations into the sacred fire with due ceremony on the sacrificial ground. (5) Even as he was pouring oblations into the sacred fire, ogresses working as female attendants at the sacrifice and carrying red turbans (for the use of the priests), nay, seized with a flurry, arrived on the spot where the son of Rāvaṇa was. (6) Weapons (such as a lance) served as blades of Śara grass (for being spread around the sacrificial fire), chips of wood of the Bibhītaka tree (a species of myrobalan tree) served as wooden sticks to feed the sacrificial fire, nay, red robes and iron ladles were used (in that sacrifice). (7)

सर्वतोऽग्निं समास्तीर्य शरपत्रैः सतोमरैः। छागस्य सर्वकृष्णस्य गलं जग्राह जीवतः॥ ८ ॥
सकृद्धोमसमिद्धस्य विधूमस्य महार्चिषः। बभूवुस्तानि लिङ्गानि विजयं दर्शयन्ति च॥ ९ ॥
प्रदक्षिणावर्तशिखस्तप्तहाटकसंनिभः। हविस्तत् प्रतिजग्राह पावकः स्वयमुत्थितः॥ १०॥
हुत्वाग्निं तर्पयित्वाथ देवदानवराक्षसान्। आरुरोह रथश्रेष्ठमन्तर्धानगतं शुभम्॥ ११॥
स वाजिभिश्चतुर्भिस्तु बाणैस्तु निशितैर्युतः। आरोपितमहाचापः शुशुभे स्यन्दनोत्तमः॥ १२॥
जाज्वल्यमानो वपुषा तपनीयपरिच्छदः। मृगैश्चन्द्रार्धचन्द्रैश्च स रथः समलंकृतः॥ १३॥
जाम्बूनदमहाकम्बुर्दीप्तपावकसंनिभः। बभूवेन्द्रजितः केतुर्वैदूर्यसमलंकृतः॥ १४॥
तेन चादित्यकल्पेन ब्रह्मास्त्रेण च पालितः। स बभूव दुराधर्षो रावणिः सुमहाबलः॥ १५॥

Having strewn the ground on all sides of the fire with (other) weapons accompanied by lances, the ogre seized hold with reeds of the neck of a live goat entirely black (and consigned it to the fire). (8) Such omens as betokened triumph, appeared in the smokeless fire which burst into mighty flames when it was fully aroused by that single offering. (9) Burst into view in person, the god of fire—who was shooting out flames towards the right and who shone brightly like refined gold—received that offering. (10) Having offered oblations to the fire and gratified the gods, devils and ogres (connected with a sacrifice carried on with a malevolent intention) Indrajit ascended an excellent and splendid chariot capable of going out of sight. (11) Drawn by four horses, nay, fitted with whetted shafts and with a mighty bow placed on it, that excellent chariot looked charming. (12) With its appurtenances of gold the aforesaid chariot glittered on account of its frame and was decorated with carved images of antelopes, full moons and crescents. (13) Provided with large rings of gold and adorned with cat's-eye gems, the standard of Indrajit shone like a flaming fire. (14) Nay protected by that chariot, effulgent as the sun, as well as by the missile presided over by Brahmā (the creator), the aforesaid son of Rāvaṇa, who was endowed with exceptional might, was difficult to overpower. (15)

सोऽभिनिर्याय नगरादिन्द्रजित् समितिंजयः। हुत्वाग्निं राक्षसैर्मन्त्रैरन्तर्धानगतोऽब्रवीत्॥ १६॥
अद्य हत्वा रणे यौ तौ मिथ्या प्रव्रजितौ वने। जयं पित्रे प्रदास्यामि रावणाय रणेऽधिकम्॥ १७॥
अद्य निर्वानरामुर्वीं हत्वा रामं च लक्ष्मणम्। करिष्ये परमां प्रीतिमित्युक्त्वान्तरधीयत॥ १८॥
आपपाताथ संक्रुद्धो दशग्रीवेण चोदितः। तीक्ष्णकार्मुकनाराचैस्तीक्ष्णस्त्विन्द्ररिपू रणे॥ १९॥

Issuing out of the city and having acquired the power of going out of sight by pouring oblations into the sacred fire with the utterance of spells sacred to Nirṛti (the progenitor of the race of ogres), the said ogre, Indrajit, who had (always) been victorious in war bragged as follows:—(16) "Having made short work of two (mortal) princes, who have passed their exile in the forest in vain, I shall indeed secure an eminent victory for my father Rāvaṇa today. (17) Having rid the earth of monkeys and dispatched Rāma and Lakṣmaṇa, I shall bring supreme felicity to my father today." Saying so, he became invisible. (18) Directed by Rāvaṇa (the ten-headed monster), and equipped with a fierce bow and steel shafts, the ardent adversary of Indra for his part now rushed furiously into the fray. (19)

स ददर्श महावीर्यौ नागौ त्रिशिरसाविव। सृजन्ताविषुजालानि वीरौ वानरमध्यगौ॥ २०॥
इमौ ताविति संचिन्त्य सज्यं कृत्वा च कार्मुकम्। संततानेषुधाराभिः पर्जन्य इव वृष्टिमान्॥ २१॥
स तु वैहायसरथो युधि तौ रामलक्ष्मणौ। अचक्षुर्विषये तिष्ठन् विव्याध निशितैः शरैः॥ २२॥
तौ तस्य शरवेगेन परीतौ रामलक्ष्मणौ। धनुषी सशरे कृत्वा दिव्यमस्त्रं प्रचक्रतुः॥ २३॥
प्रच्छादयन्तौ गगनं शरजालैर्महाबलौ। तमस्त्रैः सूर्यसंकाशैर्नैव पस्पर्शतुः शरैः॥ २४॥
स हि धूमान्धकारं च चक्रे प्रच्छादयन्नभः। दिशश्चान्तर्दधे श्रीमान् नीहारतमसा वृताः॥ २५॥
नैव ज्यातलनिर्घोषो न च नेमिखुरस्वनः। शुश्रुवे चरतस्तस्य न च रूपं प्रकाशते॥ २६॥

He beheld the two heroic princes (Śrī Rāma and Lakṣmaṇa), who were endowed with extraordinary prowess and resembled two three-headed serpents* standing in the midst of monkeys and loosing volleys of arrows. (20) Concluding that they were the two princes (whom he was seeking), nay, stringing his bow, the ogre covered the quarters with streams of arrows as a raining cloud would with torrents of rain. (21) Seated in his aerial car, and remaining out of sight, Indrajit for his part pierced with whetted shafts the two princes, Śrī Rāma and Lakṣmaṇa, standing on the battlefield (below). (22) Fitting arrows to their bows when enveloped by the fury of his shafts, Śrī Rāma and Lakṣmaṇa revealed divine missiles. (23) Though covering the sky with streams of arrows, the two princes, who were endowed with extraordinary might, could not (even) touch Indrajit with their arrows charged with mystic missiles and effulgent as the sun. (24) Nay, the glorious prince actually brought about (by dint of conjuring tricks) darkness accompanied by smoke, (thereby) obscuring the sky and (also) rendered the quarters invisible, enveloped as they were (by him) with the darkness of fog. (25) Even though he kept moving about, neither the sound produced by the impact of his palm on the bow-string nor the sound of his wheels or the clattering of hoofs (of his horses), could be heard, nor did his form come to view. (26)

घनान्धकारे तिमिरे शिलावर्षमिवाद्भुतम्। स ववर्ष महाबाहुर्नाराचशरवृष्टिभिः॥ २७॥
स रामं सूर्यसंकाशैः शरैर्दत्तवरैर्भृशम्। विव्याध समरे क्रुद्धः सर्वगात्रेषु रावणिः॥ २८॥
तौ हन्यमानौ नाराचैर्धाराभिरिव पर्वतौ। हेमपुङ्खान्नरव्याघ्रौ तिग्मान्मुमुचतुः शरान्॥ २९॥
अन्तरिक्षे समासाद्य रावणिं कङ्कपत्रिणः। निकृत्य पतगा भूमौ पेतुस्ते शोणिताप्लुताः॥ ३०॥
अतिमात्रं शरौघेण दीप्यमानौ नरोत्तमौ। तानिषून् पततो भल्लैरनेकैर्विचकर्ततुः॥ ३१॥
यतो हि ददृशाते तौ शरान् निपतिताञ्छितान्। ततस्तु तौ दाशरथी ससृजातेऽस्त्रमुत्तमम्॥ ३२॥
रावणिस्तु दिशः सर्वा रथेनातिरथोऽपतत्। विव्याध तौ दाशरथी लघ्वस्त्रो निशितैः शरैः॥ ३३॥

---

* With the end of their bows rising above their right shoulders and that of their quivers above their left like two more heads, the two princes are compared here with threeheaded serpents.

In the midst of the thick darkness, which rendered one blind, the mighty-armed prince appeared to discharge a marvellous shower of rocks with hails of his steel arrows. (27) Getting enraged, the aforesaid son of Rāvaṇa grievously pierced Śrī Rāma on the battlefield in all limbs with arrows, effulgent as the sun, which had been bestowed (on him) by way of a boon. (28) While being hit with steel arrows as a pair of mountains with torrents, the two celebrated tigers among men loosed piercing golden-shafted arrows. (29) Duly reaching the son of Rāvaṇa in the air and piercing him, those shafts, adorned with the plumes of a buzzard, fell to the ground soaked in blood. (30) Shining beyond measure with a mass of arrows (clinging to their body), the two foremost of men began to tear asunder those arrows which were falling (on them) with numerous arrows called by the name of Bhallas. (31) Those two sons of Daśaratha for their part directed their excellent missiles in the direction from which they saw the aforesaid sharp arrows fallen. (32) Indrajit (son of Rāvaṇa) for his part, who was a superior car-warrior, and was swift in discharging missiles, coursed in his chariot on all sides, pierced the aforesaid two sons of Daśaratha with whetted shafts. (33)

तेनातिविद्धौ तौ वीरौ रुक्मपुङ्खैः सुसंहतैः । बभूवतुर्दाशरथी पुष्पिताविव किंशुकौ ॥ ३४ ॥
नास्य वेगगतिं कश्चिन्न च रूपं धनुः शरान् । न चास्य विदितं किंचित्सूर्यस्येवाभ्रसम्प्लवे ॥ ३५ ॥
तेन विद्धाश्च हरयो निहताश्च गतासवः । बभूवुः शतशस्तत्र पतिता धरणीतले ॥ ३६ ॥
लक्ष्मणस्तु ततः क्रुद्धो भ्रातरं वाक्यमब्रवीत् । ब्राह्ममस्त्रं प्रयोक्ष्यामि वधार्थं सर्वरक्षसाम् ॥ ३७ ॥
तमुवाच ततो रामो लक्ष्मणं शुभलक्षणम् ।

Pierced deeply with well-manufactured golden-shafted arrows, those heroic sons of Daśaratha appeared like two Kiṁśuka trees in blossom. (34) None could perceive the rapid movement nor the form, much less the bow and arrows of Indrajit. Nor could anything about him be known any more than the position of the sun when the sky is thickly overcast with clouds. (35) Nay, pierced and struck down by him on the battlefield, monkeys dropped dead on the earth's surface in hundreds. (36) Roused to anger, Lakṣmaṇa for his part thereupon submitted as follows to his (eldest) brother (Śrī Rāma):—"I shall (now) fall back upon the mystic missile presided over by Brahmā (the creator) with a view to the destruction of all the ogres." (37) Thereupon Śrī Rāma admonished (in the following words) the aforesaid Lakṣmaṇa, who was endowed with auspicious bodily marks:-

नैकस्य हेतो रक्षांसि पृथिव्यां हन्तुमर्हसि ॥ ३८ ॥
अयुध्यमानं प्रच्छन्नं प्राञ्जलिं शरणागतम् । पलायमानं मत्तं वा न हन्तुं त्वमिहार्हसि ॥ ३९ ॥
तस्यैव तु वधे यत्नं करिष्यामि महाभुज । आदेक्ष्यावो महावेगानस्त्रानाशीविषोपमान् ॥ ४० ॥
तमेनं मायिनं क्षुद्रमन्तर्हितरथं बलात् । राक्षसं निहनिष्यन्ति दृष्ट्वा वानरयूथपाः ॥ ४१ ॥
यद्येष भूमिं विशते दिवं वा रसातलं वापि नभस्तलं वा ।
एवं विगूढोऽपि ममास्त्रदग्धः पतिष्यते भूमितले गतासुः ॥ ४२ ॥

"To get square with one individual you ought not to exterminate all the ogres on (the surface of) the earth. (38) You ought not to kill on this earth one who is not (actually) fighting, lies hidden, has come for protection with joined palms, is fleeing(for life) or is intoxicated. (39) I for one shall make an (earnest) endeavour for the destruction of Indrajit alone, O mighty-armed one! We two shall press into service mystic missiles endowed with great impetuosity and resembling venomous serpents. (40) On seeing him the commanders of monkey troops will forcibly kill this petty ogre, who is skilled in conjuring tricks and whose chariot remains invisible. (41) Consumed by my mystic missiles, he will fall dead on the ground even if he makes his way into the earth or into heaven, enters the subterranean world or penetrates the vault of heaven, and remains completely hidden in the aforesaid manner." (42)

इत्येवमुक्त्वा वचनं महार्थं रघुप्रवीरः प्लवगर्षभैर्वृतः।
वधाय रौद्रस्य नृशंसकर्मणस्तदा महात्मा त्वरितं निरीक्षते॥ ४३॥
इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डेऽशीतितमः सर्गः॥ ८०॥

Having made the foregoing speech, which was full of great significance, the high-souled Śrī Rāma (the foremost hero of the Raghus), who was surrounded by the foremost of the monkeys, now began to reflect on the speedy means of putting an end to the fierce ogre of cruel deeds. (43)

Thus ends Canto Eighty in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

* * *

एकाशीतितमः सर्गः

Canto LXXXI

Indrajit kills an illusory living image of Sītā

विज्ञाय तु मनस्तस्य राघवस्य महात्मनः। स निवृत्त्याहवात्तस्मात्प्रविवेश पुरं ततः॥ १॥
सोऽनुस्मृत्य वधं तेषां राक्षसानां तरस्विनाम्। क्रोधताम्रेक्षणः शूरो निर्जगामाथ रावणिः॥ २॥
स पश्चिमेन द्वारेण निर्ययौ राक्षसैर्वृतः। इन्द्रजित्सुमहावीर्यः पौलस्त्यो देवकण्टकः॥ ३॥
इन्द्रजित्तु ततो दृष्ट्वा भ्रातरौ रामलक्ष्मणौ। रणायाभ्युद्यतौ वीरौ मायां प्रादुष्करोत्तदा॥ ४॥
इन्द्रजित्तु रथे स्थाप्य सीतां मायामयीं तदा। बलेन महताऽऽवृत्य तस्या वधमरोचयत्॥ ५॥
मोहनार्थं तु सर्वेषां बुद्धिं कृत्वा सुदुर्मतिः। हन्तुं सीतां व्यवसितो वानराभिमुखो ययौ॥ ६॥

Withdrawing from that encounter on divining the intention of that high-souled scion of Raghu, Indrajit for his part thereupon re-entered the city. (1) Recalling the destruction of those mighty ogres, the heroic son of Rāvaṇa sallied forth (for an encounter) immediately, his eyes blood-shot through anger. (2) Surrounded by (other) ogres, the notorious Indrajit, a scion of Sage Pulastya (one of the nine mind-born sons of Brahmā entrusted with the duty of creating the world) and a thorn in the side of gods, who was endowed with exceptional prowess, issued through the western gate. (3) Seeing the two gallant brothers, Śrī Rāma and Lakṣmaṇa, prepared for an encounter in everyway, Indrajit for his part thereupon revealed on that occasion his proficiency in conjuring tricks. (4) Placing an illusory living image of Sītā on his chariot and with a huge army surrounding it, he intended to kill her. (5) Making up his mind to hoodwink all (who were present there), and resolved to kill Sītā, the exceptionally evil-minded ogre for his part advanced to meet the monkeys. (6)

तं दृष्ट्वा त्वभिनिर्यान्तं सर्वे ते काननौकसः। उत्पेतुरभिसंक्रुद्धाः शिलाहस्ता युयुत्सवः॥ ७॥
हनूमान् पुरतस्तेषां जगाम कपिकुञ्जरः। प्रगृह्य सुमहच्छृङ्गं पर्वतस्य दुरासदम्॥ ८॥
स ददर्श हतानन्दां सीतामिन्द्रजितो रथे। एकवेणीधरां दीनामुपवासकृशाननाम्॥ ९॥
परिक्लिष्टैकवसनाममृजां राघवप्रियाम्। रजोमलाभ्यामालिप्तैः सर्वगात्रैर्वरस्त्रियम्॥ १०॥
तां निरीक्ष्य मुहूर्तं तु मैथिलीमध्यवस्य च। बभूवाचिरदृष्टा हि तेन सा जनकात्मजा॥ ११॥
अब्रवीत् तां तु शोकार्तां निरानन्दां तपस्विनीम्। दृष्ट्वा रथस्थितां दीनां राक्षसेन्द्रसुताश्रिताम्॥ १२॥
किं समर्थितमस्येति चिन्तयन् स महाकपिः। सह तैर्वानरश्रेष्ठैरभ्यधावत रावणिम्॥ १३॥

Infuriated to see him sallying forth (for an encounter), all those denizens of the forest rushed towards him with rocks in their hands, burning as they were to fight. (7) Seizing hold of an enormous mountain peak, which was difficult (even) to reach (for others), Hanūmān, an elephant among the monkeys, marched at their head. (8) He beheld in the chariot of Indrajit the cheerless and wretched Sītā, the darling of Śrī Rāma (a scion of Raghu), a lovely lady, wearing a single tress, clad in a single soiled garment and unadorned, all her limbs covered with dust and mud and her face emaciated through fasts. (9-10) Gazing on her awhile and concluding her to be (no other than) Sītā (a princess of Mithilā). Hanumān for his part became melancholy. He took no time in recognizing her inasmuch as Sītā, daughter of Janaka, had been seen by him before long. (11) Seeing that joyless and miserable ascetic woman seated in the chariot stricken with grief, under the sway of Indrajit (son of the ruler of ogres), and wondering what his intention might be (in bringing her in his chariot to the battlefield), that great monkey for his part spoke about it (to the leaders of monkeys) and rushed towards the son of Rāvaṇa with those monkey leaders. (12-13)

तद्वानरबलं दृष्ट्वा रावणिः क्रोधमूर्च्छितः। कृत्वा विकोशं निस्त्रिंशं मूर्ध्नि सीतामकर्षयत्॥ १४॥
तां स्त्रियं पश्यतां तेषां ताडयामास राक्षसः। क्रोशन्तीं राम रामेति मायया योजितां रथे॥ १५॥
गृहीतमूर्धजां दृष्ट्वा हनूमान् दैन्यमागतः। दुःखजं वारि नेत्राभ्यामुत्सृजन् मारुतात्मजः॥ १६॥
तां दृष्ट्वा चारुसर्वाङ्गीं रामस्य महिषीं प्रियाम्। अब्रवीत्परुषं वाक्यं क्रोधाद्रक्षोधिपात्मजम्॥ १७॥

Filled with rage on seeing that simian army (rushing towards him) and unsheathing his sword, Indrajit (son of Rāvaṇa) pulled Sītā by the hair on her head. (14) The ogre began to strike that woman, who had been placed in the chariot by dint of legerdemain, and was crying "Rāma! O Rāma", while the monkeys stood looking on. (15) Dropping tears of agony from his eyes on perceiving her seized by the hair, Hanūmān, sprung from the loins of the wind-god, gave way to affliction. (16) Beholding that cherished consort of Śrī Rāma, who was lovely of all limbs, he angrily addressed the following harsh rebuke to Indrajit (son of the suzerain lord of ogres):—(17)

दुरात्मन्नात्मनाशाय केशपक्षे परामृशः। ब्रह्मर्षीणां कुले जातो राक्षसीं योनिमाश्रितः॥ १८॥
धिक् त्वां पापसमाचारं यस्य ते मतिरीदृशी।
नृशंसानार्य दुर्वृत्त क्षुद्र पापपराक्रम। अनार्यस्येदृशं कर्म घृणा ते नास्ति निर्घृण॥ १९॥
च्युता गृहाच्च राज्याच्च रामहस्ताच्च मैथिली। किं तवैषापराद्धा हि यदेनां हंसि निर्दय॥ २०॥
सीतां हत्वा तु न चिरं जीविष्यसि कथंचन। वधार्ह कर्मणा तेन मम हस्तगतो ह्यसि॥ २१॥
ये च स्त्रीघातिनां लोका लोकवध्यैश्च कुत्सिताः। इह जीवितमुत्सृज्य प्रेत्य तान् प्रति लप्स्यसे॥ २२॥

"(It is) to your own destruction, O evil-minded one, (that) you have seized her by the head of hair. Though descended in the line of Brāhmaṇa Ṛṣis (seers of Vedic Mantras), you have lived in the womb of an ogress. (18) Woe be to you of sinful conduct, in whom such a resolve has taken place. O cruel, ignoble and mean scoundrel of sinful prowess, such an act is worthy of a barbarian (alone). (Obviously) there is no pity in you, O ruthless one! (19) Torn from her home, and her kingdom too as well as from the protection of Śrī Rāma, what wrong has this princess of Mithilā done to you that you are killing her, O pitiless one? (20) After dispatching Sītā you shall undoubtedly not survive long in any case. (It is) due to such a deed (that) you have actually fallen into my hands, O creature deserving of death! (21) Yielding up your life in this world, you shall after death descend to those worlds which are the lot of killers of women and are condemned even by those who deserve to be killed by the people." (22)

इति ब्रुवाणो हनुमान् सायुधैर्हरिभिर्वृतः। अभ्यधावत् सुसंक्रुद्धो राक्षसेन्द्रसुतं प्रति॥ २३॥
आपतन्तं महावीर्यं तदनीकं वनौकसाम्। रक्षसां भीमकोपानामनीकेन न्यवारयत्॥ २४॥
स तां बाणसहस्रेण विक्षोभ्य हरिवाहिनीम्। हनूमन्तं हरिश्रेष्ठमिन्द्रजित् प्रत्युवाच ह॥ २५॥
सुग्रीवस्त्वं च रामश्च यन्निमित्तमिहागताः। तां वधिष्यामि वैदेहीमद्यैव तव पश्यतः॥ २६॥
इमां हत्वा ततो रामं लक्ष्मणं त्वां च वानर। सुग्रीवं च वधिष्यामि तं चानार्यं विभीषणम्॥ २७॥
न हन्तव्याः स्त्रियश्चेति यद् ब्रवीषि प्लवंगम। पीडाकरममित्राणां यच्च कर्तव्यमेव तत्॥ २८॥

Speaking thus and attended by monkeys equipped with weapons of destruction (such as trees and rocks), Hanumān rushed in great fury towards Indrajit (son of the ruler of ogres). (23) With an army of ogres of redoubtable fury Indrajit intercepted that army of the monkeys (lit., dwellers in the woods), which was endowed with extraordinary prowess and was advancing (towards him). (24) Having caused a stir in that simian army with his thousand arrows, the aforesaid Indrajit, they say, replied (as follows) to Hanūmān, the foremost of monkeys:—(25)"I am going to make short work this very day, while you stand looking on, of that Sītā (a princess of the Videha territory), for whose sake Sugrīva as well as you and Rāma have come hither. (26) Having disposed of her I shall then make short work of Rāma, Lakṣmaṇa and yourself, O monkey, as also of Sugrīva as well as of that unworthy Vibhīṣaṇa. (27) Nay, what you have said (just now), viz., that women should not be killed, is quite correct, O monkey! But that which causes annoyance to one's enemies needs must be done." (28)

तमेवमुक्त्वा रुदतीं सीतां मायामयीं च ताम्। शितधारेण खड्गेन निजघानेन्द्रजित् स्वयम्॥ २९॥
यज्ञोपवीतमार्गेण छिन्ना तेन तपस्विनी। सा पृथिव्यां पृथुश्रोणी पपात प्रियदर्शना॥ ३०॥
तामिन्द्रजित् स्त्रियं हत्वा हनूमन्तमुवाच ह।
मया रामस्य पश्येमां प्रियां शस्त्रनिषूदिताम्। एषा विशस्ता वैदेही निष्फलो वः परिश्रमः॥ ३१॥
ततः खड्गेन महता हत्वा तामिन्द्रजित्स्वयम्। हृष्टः स रथमास्थाय ननाद च महास्वनम्॥ ३२॥
वानराः शुश्रुवुः शब्दमदूरे प्रत्यवस्थिताः। व्यादितास्यस्य नदतस्तद्दुर्गं संश्रितस्य तु॥ ३३॥
तथा तु सीतां विनिहत्य दुर्मतिः प्रहृष्टचेताः स बभूव रावणिः।
तं हृष्टरूपं समुदीक्ष्य वानरा विषण्णरूपाः समभिप्रदुद्रुवुः॥ ३४॥
इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे एकाशीतितमः सर्गः॥ ८१॥

Nay, having spoken as aforesaid to Hanumān, Indrajit personally made short work with his sharp-edged sword of that illusory Sītā, who had been sobbing (all the while). (29) Split asunder by him diagonally that poor lady of broad hips and pleasing aspect sank on the ground. (30) Having killed that woman, Indrajit spoke as follows to Hanūmān:—"Behold this darling of Rāma destroyed by me with a weapon. Here is Sītā (a princess of Videha territory) killed. (Now) vain is your exertion (to secure her)." (31) Nay, mounting his chariot after he had personally done her to death with his mighty sword, Indrajit joyfully raised a loud shout. (32) Arrayed not far from him, the monkeys heard his roar even as he shouted with his mouth wide open while comfortably seated in that (aerial) chariot, which was actually difficult of access (for others). (33) Having disposed of Sītā as aforesaid, that evil-minded son of Rāvaṇa for his part felt greatly rejoiced in mind. Assuming a melancholy air on seeing him cheerful of aspect, the monkeys fled *en masse* precipitately. (34)

Thus ends Canto Eighty-one in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

द्व्यशीतितमः सर्गः

Canto LXXXII

Led by Hanumān, the monkeys meet the ogres in an encounter; Hanumān returns to the presence of Śrī Rāma and Indrajit pours oblations into the sacred fire at the sanctuary of Nikumbhilā

श्रुत्वा तु भीमनिर्ह्रादं शक्राशनिसमस्वनम्। वीक्ष्यमाणा दिशः सर्वा दुद्रुवुर्वानरा भृशम्॥ १॥

तानुवाच ततः सर्वान् हनूमान् मारुतात्मजः। विषण्णवदनान् दीनांस्त्रस्तान् विद्रवतः पृथक्॥ २॥
कस्माद्विषण्णवदना विद्रवध्वं प्लवङ्गमाः। त्यक्तयुद्धसमुत्साहाः शूरत्वं क्व नु वो गतम्॥ ३॥
पृष्ठतोऽनुव्रजध्वं मामग्रतो यान्तमाहवे। शूरैरभिजनोपेतैरयुक्तं हि निवर्तितुम्॥ ४॥
एवमुक्ताः सुसंक्रुद्धा वायुपुत्रेण धीमता। शैलशृङ्गान् द्रुमांश्चैव जगृहुर्हृष्टमानसाः॥ ५॥
अभिपेतुश्च गर्जन्तो राक्षसान् वानरर्षभाः। परिवार्य हनूमन्तमन्वयुश्च महाहवे॥ ६॥

Hearing the terrible roar (of Indrajit), the monkeys for their part fled with great speed in all directions, gazing on Indrajit (whose roar resembled the peal of thunder). (1) Hanūmān, sprung from the loins of the wind-god, thereupon spoke (as follows) to all those monkeys, who wore melancholy looks, were feeling miserable and alarmed and were fleeing singly:—(2) "Having lost your zeal for fighting, why are you fleeing with a downcast mien, O monkey? Where on earth has your valour gone? (3) Return close on my heels to the battle while I am marching ahead. It is ill-advised indeed for champions of noble descent to shrink back (from the battlefield)." (4) Admonished in these words by the sagacious son of the wind-god, the monkeys, who (now) felt delighted in mind, seized hold of mountain-peaks and trees as well in great fury. (5) Nay, surrounding Hanūmān on all sides, the leaders of monkeys followed him in the great fight and rushed roaring towards the ogres. (6)

स तैर्वानरमुख्यैस्तु हनूमान् सर्वतो वृतः। हुताशन इवार्चिष्मानदहच्छत्रुवाहिनीम्॥ ७॥
स राक्षसानां कदनं चकार सुमहाकपिः। वृतो वानरसैन्येन कालान्तकयमोपमः॥ ८॥
स तु शोकेन चाविष्टः कोपेन महता कपिः। हनूमान् रावणिरथे महतीं पातयच्छिलाम्॥ ९॥
तामापतन्तीं दृष्ट्वैव रथः सारथिना तदा। विधेयाश्वसमायुक्तः विदूरमपवाहितः॥ १०॥
तमिन्द्रजितमप्राप्य रथस्थं सहसारथिम्। विवेश धरणीं भित्त्वा सा शिला व्यर्थमुद्यता॥ ११॥
पतितायां शिलायां तु व्यथिता रक्षसां चमूः। निपतन्त्या च शिलया राक्षसा मथिता भृशम्॥ १२॥

Surrounded on all sides by those monkey leaders, the said Hanūmān began to consume the hostile army like a flaming fire. (7) Accompanied by the simian army, that exceptionally mighty monkey, who resembled Yama assuming the role of Death at the time of universal dissolution, played havoc among the ogres. (8) Filled with inordinate grief and anger, the aforesaid monkey, Hanūmān, for his part hurled a huge rock on the chariot of Indrajit (son of Rāvaṇa). (9) The moment his charioteer saw the rock coming (towards the chariot) the chariot, which was drawn by obedient horses, was now driven aside to a long distance by him. (10) Failing to reach the aforesaid Indrajit seated in his chariot alongwith the charioteer, the rock in question, which was employed in vain, entered (the bowels of) the earth after splitting it open. (11) As the rock fell the army of the ogres for its part felt disquieted; nay, the ogres were violently crushed by the rock (even) as it fell. (12)

तमभ्यधावञ्शतशो नदन्तः काननौकसः। ते द्रुमांश्च महाकाया गिरिशृङ्गाणि चोद्यताः॥ १३॥
क्षिपन्तीन्द्रजितं संख्ये वानरा भीमविक्रमाः। वृक्षशैलमहावर्षं विसृजन्तः प्लवङ्गमाः॥ १४॥
शत्रूणां कदनं चक्रुर्नेदुश्च विविधैः स्वनैः। वानरैस्तैर्महाभीमैर्घोररूपा निशाचराः॥ १५॥
वीर्यादभिहता वृक्षैर्व्यचेष्टन्त रणक्षितौ। स सैन्यमभिवीक्ष्याथ वानरार्दितमिन्द्रजित्॥ १६॥
प्रगृहीतायुधः क्रुद्धः परानभिमुखो ययौ। स शरौघानवसृजन् स्वसैन्येनाभिसंवृतः॥ १७॥
जघान कपिशार्दूलान् सुबहून् दृढविक्रमः। शूलैरशनिभिः खड्गैः पट्टिशैः कूटमुद्गरैः॥ १८॥
ते चाप्यनुचरांस्तस्य वानरा जघ्नुराहवे। सुस्कन्धविटपैः शालैः शिलाभिश्च महाबलः॥ १९॥
हनूमान् कदनं चक्रे रक्षसां भीमकर्मणाम्।

Monkeys (lit., dwellers in the woods) in their hundreds rushed roaring towards Indrajit. Nay, seizing hold of trees and mountain-tops too, those colossal monkeys became (fully) active. (13) The monkeys of redoubtable prowess began to rail Indrajit on the battlefield. (Nay) discharging a mighty shower of trees and rocks, the monkeys created havoc among the enemies and shouted in various tones. Vehemently struck on all sides with trees by those exceptionally redoubtable monkeys, the rangers of the night of hideous aspect rolled about restlessly on the battlefield. Seizing hold of his weapons in fury on perceiving the army handled roughly by the monkeys, the aforesaid Indrajit forthwith marched against the enemies. Loosing streams of arrows while surrounded by his contingent, Indrajit of unyielding prowess struck numerous tigers among the monkeys with pikes, Aśanis, swords, sharp-edged spears and Kūṭamudgaras (a concealed weapon similar to a mallet). (14—18) Those monkeys too killed his followers in combat. Hanūmān (on the other hand), who was endowed with extraordinary might, played havoc among the ogres of terrible deeds with sal trees distinguished by excellent trunks and boughs as well as with rocks.

संनिवार्य परानीकमब्रवीत् तान् वनौकसः ॥ २० ॥
हनूमान् संनिवर्तध्वं न नः साध्यमिदं बलम्। त्यक्त्वा प्राणान् विचेष्टन्तो रामप्रियचिकीर्षवः ॥ २१ ॥
यन्निमित्तं हि युध्यामो हता सा जनकात्मजा। इममर्थं हि विज्ञाप्य रामं सुग्रीवमेव च ॥ २२ ॥
तौ यत् प्रतिविधास्येते तत् करिष्यामहे वयम्।

Keeping the hostile army back, Hanūmān spoke as follows to those monkeys (lit., dwellers in the woods):—"Retreat! This army need not be conquered by us any more. That daughter of Janaka—for whom indeed we have fought (so far), risking our lives and making a special effort (to win), seeking as we did to do what is pleasing to Śrī Rāma—has been killed. Making this fact known to Śrī Rāma as well as to Sugrīva, we shall certainly do that which they will enjoin us to do in return."

इत्युक्त्वा वानरश्रेष्ठो वारयन् सर्ववानरान् ॥ २३ ॥
शनैः शनैरसंत्रस्तः सबलः संन्यवर्तत।

Having spoken as aforesaid and keeping back all the monkeys, Hanumān (the foremost of the monkeys), who did not feel the least dismayed, gradually made good his retreat alongwith the army.

ततः प्रेक्ष्य हनूमन्तं व्रजन्तं यत्र राघवः ॥ २४ ॥
स होतुकामो दुष्टात्मा गतश्चैत्यं निकुम्भिलाम्। निकुम्भिलामधिष्ठाय पावकं जुहवेन्द्रजित् ॥ २५ ॥
यज्ञभूम्यां ततो गत्वा पावकस्तेन रक्षसा। हूयमानः प्रजज्वाल होमशोणितभुक् तदा ॥ २६ ॥
सार्चिःपिनद्धो ददृशे होमशोणिततर्पितः। संध्यागत इवादित्यः सुतीव्रोऽग्निः समुत्थितः ॥ २७ ॥
अथेन्द्रजिद् राक्षसभूतये तु जुहाव हव्यं विधिना विधानवित्।
दृष्ट्वा व्यतिष्ठन्त च राक्षसास्ते महासमूहेषु नयानयज्ञाः ॥ २८ ॥ नय | अनय | ज्ञ
इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे द्व्यशीतितमः सर्गः ॥ ८२ ॥

Perceiving Hanūmān withdrawing to the place where Śrī Rāma (a scion of Raghu) was, the evil-minded ogre proceeded to the sanctuary known by the name of Nikumbhilā, seeking (as he did) to pour oblations into the sacred fire. Reaching Nikumbhilā, Indrajit poured oblations into the sacred fire. (19—25) While being propitiated with oblations by that ogre on arriving at the sacrificial ground, the sacrificial fire blazed up on consuming the oblations of blood on that occasion. (26) Swollen up when propitiated with oblations of blood, the fierce fire, which resembled the evening sun, was seen wrapped in flames. (27) For the prosperity of the ogres (in general) Indrajit for his part, who was well-versed in the technique pertaining to sacrifices, forthwith poured oblations (into the sacrificial fire) according to the scriptural ordinance. Nay, beholding this, the well-known ogres, who knew what was right and wrong in major conflicts, stood firm (by his side). (28)

Thus ends Canto Eighty-two in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

⁂

२२५

त्र्यशीतितमः सर्गः

Canto LXXXIII

Śrī Rāma faints away on being told that Sītā has been done to death. After consoling him Lakṣmaṇa prepares for action

राघवश्चापि विपुलं तं राक्षसवनौकसाम्। श्रुत्वा संग्रामनिर्घोषं जाम्बवन्तमुवाच ह॥ १॥
सौम्य नूनं हनुमता कृतं कर्म सुदुष्करम्। श्रूयते च यथा भीमः सुमहानायुधस्वनः॥ २॥
तद्गच्छ कुरु साहाय्यं स्वबलेनाभिसंवृतः। क्षिप्रमृक्षपते तस्य कपिश्रेष्ठस्य युध्यतः॥ ३॥
ऋक्षराजस्तथेत्युक्त्वा स्वेनानीकेन संवृतः। आगच्छत्पश्चिमं द्वारं हनूमान् यत्र वानरः॥ ४॥
अथायान्तं हनूमन्तं ददर्शर्क्षपतिस्तदा। वानरैः कृतसंग्रामैः श्वसद्भिरभिसंवृतम्॥ ५॥

Nay, hearing that great tumult following the encounter between the ogres and the monkeys (lit., dwellers in the woods), Śrī Rāma (a scion of Raghu) too spoke as follows to Jāmbavān:—(1) "From the way in which a terrible and exceptionally loud rattling of arms is heard it appears that a feat exceedingly difficult (to perform for others) has undoubtedly been performed by Hanumān, O dear one! (2) Therefore, accompanied by your own army (of bears), go and instantly lend your aid, O lord of bears, to that prince of monkeys, who is fighting." (3) Saying "Amen", and surrounded by his own army, Jāmbavān (the lord of bears) sought the western gate, where the monkey, Hanūmān, was. (4) The lord of bears forthwith saw Hanūmān returning at that time accompanied by monkeys who had given fight and were sighing (on account of grief caused by the destruction of Sītā). (5)

दृष्ट्वा पथि हनूमांश्च तदृक्षबलमुद्यतम्। नीलमेघनिभं भीमं संनिवार्य न्यवर्तत॥ ६॥
स तेन सह सैन्येन संनिकर्षं महायशाः। शीघ्रमागम्य रामाय दुःखितो वाक्यमब्रवीत्॥ ७॥
समरे युध्यमानानामस्माकं प्रेक्षतां च सः। जघान रुदतीं सीतामिन्द्रजिद्रावणात्मजः॥ ८॥
उद्भ्रान्तचित्तस्तां दृष्ट्वा विषण्णोऽहमरिंदम। तदहं भवतो वृत्तं विज्ञापयितुमागतः॥ ९॥

Beholding that redoubtable army of bears, resembling a dark cloud, on their way, ready (for an encounter), and effectively intercepting it, Hanūmān retreated (with them all). (6) Speedily seeking the presence (of Śrī Rāma) with that army, the highly illustrious Hanumān sorrowfully submitted to him (as follows):—(7) "While we, who were carrying on a fight on the battlefield, stood looking on, that offspring of Rāvaṇa, Indrajit, killed Sītā, even though she continued to weep. (8) Bewildered in mind and dejected on seeing her, O tamer of enemies, I have come (back) to break the aforesaid news to you." (9)

तस्य तद् वचनं श्रुत्वा राघवः शोकमूर्च्छितः। निपपात तदा भूमौ छिन्नमूल इव द्रुमः॥ १०॥
तं भूमौ देवसंकाशं पतितं दृश्य राघवम्। अभिपेतुः समुत्पत्य सर्वतः कपिसत्तमाः॥ ११॥
आसिञ्चन् सलिलैश्चैनं पद्मोत्पलसुगन्धिभिः। प्रदहन्तमसंहार्यं सहसाग्निमिवोत्थितम्॥ १२॥
तं लक्ष्मणोऽथ बाहुभ्यां परिष्वज्य सुदुःखितः। उवाच राममस्वस्थं वाक्यं हेत्वर्थसंयुतम्॥ १३॥

Rendered insensible through grief on hearing the aforesaid submission of Hanumān, Śrī Rāma (a scion of Raghu) forthwith fell to the ground like a tree whose roots have been severed. (10) Seeing that scion of Raghu, who looked like a god, fallen, the leaders of monkeys hastened towards him springing from all sides and sprinkled him with water fragrant with the scent of lotuses and lilies (even) as one would sprinkle an inextinguishable fire which has (just) flared up, all of a sudden and is burning all. (11-12) Encircling Śrī Rāma with his arms, Lakṣmaṇa, who was seized with great agony, forthwith addressed to Śrī Rāma, who was feeling ill at ease, the following submission, which was full of reason and fraught with meaning:—(13)

शुभे वर्त्मनि तिष्ठन्तं त्वामार्य विजितेन्द्रियम्। अनर्थेभ्यो न शक्नोति त्रातुं धर्मो निरर्थकः॥ १४॥
भूतानां स्थावराणां च जङ्गमानां च दर्शनम्। यथास्ति न तथा धर्मस्तेन नास्तीति मे मतिः॥ १५॥
यथैव स्थावरं व्यक्तं जङ्गमं च तथाविधम्। नायमर्थस्तथा युक्तस्त्वद्विधो न विपद्यते॥ १६॥
यद्यधर्मो भवेद्भूतो रावणो नरकं व्रजेत्। भवांश्च धर्मसंयुक्तो नैव व्यसनमाप्नुयात्॥ १७॥
तस्य च व्यसनाभावाद्व्यसनं चागते त्वयि। धर्मो भवत्यधर्मश्च परस्परविरोधिनौ॥ १८॥

"Virtue, O worthy brother, cannot save you, who are sticking to the noble path and have fully mastered the senses, from reverses and is (therefore) useless. (14) (Just) as joy is experienced by created beings, both inanimate and animate, virtue is not likewise perceived to be the cause of their happiness. Hence virtue is not the cause of happiness: such is my conclusion. (15) Even as it is evident that the inanimate creation is happy (without the concomitant practice of virtue), the animate creation too is happy likewise. Therefore, the presumption that virtue alone prospers is not warranted; for (in that case) a (purely) virtuous man like you would not suffer. (16) Had unrighteousness been effective, Rāvaṇa should have descended into hell; while you, who are endowed with virtue, would never suffer adversity. (17) Nay, since Rāvaṇa is free from calamity while you have met with misfortune, virtue and vice, (which were) the contraries of each other, have changed the roles with each other (the one turning into the other). (18)

धर्मेणोपलभेद्धर्ममधर्मं चाप्यधर्मतः। यद्यधर्मेण युज्येयुर्येष्वधर्मः प्रतिष्ठितः॥ १९॥
न धर्मेण वियुज्येरन्नाधर्मरुचयो जनाः। धर्मेणाचरतां तेषां तथा धर्मफलं भवेत्॥ २०॥
यस्मादर्था विवर्धन्ते येष्वधर्मः प्रतिष्ठितः। क्लिश्यन्ते धर्मशीलाश्च तस्मादेतौ निरर्थकौ॥ २१॥
वध्यन्ते पापकर्माणो यद्यधर्मेण राघव। वधकर्महतोऽधर्मः स हतः कं वधिष्यति॥ २२॥
अथवा विहितेनायं हन्यते हन्ति चापरम्। विधिः स लिप्यते तेन न स पापेन कर्मणा॥ २३॥

"If one (invariably) attained the fruit of virtue (viz., happiness) through virtue and likewise the fruit of unrighteousness (alone) through unrighteousness, those in whom unrighteousness is rooted would be burdened with the fruit of unrighteousness, viz., suffering. Nor would people who have no leaning towards unrighteousness would be (ever) deprived of the fruit of virtue (viz., joy). Nay, the fruit of virtue (alone) would accrue to those holding by the latter. (19-20) Since the resources of those in whom unrighteousness is rooted develop, while those who are given to the practice of virtue suffer; hence these two (viz., righteousness and unrighteousness) are useless. (21) If (it is alleged that) those of sinful deeds are destroyed by (their own) unrighteousness, O scion of Raghu, the unrighteousness (itself), consisting as it does in an act of killing (etc.,) will be forthwith destroyed (inasmuch as an action is momentary). Whom will that unrighteousness destroy, which is (itself) destroyed (in the course of three seconds)? (22) Or, if a man is destroyed by recourse to a (malevolent) ritual prescribed in the scriptures or kills another (by recourse to such a ritual), the destiny (alone) which is engendered by the aforesaid ritual is tainted by that sinful act and not the agent. (23)

अदृष्टप्रतिकारेण अव्यक्तेनासता सता। कथं शक्यं परं प्राप्तुं धर्मेणारिविकर्षण॥ २४॥
यदि सत्स्यात्सतां मुख्य नासत्स्यात् तव किंचन। त्वया यदीदृशं प्राप्तं तस्मात् तन्नोपपद्यते॥ २५॥
अथवा दुर्बलः क्लीबो बलं धर्मोऽनुवर्तते। दुर्बलो हृतमर्यादो न सेव्य इति मे मतिः॥ २६॥
बलस्य यदि चेद्धर्मो गुणभूतः पराक्रमैः। धर्ममुत्सृज्य वर्तस्व यथा धर्मे तथा बले॥ २७॥
अथ चेत्सत्यवचनं धर्मः किल परंतप। अनृतं त्वय्यकरणे किं न बद्धस्त्वया विना॥ २८॥

"How can another (viz., the person going to be destroyed), be reached, O destroyer of enemies, by righteousness (in the form of a malevolent ritual), which (being unconscious) has never known how to retaliate, is unmanifest and is (therefore as good as) non-existent ? (24) If a good destiny (engendered by a virtuous act) existed, O jewel among the virtuous, no evil would (ever) accrue to you. Since (however) such evil has been reaped by you, therefore the hypothesis that the destiny engendered by good acts is real is not proved.* (25) If being feeble and ineffective, virtue needs the help of might, the former, which lacks strength and has been deprived of its capacity, should no longer be pursued: such is my view. (26) Giving up the predominance of virtue by plucking up courage, if the former is subordinate to might, depend on might as you do (now) on virtue. (27) If, on the other hand, it is urged by you that virtue in the form of redeeming the truthfulness of your father is being followed by you, O scourge of your enemies, your father was disunited from you by force of the mendacity which was resorted to by him in not redeeming his announcement made regarding installing you as the Prince Regent. Were you not bound by that announcement (too)? (28)

यदि धर्मो भवेद्भूत अधर्मो वा परंतप। न स्म हत्वा मुनिं वज्री कुर्यादिज्यां शतक्रतुः॥ २९॥
अधर्मसंश्रितो धर्मो विनाशयति राघव। सर्वमेतद्यथाकामं काकुत्स्थ कुरुते नरः॥ ३०॥
मम चेदं मतं तात धर्मोऽयमिति राघव। धर्ममूलं त्वया छिन्नं राज्यमुत्सृजता तदा॥ ३१॥
अर्थेभ्योऽथ प्रवृद्धेभ्यः संवृत्तेभ्यस्ततस्ततः। क्रियाः सर्वाः प्रवर्तन्ते पर्वतेभ्य इवापगाः॥ ३२॥
अर्थेन हि विमुक्तस्य पुरुषस्याल्पचेतसः। विच्छिद्यन्ते क्रियाः सर्वा ग्रीष्मे कुसरितो यथा॥ ३३॥
सोऽयमर्थं परित्यज्य सुखकामः सुखैधितः। पापमाचरते कर्तुं तदा दोषः प्रवर्तते॥ ३४॥
यस्यार्थास्तस्य मित्राणि यस्यार्थास्तस्य बान्धवाः। यस्यार्थाः स पुमाँल्लोके यस्यार्थाः स च पण्डितः॥ ३५॥
यस्यार्थाः स च विक्रान्तो यस्यार्थाः स च बुद्धिमान्। यस्यार्थाः स महाभागो यस्यार्थाः स गुणाधिकः॥ ३६॥
अर्थस्यैते परित्यागे दोषाः प्रव्याहृता मया। राज्यमुत्सृजता धीर येन बुद्धिस्त्वया कृता॥ ३७॥
यस्यार्था धर्मकामार्थास्तस्य सर्वं प्रदक्षिणम्। अधनेनार्थकामेन नार्थः शक्यो विचिन्वता॥ ३८॥
हर्षः कामश्च दर्पश्च धर्मः क्रोधः शमो दमः। अर्थादेतानि सर्वाणि प्रवर्तन्ते नराधिप॥ ३९॥

"Had virtue (alone) been worth pursuing (to the exclusion of unrighteousness) or unrighteousness (to the exclusion of virtue), O scourge of your enemies, Indra (who is presupposed to have performed a hundred horse-sacrifices as a condition precedent to his attaining Indrahood), the wielder of the thunderbolt, would not have performed a (horse-) sacrifice (to atone for the sin of having killed a Brāhmaṇa) on killing a hermit (viz., Viśwarūpa, son of Twaṣṭā†). (29) Virtue destroys enemies (only) when united with strength (something other than virtue), O scion of Raghu! (Therefore) a (wise) man takes recourse to every such means (viz., virtue and strength both) at will, O scion of Kakutstha! (30) Nay my opinion is that righteousness consists in such recourse to both the aforesaid expedients (viz., virtue and strength). The (very) roots of Dharma (in the shape of earthly gain) have been severed by you in that you spurned sovereignty the other day (when it was being offered to you). (31) (Even) as streams flow from mountains, all undertakings (those conducive to union with God as well as those conducive to material enjoyment) follow from riches brought from place to place and augmented. (Those carried on in a disinterested spirit lead to union with God, while those actuated by interested motives make for enjoyment). (32) All the undertakings of a man of meagre intelligence forsaken by wealth are interrupted even like small streams in summer. (33) Renouncing wealth (within easy reach), a man brought up in comfort and seeking comfort then proceeds to commit sin (in the shape of thieving etc.,) and evil (in the form of punishment) follows (from it). (34) Friends gather round him in whom riches abide; kinsfolk (too) stand by him in whom riches have found their way. He (alone) is virile, in whom riches find their place; nay, he (alone) is learned, in whom riches have found their abode. (35) Nay, He (alone) is gallant, to whom riches have flown; and he (alone) is clever, in whom riches have come to stay. He alone is highly fortunate, in whom riches exist; again he (alone) is superior in excellences, in whom riches have found their receptacle. (36) The evils attendant on the abjuration of wealth have been dwelt upon by me here (in the shape of their contraries in verses 35-36 above). The ground on which the resolve was made by you to sacrifice your all while forswearing the kingdom, O resolute one, is not known to me. (37) The (other) ends (too) in the shape of—virtue and pleasure—of a man in whom riches abide are (easily) accomplished; nay, everything turns exceedingly favourable to him. Wealth (however) cannot be attained (without endeavour) by a penniless man seeking wealth and (even) hunting for it. (38) Delight and sensuous pleasure, pride, virtue, anger and control of the mind and the senses—all these become effective through wealth (alone), O ruler of men! (39)

---

* The dissertation contained in verses 14 to 25 above disproving the existence of good and evil destiny engendered by good and evil acts respectively was apparently given by Lakṣmaṇa in a mood of frustration which had come upon him on seeing Śrī Rāma disconsolate over the death of his beloved spouse. Even as falling a prey to grief on the part of the divine Śrī Rāma at the destruction of an illusory living image of his darling was a mere sport of love, the utterance of such apparently incoherent words on the part of Lakṣmaṇa too in a fit of agony on seeing Śrī Rāma agonized shows his agitation caused by love. Later on, as his grief subsides, Lakṣmaṇa himself says in verse 44 below that he had given expression to such things only to assuage the grief of Śrī Rāma and spur him on to action.

† The story has been narrated at length in Book VI, Discourse IX, of Śrīmad Bhāgavata (vide Śrīmad Bhāgavata Number—II, Vol. IX, No. 1, of the "Kalyāṇa-Kalpataru" published in August 1954).

येषां नश्यत्ययं लोकश्चरतां धर्मचारिणाम्। तेऽर्थास्त्वयि न दृश्यन्ते दुर्दिनेषु यथा ग्रहाः॥ ४०॥
त्वयि प्रव्रजिते वीर गुरोश्च वचने स्थिते। रक्षसापहृता भार्या प्राणैः प्रियतरा तव॥ ४१॥
तदद्य विपुलं वीर दुःखमिन्द्रजिता कृतम्। कर्मणा व्यपनेष्यामि तस्मादुत्तिष्ठ राघव॥ ४२॥
उत्तिष्ठ नरशार्दूल दीर्घबाहो धृतव्रत। किमात्मानं महात्मानमात्मानं नावबुध्यसे॥ ४३॥
अयमनघ तवोदितः प्रियार्थं जनकसुतानिधनं निरीक्ष्य रुष्टः।
सरथगजहयां सराक्षसेन्द्रां भृशमिषुभिर्विनिपातयामि लङ्काम्॥ ४४॥
इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे त्र्यशीतितमः सर्गः॥ ८३॥

"Those riches due to renunciation of which worldly happiness of those practising austerities and treading the path of virtue goes to the dogs are not found in you any more than the (nine) planets are seen on cloudy days. (40) While you have been in exile, faithful to the pledge of your father, your consort, who was dearer to you than life (itself), was borne away by the ogre (Rāvaṇa), O heroic prince! (41) I shall fully dispel with my exploits today the great agony caused by Indrajit, O gallant prince! Therefore rise, O scion of Raghu! (42) Get up, O tiger among men! Why don't you recognize yourself to be the Supreme Spirit, endowed with vast intelligence, O long-armed prince, who have kept your vows? (43) This submission has been made by me to win your pleasure. Enraged to learn about the destruction of Janaka's daughter, I shall completely destroy with my arrows Laṅkā with its chariots, elephants and horses and alongwith Rāvaṇa (the ruler of ogres), O sinless one!" (44)

Thus ends Canto Eighty-three in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

* * *

चतुरशीतितमः सर्गः

Canto LXXXIV

Telling Śrī Rāma the secret of the conjuring trick practised by Indrajit, Vibhīṣaṇa assures him of Sītā being still alive and urges him to send Lakṣmaṇa with an army to the sanctuary of Nikumbhilā

राममाश्वासमाने तु लक्ष्मणे भ्रातृवत्सले। निक्षिप्य गुल्मान् स्वस्थाने तत्रागच्छद्विभीषणः॥ १॥
नानाप्रहरणैर्वीरैश्चतुर्भिरभिसंवृतः। नीलाञ्जनचयाकारैर्मातंगैरिव यूथपैः॥ २॥

सोऽभिगम्य महात्मानं राघवं शोकलालसम्। वानरांश्चापि ददृशे बाष्पपर्याकुलेक्षणान्॥ ३॥
राघवं च महात्मानमिक्ष्वाकुकुलनन्दनम्। ददर्श मोहमापन्नं लक्ष्मणस्याङ्कमाश्रितम्॥ ४॥
व्रीडितं शोकसंतप्तं दृष्ट्वा रामं विभीषणः। अन्तर्दुःखेन दीनात्मा किमेतदिति सोऽब्रवीत्॥ ५॥
विभीषणमुखं दृष्ट्वा सुग्रीवं तांश्च वानरान्। लक्ष्मणोवाच मन्दार्थमिदं बाष्पपरिप्लुतः॥ ६॥
हता इन्द्रजिता सीता इति श्रुत्वैव राघवः। हनूमद्वचनात् सौम्य ततो मोहमुपाश्रितः॥ ७॥
कथयन्तं तु सौमित्रिं संनिवार्य विभीषणः। पुष्कलार्थमिदं वाक्यं विसंज्ञं राममब्रवीत्॥ ८॥

Having restored the (simian) troops to their position while Lakṣmaṇa, who was (so) fond of his (elder-half-) brother, was reassuring Śrī Rāma, Vibhīṣaṇa for his part made his appearance there, surrounded by four champions armed with various weapons and resembling elephants who were leaders of their herds and looked like heaps of collyrium. (1-2) Approaching the high-souled Lakṣmaṇa (a scion of Raghu) he found him entirely given up to grief and the monkeys too with their eyes full of tears. (3) He also beheld the high-souled Śrī Rāma (a scion of Raghu), the delight of Ikṣwāku's race, fallen into a swoon and lying in the lap of Lakṣmaṇa. (4) Vibhīṣaṇa felt depressed in spirits due to mental anguish on seeing Śrī Rāma put out of countenance and tormented with grief. He said, "What is this?" (5) Fixing his gaze on the face of Vibhīṣaṇa and looking at Sugrīva and the celebrated monkeys, Lakṣmaṇa, who was bathed in tears, spoke in the following terse language:—(6) "Immediately on hearing through the words of Hanūmān that Sītā has been killed by Indrajit, Śrī Rāma (a scion of Raghu), O friend, has fallen into a swoon for that reason." (7) Restraining the son of Sumitrā (even) while he was speaking, Vibhīṣaṇa, for his part made the following submission, which was full of ample meaning, to Śrī Rāma, who was lying unconscious:—(8)

मनुजेन्द्रार्तरूपेण यदुक्तस्त्वं हनूमता। तदयुक्तमहं मन्ये सागरस्येव शोषणम्॥ ९ ॥
अभिप्रायं तु जानामि रावणस्य दुरात्मनः। सीतां प्रति महाबाहो न च घातं करिष्यति॥ १०॥
याच्यमानः सुबहुशो मया हितचिकीर्षुणा। वैदेहीमुत्सृजस्वेति न च तत्कृतवान् वचः॥ ११॥
नैव साम्ना न दानेन न भेदेन कुतो युधा। सा द्रष्टुमपि शक्येत नैव चान्येन केनचित्॥ १२॥
वानरान् मोहयित्वा तु प्रतियातः स राक्षसः। मायामयीं महाबाहो तां विद्धि जनकात्मजाम्॥ १३॥

"I hold that which you have been told by Hanūmān with a sorrowful mien, O ruler of men, to be absurd as the drying up of the sea. (9) I for my part know the design of the evil-minded Rāvaṇa with reference to Sītā, O mighty-armed one! He would never cause her to be killed. (10) Nay, even though being solicited very often by me, who wished well of him, in the words:— Give up the princess of the Videha territory!" he would never heed that advice (of mine). (11) She cannot even be perceived in any wise (much less killed) by anyone else by recourse to persuasion, gift or sowing dissension, much less by recourse to war. (12) That ogre (Indrajit) for his part withdrew (from the battlefield) after hoodwinking the monkeys. Know that daughter of Janaka (who was seemingly killed by him) to illusory, O mighty-armed one! (13)

चैत्यं निकुम्भिलामद्य प्राप्य होमं करिष्यति। हुतवानुपयातो हि देवैरपि सवासवैः॥ १४॥
दुराधर्षो भवत्येष संग्रामे रावणात्मजः। तेन मोहयता नूनमेषा माया प्रयोजिता॥ १५॥
विघ्नमन्विच्छता तत्र वानराणां पराक्रमे। ससैन्यास्तत्र गच्छामो यावत्तन्न समाप्यते॥ १६॥
त्यजैनं नरशार्दूल मिथ्या संतापमागतम्। सीदते हि बलं सर्वं दृष्ट्वा त्वां शोककर्शितम्॥ १७॥
इह त्वं स्वस्थहृदयस्तिष्ठ सत्त्वसमुच्छ्रितः। लक्ष्मणं प्रेषयास्माभिः सह सैन्यानुकर्षिभिः॥ १८॥

"Duly reaching the sanctuary known by the name of Nikumbhilā today, he will pour oblations into the sacred fire. Having returned after pouring oblations into the sacred fire, Indrajit (sprung from the loins of Rāvaṇa) will undoubtedly prove difficult to overcome in battle even for gods including Indra (the ruler of gods). Surely this conjuring trick (in the shape

using in few words — — — not in polite
way

of killing an illusory living effigy of Sītā) was employed by him in order to put us off the scent, anticipating (as he did) interruption (in his sacrificial performance) at the hands of the monkeys in the event of their prowess remaining unchecked (on the battlefield). We shall (therefore) proceed to that place with an army while the sacrificial performance is not (yet) ended. (14—16) Shake off, O tiger among men, this agony which has come upon you without any real cause. Seeing you stricken with grief, the entire army is feeling distressed. (17) Very elevated as you are in courage, stay you here, confident at heart, and dispatch Lakṣmaṇa with us, who are taking the army alongwith us. (18)

एष तं नरशार्दूलो रावणिं निशितैः शरैः। त्याजयिष्यति तत्कर्म ततो वध्यो भविष्यति॥ १९॥
तस्यैते निशितास्तीक्ष्णाः पत्रिपत्राङ्गवाजिनः। पतत्रिण इवासौम्याः शराः पास्यन्ति शोणितम्॥ २०॥
तत्संदिश महाबाहो लक्ष्मणं शुभलक्षणम्। राक्षसस्य विनाशाय वज्रं वज्रधरो यथा॥ २१॥
मनुजवर न कालविप्रकर्षो रिपुनिधनं प्रति यत्क्षमोऽद्य कर्तुम्।
त्वमतिसृज रिपोर्वधाय वज्रं दिविजरिपोर्मथने यथा महेन्द्रः॥ २२॥
समासकर्मा हि स राक्षसर्षभो भवत्यदृश्यः समरे सुरासुरैः।
युयुत्सता तेन समासकर्मणा भवेत्सुराणामपि संशयो महान्॥ २३॥
इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे चतुरशीतितमः सर्गः॥ ८४॥

"With his whetted shafts this tiger among men will compel the aforesaid son of Rāvaṇa to discontinue that ritual; then he will be capable of being dispatched. (19) These whetted and piercing arrows of Lakṣmaṇa, which fly swiftly, furnished as they are with the limbs of birds in the form of their feathers, will drink Indrajit's blood like cruel birds. (20) Therefore, O mighty-armed one, dispatch Lakṣmaṇa, (who is) endowed with auspicious bodily marks, for the destruction of the ogre (Indrajit), (even) as Indra (the wielder of the thunderbolt) would employ the thunderbolt (for the destruction of his enemies, the demons). (21) Since, O jewel among human beings (the progeny of Manu), loss of time in compassing the death of the enemy (Indrajit) is no longer desirable (in anyway), send Lakṣmaṇa for making short work of the enemy (even) as the mighty Indra (the ruler of gods) would hurl his thunderbolt for the destruction of an enemy of gods (lit., those born in heaven). (22) On concluding the ritual, that prince of ogres will turn invisible on the battlefield to gods and demons (alike). There will be great danger even to gods (in fighting with him) when he has concluded the ritual and feels inclined to fight." (23)

Thus ends Canto Eighty-four in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

* * *

पञ्चाशीतितमः सर्गः

Canto LXXXV

Importuned by Vibhīṣaṇa, Śrī Rāma commands Lakṣmaṇa to march against Indrajit to make short work of him, and Lakṣmaṇa arrives with an army near the sanctuary of Nikumbhilā

तस्य तद्वचनं श्रुत्वा राघवः शोककर्शितः। नोपधारयते व्यक्तं यदुक्तं तेन रक्षसा॥ १॥
ततो धैर्यमवष्टभ्य रामः परपुरंजयः। विभीषणमुपासीनमुवाच कपिसंनिधौ॥ २॥
नैर्ऋताधिपते वाक्यं यदुक्तं ते विभीषण। भूयस्तच्छ्रोतुमिच्छामि ब्रूहि यत्ते विवक्षितम्॥ ३॥
राघवस्य वचः श्रुत्वा वाक्यं वाक्यविशारदः। यत्तत्पुनरिदं वाक्यं बभाषेऽथ विभीषणः॥ ४॥

(Even) on hearing the aforesaid submission of Vibhīṣaṇa, Śrī Rāma (a scion of Raghu), who was stricken with grief, could not make out clearly what was submitted by that ogre. (1) Plucking up courage, Śrī Rāma, the conqueror of hostile citadels, spoke (as follows) to Vibhīṣaṇa, seated at his side, in the presence of the monkey (Hanumān):—(2) "I wish to hear once more, O suzerain lord of ogres (lit., the progeny of Nirṛti, the ogre presiding over the south-west), that submission which was made by you, O Vibhīṣaṇa! Repeat that which was sought to be conveyed by you." (3) Hearing the command of Śrī Rāma (a scion of Raghu), Vibhīṣaṇa, who was skilled in expression, forthwith repeated as follows the same submission, which was made by him (before):—(4)

यथाऽऽज्ञप्तं महाबाहो त्वया गुल्मनिवेशनम्। तत्तथानुष्ठितं वीर त्वद्वाक्यसमनन्तरम्॥ ५॥
तान्यनीकानि सर्वाणि विभक्तानि समन्ततः। विन्यस्ता यूथपाश्चैव यथान्यायं विभागशः॥ ६॥
भूयस्तु मम विज्ञाप्यं तच्छृणुष्व महाप्रभो। त्वय्यकारणसंतप्ते संतप्तहृदया वयम्॥ ७॥
त्यज राजन्निमं शोकं मिथ्या संतापमागतम्। यदियं त्यज्यतां चिन्ता शत्रुहर्षविवर्धिनी॥ ८॥
उद्यमः क्रियतां वीर हर्षः समुपसेव्यताम्। प्राप्तव्या यदि ते सीता हन्तव्याश्च निशाचराः॥ ९॥

"Immediately after your command the marshalling of troops was done (by me) in the same way as was enjoined by you, O mighty-armed hero! (5) All those troops have been divided and arrayed all-round and their commanders too have been allotted their respective posts according to their rank. (6) (Now) hear, O mighty lord, that which remains to be submitted by me yet. When you are afflicted without any cause, we (too) feel pained at heart. (7) (Therefore) shake off, O prince, this grief and agony, which have appeared (in you) without any (ostensible) reason. This anxiety (too) should be given up inasmuch as it considerably enhances the joy of the enemy. (8) Let (a strenuous and continuous) effort be made, O hero, and let enthusiasm be fully resorted to, if Sītā is to be recovered by you and the rangers of the night are to be exterminated. (9)

रघुनन्दन वक्ष्यामि श्रूयतां मे हितं वचः। साध्वयं यातु सौमित्रिर्बलेन महता वृतः॥ १०॥
निकुम्भिलायां सम्प्राप्तं हन्तुं रावणिमाहवे। धनुर्मण्डलनिर्मुक्तैराशीविषविषोपमैः ॥ ११॥
शरैर्हन्तुं महेष्वासो रावणिं समितिंजयः।
तेन वीरेण तपसा वरदानात् स्वयम्भुवः। अस्त्रं ब्रह्मशिरः प्राप्तं कामगाश्च तुरङ्गमाः॥ १२॥
स एष किल सैन्येन प्राप्तः किल निकुम्भिलाम्। यद्युत्तिष्ठेत्कृतं कर्म हतान् सर्वांश्च विद्धि नः॥ १३॥
निकुम्भिलामसम्प्राप्तमकृताग्निं च यो रिपुः। त्वामाततायिनं हन्यादिन्द्रशत्रो स ते वधः॥ १४॥
वरो दत्तो महाबाहो सर्वलोकेश्वरेण वै। इत्येवं विहितो राजन् वधस्तस्यैष धीमतः॥ १५॥
वधायेन्द्रजितो राम संदिशस्व महाबलम्। हते तस्मिन् हतं विद्धि रावणं ससुहृद्गणम्॥ १६॥

"(Pray) listen carefully O delight of the Raghus, to my salutary advice, which I am (presently) going to submit. Accompanied by a huge army, this son of Sumitrā should proceed to dispatch in an encounter Indrajit (son of Rāvaṇa), duly arrived in the sanctuary of Nikumbhilā. Lakṣmaṇa (who is armed with a mighty bow), who has (ever) been victorious in combat, is capable of killing the son of Rāvaṇa with the arrows deadly as the poison of a venomous serpent, loosed from his bow, which assumes a circular shape (when stretched at full length). A (mystic) missile known by the name of Brahmaśira (so-called because it is presided over by Brahmā) as well as horses coursing at his will has been (well-nigh) secured* by that hero by virtue of a boon granted by Brahmā (the self-born creator) pleased with his asceticism. (10—12) Nay, they say he has already actually reached Nikumbhilā with his army. If he gets up after concluding the ritual undertaken (by him), know us all as killed. (13) "That

---

* The boon granted by Brahmā was that at the conclusion of the pouring of oblations into the sacrificial fire by Indrajit the ogre would receive from the god of fire a chariot drawn by horses coursing at his will as well as the mystic missile known by the name of Brahmaśira and that by virtue of that mystic missile he would remain death-proof till he had discharged the first arrow.

जाम्बवेन

चैत्यं

enemy of yours who strikes you while you are marching (against him) with a stretched bow, and while you have not (yet) reached (the foot of the banyan tree known by the name of) Nikumbhilā or (even) while you have not (yet) propitiated the fire, will prove to be the cause of your death, O enemy of Indra!' (14) Such was the boon granted (in his favour) by Brahmā (the ruler of all the worlds), O mighty-armed prince, and in this way has the end of that sagacious ogre been ordained. (15) (Therefore) depute, O Rāma, Lakṣmaṇa (who is endowed with extraordinary might) for (compassing) the destruction of Indrajit. When he is killed, know Rāvaṇa as killed with the host of his kinsfolk." (16)

विभीषणवचः श्रुत्वा रामो वाक्यमथाब्रवीत्। जानामि तस्य रौद्रस्य मायां सत्यपराक्रम॥ १७॥
स हि ब्रह्मास्त्रवित् प्राज्ञो महामायो महाबलः। करोत्यसंज्ञान् संग्रामे देवान् सवरुणानपि॥ १८॥
तस्यान्तरिक्षे चरतः सरथस्य महायशः। न गतिर्ज्ञायते वीर सूर्यस्येवाभ्रसम्प्लवे॥ १९॥
राघवस्तु रिपोर्ज्ञात्वा मायावीर्यं दुरात्मनः। लक्ष्मणं कीर्तिसम्पन्नमिदं वचनमब्रवीत्॥ २०॥
यद्वानरेन्द्रस्य बलं तेन सर्वेण संवृतः। हनूमत्प्रमुखैश्चैव यूथपैः सह लक्ष्मण॥ २१॥
जाम्बवेनर्क्षपतिना सह सैन्येन संवृतः। जहि तं राक्षससुतं मायाबलसमन्वितम्॥ २२॥
अयं त्वां सचिवैः सार्धं महात्मा रजनीचरः। अभिज्ञस्तस्य मायानां पृष्ठतोऽनुगमिष्यति॥ २३॥

Hearing the plea of Vibhīṣaṇa, Śrī Rāma forthwith made the following reply:—"I am aware, O ogre of unfailing prowess, of the conjuring skill practised by that fierce ogre. (17) Skilled in the use of the (mystic) missile presided over by Brahmā (the creator) and highly intelligent, nay, a great master of conjuring tricks and endowed with extraordinary might, he can actually render unconscious in combat even gods including Varuṇa. (18) When he drives in the air in his chariot, his movement, O highly illustrious hero, cannot be perceived any more than that of the sun coursing behind a mass of clouds." (19) Knowing (as he did) the power of the conjuring tricks of the evil-minded enemy, Śrī Rāma (a scion of Raghu) for his part spoke as follows to the illustrious Lakṣmaṇa:—(20) "Surrounded by the entire army which stands at the disposal of Sugrīva (the ruler of monkeys), and also accompanied by troop-commanders with Hanūmān as their leader and protected by Jāmbavān, the lord of bears, who (too) will be accompanied by an army, make short work, O Lakṣmaṇa, of that son of an ogre, rich in the power of magic. (21-22) This high-souled night-ranger (Vibhīṣaṇa), who is fully aware of his conjuring tricks, will follow you at your heels with his ministers." (23)

राघवस्य वचः श्रुत्वा लक्ष्मणः सविभीषणः। जग्राह कार्मुकश्रेष्ठमन्यद् भीमपराक्रमः॥ २४॥
संनद्धः कवची खड्गी सशरी वामचापभृत्। रामपादावुपस्पृश्य हृष्टः सौमित्रिरब्रवीत्॥ २५॥
अद्य मत्कार्मुकोन्मुक्ताः शरा निर्भिद्य रावणिम्। लङ्कामभिपतिष्यन्ति हंसाः पुष्करिणीमिव॥ २६॥
अद्यैव तस्य रौद्रस्य शरीरं मामकाः शराः। विधमिष्यन्ति भित्त्वा तं महाचापगुणच्युताः॥ २७॥
एवमुक्त्वा तु वचनं द्युतिमान् भ्रातुरग्रतः। स रावणिवधाकाङ्क्षी लक्ष्मणस्त्वरितं ययौ॥ २८॥
सोऽभिवाद्य गुरोः पादौ कृत्वा चापि प्रदक्षिणम्। निकुम्भिलामभिययौ चैत्यं रावणिपालितम्॥ २९॥
विभीषणेन सहितो राजपुत्रः प्रतापवान्। कृतस्वस्त्ययनो भ्रात्रा लक्ष्मणस्त्वरितो ययौ॥ ३०॥

Hearing the command of Śrī Rāma (a scion of Raghu), Lakṣmaṇa of redoubtable prowess, who was accompanied by Vibhīṣaṇa, took up another bow, the foremost of bows. (24) Touching the feet of Śrī Rāma and feeling delighted, Lakṣmaṇa (son of Sumitrā), who was (fully) equipped (for an encounter), clad in armour and armed with a sword and excellent arrows, and bore the bow in his left hand, submitted as follows:—(25) "Piercing Indrajit (son of Rāvaṇa) today, the arrows loosed from my bow will drop into Laṅkā (even) as swans descend into a lotus-pond. (26) Splitting the body of that violent ogre when loosed from the string of my mighty bow, my arrows will make short work of him this very day."(27) Having made the aforesaid submission in the presence of his (eldest half-) brother (Śrī Rāma), the brilliant Lakṣmaṇa for his part departed with all speed, longing as he did to dispose of Indrajit (son of Rāvaṇa). (28) Having saluted the feet of his eldest brother and also walked round him clockwise, he set out for the sanctuary of Nikumbhilā, protected by Indrajit (son of Rāvaṇa). (29) Accompanied by Vibhīṣaṇa, the mighty Prince Lakṣmaṇa, for whom Mantras invoking good-luck were recited by his (own eldest half-) brother, hastened away. (30)

वानराणां सहस्रैस्तु हनूमान् बहुभिर्वृतः। विभीषणश्च सामात्यो लक्ष्मणं त्वरितं ययौ॥ ३१ ॥
महता हरिसैन्येन सवेगमभिसंवृतः। ऋक्षराजबलं चैव ददर्श पथि विष्ठितम्॥ ३२ ॥
स गत्वा दूरमध्वानं सौमित्रिर्मित्रनन्दनः। राक्षसेन्द्रबलं दूरादपश्यद् व्यूहमाश्रितम्॥ ३३ ॥
स सम्प्राप्य धनुष्पाणिर्मायायोगमरिंदमः। तस्थौ ब्रह्मविधानेन विजेतुं रघुनन्दनः॥ ३४ ॥
विभीषणेन सहितो राजपुत्रः प्रतापवान्। अङ्गदेन च वीरेण तथानिलसुतेन च॥ ३५ ॥
विविधममलशस्त्रभास्वरं तद् ध्वजगहनं गहनं महारथैश्च।
प्रतिभयतममप्रमेयवेगं तिमिरमिव द्विषतां बलं विवेश॥ ३६ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे पञ्चाशीतितमः सर्गः॥ ८५ ॥

Hanūmān, who was surrounded by many thousands of monkeys, and Vibhīṣaṇa, who was accompanied by his ministers, followed Lakṣmaṇa quickly. (31) Followed with impetuosity by a large army of monkeys, Lakṣmaṇa also beheld the army of Jāmbavān (the ruler of bears) stationed in the way. (32) Having covered a great distance, Lakṣmaṇa (son of Sumitrā), the delight of his friends, perceived from afar the army of Rāvaṇa (the ruler of ogres) ranged in battle-array. (33) Duly reaching Nikumbhilā that tamer of his enemies, Lakṣmaṇa (the delight of the Raghus), stood, bow in hand, to vanquish utterly Indrajit (who took recourse to conjuring tricks as an expedient in war) in conformity with Brahmā's ordinance (in the form of the boon granted by him in favour of Indrajit—vide verse 14 above). (34) Accompanied by Vibhīṣaṇa as also by the valiant Aṅgada as well as by Hanumān (son of the wind-god), the mighty prince (Lakṣmaṇa) penetrated that heterogeneous army of the enemies, which was resplendent with spotless weapons and thick with ensigns, and which abounded in huge chariots, was exceedingly formidable and was endowed with immeasurable impetuosity—(even) as one would penetrate (a thick veil of) darkness. (35-36)

Thus ends Canto Eighty-five in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

⁂

षडशीतितमः सर्गः

Canto LXXXVI

In the course of an encounter of the monkeys with the ogres Hanumān plays havoc among the hostile army and challenges Indrajit to a duel and Lakṣmaṇa catches sight of the ogre

अथ तस्यामवस्थायां लक्ष्मणं रावणानुजः। परेषामहितं वाक्यमर्थसाधकमब्रवीत्॥ १ ॥
यदेतद् राक्षसानीकं मेघश्यामं विलोक्यते। एतदायोध्यतां शीघ्रं कपिभिश्च शिलायुधैः॥ २ ॥
तस्यानीकस्य महतो भेदने यत् लक्ष्मण। राक्षसेन्द्रसुतोऽप्यत्र भिन्ने दृश्यो भविष्यति॥ ३ ॥
स त्वमिन्द्राशनिप्रख्यैः शरैरवकिरन् परान्। अभिद्रवाशु यावद्वै नैतत्कर्म समाप्यते॥ ४ ॥
जहि वीर दुरात्मानं मायापरमधार्मिकम्। रावणिं क्रूरकर्माणं सर्वलोकभयावहम्॥ ५ ॥

In that situation Vibhīṣaṇa (the youngest brother of Rāvaṇa) forthwith tendered to Lakṣmaṇa an advice, which was detrimental to the enemies and conducive to his (Lakṣmaṇa's) interest:—(1) "Let this army of ogres, which is seen here, dark as a cloud, be quickly engaged in battle by the monkeys using rocks as their weapon. (2) Nay, make an effort in the direction of overthrowing that mighty army, O Lakṣmaṇa! When the yonder army is destroyed Indrajit (son of the ruler of ogres) too will become visible here. (3) Therefore so long as this undertaking (of Indrajit) is not actually carried through, promptly assail you the enemies, covering them with your arrows resembling the thunderbolt of Indra (the ruler of gods). (4) Destroy, O hero, the evil-minded and unrighteous Indrajit (son of Rāvaṇa) of cruel deeds, who is given up to conjuring tricks and is the terror of all the worlds." (5)

विभीषणवचः श्रुत्वा लक्ष्मणः शुभलक्षणः । ववर्ष शरवर्षेण राक्षसेन्द्रसुतं प्रति॥ ६॥
ऋक्षाः शाखामृगाश्चैव द्रुमप्रवरयोधिनः । अभ्यधावन्त सहितास्तदनीकमवस्थितम्॥ ७॥
राक्षसाश्च शितैर्बाणैरसिभिः शक्तितोमरैः । अभ्यवर्तन्त समरे कपिसैन्यजिघांसवः॥ ८॥
स सम्प्रहारस्तुमुलः संजज्ञे कपिरक्षसाम् । शब्देन महता लङ्कां नादयन् वै समन्ततः॥ ९॥
शस्त्रैश्च विविधाकारैः शितैर्बाणैश्च पादपैः । उद्यतैर्गिरिशृङ्गैश्च घोरैराकाशमावृतम्॥ १०॥

Hearing the counsel of Vibhīṣaṇa, Lakṣmaṇa, who was endowed with auspicious bodily marks, began to cover the army of ogres with a rain of shafts in order that it may descend on Indrajit (son of the ruler of ogres). (6) Bears and monkeys too, who fought with the foremost of trees, rushed together towards that army drawn up in battle-array. (7) Eager to exterminate the simian army, ogres too launched a counter-attack on the battlefield with their sharp arrows, swords, javelins and lances. (8) That encounter between the monkeys and ogres proved to be a tumultuous one, rendering Laṅkā noisy (as it did) on all sides with its mighty uproar. (9) The sky (on that battlefield) was covered with weapons of various shapes as well as with sharp arrows and uplifted trees and formidable mountain-peaks. (10)

राक्षसा वानरेन्द्रेषु विकृताननबांहवः । निवेशयन्तः शस्त्राणि चक्रुस्ते सुमहद्भयम्॥ ११॥
तथैव सकलैर्वृक्षैर्गिरिशृङ्गैश्च वानराः । अभिजघ्नुर्निजघ्नुश्च समरे सर्वराक्षसान्॥ १२॥
ऋक्षवानरमुख्यैश्च महाकायैर्महाबलैः । रक्षसां युध्यमानानां महद्भयमजायत॥ १३॥
स्वमनीकं विषण्णं तु श्रुत्वा शत्रुभिरर्दितम् । उदतिष्ठत दुर्धर्षः स कर्मण्यननुष्ठिते॥ १४॥
वृक्षान्धकारान्निर्गत्य जातक्रोधः स रावणिः । आरुरोह रथं सज्जं पूर्वयुक्तं सुसंयतम्॥ १५॥

Directing their weapons towards the monkey-chiefs, ogres of misshapen faces and arms created great terror. (11) The monkeys (too) likewise wounded and struck down all the ogres on the battlefield with whole trees and mountain-peaks. (12) A great fear was caused among the ogres, fighting (as they did) with the foremost of bears and monkeys endowed with gigantic forms and extraordinary might. (13) Hearing of his own army being dispirited, borne (as it was) heavily on by the enemies, Indrajit, who was difficult to overpower, got up (even) while the ritual had not (yet) been carried through. (14) Emerging from the darkness occasioned by the trees (in whose shade he was pouring oblations into the sacred fire), the aforesaid Indrajit (son of Rāvaṇa), whose indignation was aroused (by the disconcerting report), mounted his firmly jointed chariot, which had already been united with horses and stood ready. (15)

स भीमकार्मुकशरः कृष्णाञ्जनचयोपमः । रक्तास्यनयनो भीमो बभौ मृत्युरिवान्तकः॥ १६॥
दृष्ट्वैव तु रथस्थं तं पर्यवर्तत तद् बलम् । रक्षसां भीमवेगानां लक्ष्मणेन युयुत्सताम्॥ १७॥
तस्मिंस्तु काले हनुमानरुजत् स दुरासदम् । धरणीधरसंकाशो महावृक्षमरिंदमः॥ १८॥
स राक्षसानां तत् सैन्यं कालाग्निरिव निर्दहन् । चकार बहुभिर्वृक्षैर्निस्संज्ञं युधि वानरः॥ १९॥
विध्वंसयन्तं तरसा दृष्ट्वैव पवनात्मजम् । राक्षसानां सहस्राणि हनूमन्तमवाकिंरन्॥ २०॥

With his coppery face and red eyes, the redoubtable ogre—who was armed with a formidable bow and arrow and resembled a heap of black collyrium, looked like the all-destroying Death. (16) Immediately on seeing him seated in his chariot, the aforesaid army of ogres of terrible impetuosity, who were eager to fight with Lakṣmaṇa, ranged round Indrajit. (17) At that time the celebrated Hanumān, the tamer of his enemies, for his part, who resembled a mountain, uprooted a huge tree, which was difficult to wield. (18) Consuming that army of ogres like the fire of universal destruction, the aforesaid monkey (Hanumān) rendered it unconscious on the battlefield by battering it with numerous trees. (19) Immediately on perceiving the son of the wind-god playing havoc with his might, thousands of ogres covered Hanūmān with a hail of weapons. (20)

शितशूलधराः शूलैरसिभिश्चासिपाणयः। शक्तिहस्ताश्च शक्तीभिः पट्टिशैः पट्टिशायुधाः॥ २१॥
परिघैश्च गदाभिश्च कुन्तैश्च शुभदर्शनैः। शतशश्च शतघ्नीभिरायसैरपि मुद्गरैः॥ २२॥
घोरैः परशुभिश्चैव भिन्दिपालैश्च राक्षसाः। मुष्टिभिर्वज्रकल्पैश्च तलैरशनिसंनिभैः॥ २३॥
अभिजघ्नुः समासाद्य समन्तात् पर्वतोपमम्। तेषामपि च संक्रुद्धश्चकार कदनं महत्॥ २४॥

Approaching Hanumān (who looked like a mountain), ogres bearing pointed pikes struck him on all sides with pikes, those carrying swords in their hands, with swords; those carrying javelins in their hands, with javelins; those armed with sharp-edged spears, with spears; and others with iron bludgeons and maces as also with bright-looking spears and Śataghnīs (stones or cylindrical pieces of wood studded with iron spikes and used as a missile) in their hundreds, as also with steel hammers and even so with formidable axes and Bhindipālas (a kind of sling for throwing stones) as also with their fists, which descended like lightning, and slaps, which fell like the thunderbolt. Seized with a fury, Hanumān played great havoc even among them. (21—24)

स ददर्श कपिश्रेष्ठमचलोपममिन्द्रजित्। सूदमानमसंत्रस्तममित्रान् पवनात्मजम्॥ २५॥
स सारथिमुवाचेदं याहि यत्रैष वानरः। क्षयमेव हि नः कुर्याद् राक्षसानामुपेक्षितः॥ २६॥
इत्युक्तः सारथिस्तेन ययौ यत्र स मारुतिः। वहन् परमदुर्धर्षं स्थितमिन्द्रजितं रथे॥ २७॥
सोऽभ्युपेत्य शरान् खड्गान् पट्टिशांश्च परश्वधान्। अभ्यवर्षत दुर्धर्षः कपिमूर्धनि राक्षसः॥ २८॥
तानि शस्त्राणि घोराणि प्रतिगृह्य स मारुतिः। रोषेण महताऽऽविष्टो वाक्यं चेदमुवाच ह॥ २९॥
युध्यस्व यदि शूरोऽसि रावणात्मज दुर्मते। वायुपुत्रं समासाद्य न जीवन् प्रतियास्यसि॥ ३०॥
बाहुभ्यां सम्प्रयुध्यस्व यदि मे द्वन्द्वमाहवे। वेगं सहस्व दुर्बुद्धे ततस्त्वं रक्षसां वरः॥ ३१॥

The notorious Indrajit beheld Hanumān (sprung from the loins of the wind-god), the foremost of the monkeys, who resembled a mountain, fearlessly destroying his adversaries. (25) He spoke to his charioteer as follows:—"Drive to the spot where the yonder monkey is seen. If ignored, he will undoubtedly compass the destruction of all of us, ogres." (26) Transporting Indrajit, who was exceedingly difficult to overcome, seated (as he was) in the chariot, when commanded as aforesaid by him, the charioteer drove in his chariot to the place where that son of the wind-god was. (27) Going near, that ogre, who was difficult to overpower, let fall arrows, swords, sharp-edged spears and axes on the head of the monkey. (28) Receiving those deadly weapons (on his own head), they say, that son of the wind-god was seized with great fury and spoke as follows:—(29) "Fight if you are a hero, O evil-minded Indrajit (sprung from the loins of Rāvaṇa)! Having met the son of the wind-god (in me) you shall not (be able to) return alive. (30) Strive with me with your arms, if you enter into a duel with me on the field of battle. Withstand my impetuosity, O evil-minded one! Then (only) you will be accounted as the foremost of the ogres." (31)

हनूमन्तं जिघांसन्तं समुद्यतशरासनम्। रावणात्मजमाचष्टे लक्ष्मणाय विभीषणः॥ ३२॥
यः स वासवनिर्जेता रावणस्यात्मसम्भवः। स एष रथमास्थाय हनूमन्तं जिघांसति॥ ३३॥
तमप्रतिमसंस्थानैः शरैः शत्रुनिवारणैः। जीवितान्तकरैर्घोरैः सौमित्रे रावणिं जहि॥ ३४॥

इत्येवमुक्तस्तु तदा महात्मा विभीषणेनारिविभीषणेन।
ददर्श तं पर्वतसंनिकाशं रथस्थितं भीमबलं दुरासदम्॥ ३५॥
इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे षडशीतितमः सर्गः॥ ८६॥

Vibhīṣaṇa pointed out Indrajit (sprung from the loins of Rāvaṇa) to Lakṣmaṇa in the following words while with bow upraised Indrajit was seeking to make short work of Hanūmān. (32) "Having taken his seat in a chariot, the yonder son of Rāvaṇa, Indrajit, who is the reputed conqueror of Indra (the ruler of gods), seeks to kill Hanūmān. (33) (Pray) make short work, O son of Sumitrā, of that son of Rāvaṇa with your formidable arrows of incomparable workmanship,capable of repulsing the enemy and putting an end to one's life." (34) Spoken to in these words at that time by Vibhīṣaṇa, the terror of his enemies, the high-souled Lakṣmaṇa for his part gazed on that ogre of terrible might, who, seated in his chariot, closely resembled like a mountain and was difficult to approach. (35)

Thus ends Canto Eighty-six in the Yuddhakāṇḍa of the glorious
Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

* * *

सप्ताशीतितमः सर्गः

Canto LXXXVII

Exchange of hot words between Indrajit and Vibhīṣaṇa

एवमुक्त्वा तु सौमित्रिं जातहर्षो विभीषणः। धनुष्पाणिं तमादाय त्वरमाणो जगाम सः॥ १॥
अविदूरं ततो गत्वा प्रविश्य तु महद् वनम्। अदर्शयत तत्कर्म लक्ष्मणाय विभीषणः॥ २॥
नीलजीमूतसंकाशं न्यग्रोधं भीमदर्शनम्। तेजस्वी रावणभ्राता लक्ष्मणाय न्यवेदयत्॥ ३॥
इहोपहारं भूतानां बलवान् रावणात्मजः। उपहृत्य ततः पश्चात् संग्राममभिवर्तते॥ ४॥
अदृश्यः सर्वभूतानां ततो भवति राक्षसः। निहन्ति समरे शत्रून् वध्नाति च शरोत्तमैः॥ ५॥
तमप्रविष्टं न्यग्रोधं बलिनं रावणात्मजम्। विध्वंसय शरैर्दीप्तैः सरथं साश्वसारथिम्॥ ६॥

Taking Lakṣmaṇa (son of Sumitrā), who bore a bow in his hand, after having spoken to him as aforesaid, Vibhīṣaṇa, who felt rejoiced, hastened away. (1) Moving not very far from that place and penetrating deep into an extensive thicket, Vibhīṣaṇa for his part showed to Lakṣmaṇa the place where Indrajit was going to pour oblations into the sacred fire. (2) The glorious brother of Rāvaṇa showed to Lakṣmaṇa a banyan tree of fearful aspect; resembling a dark cloud (and spoke as follows):—(3) "Having offered oblations to the spirits at this place, the mighty Indrajit (sprung from the loins of Rāvaṇa) proceeds to the battlefield after that. (4) The ogre then becomes invisible to all created beings and (in that state) destroys his enemies in combat and ensnares them be means of his excellent arrows. (5) Destroy with your flaming shafts the mighty Indrajit (sprung from the loins of Rāvaṇa) with his chariot, horses and charioteer while he has not (yet) reached the banyan tree." (6)

तथेत्युक्त्वा महातेजाः सौमित्रिर्मित्रनन्दनः। बभूवावस्थितस्तत्र चित्रं विस्फारयन् धनुः॥ ७॥
स रथेनाग्निवर्णेन बलवान् रावणात्मजः। इन्द्रजित् कवची खड्गी सध्वजः प्रत्यदृश्यत॥ ८॥
तमुवाच महातेजाः पौलस्त्यमपराजितम्। समाह्वये त्वां समरे सम्यग्युद्धं प्रयच्छ मे॥ ९॥
एवमुक्तो महातेजा मनस्वी रावणात्मजः। अब्रवीत् परुषं वाक्यं तत्र दृष्ट्वा विभीषणम्॥ १०॥

Saying "Amen!", Lakṣmaṇa (son of Sumitrā), the delight of his friends, who was endowed with extraordinary energy, took his stand there, twanging his marvellous bow at full length. (7) (Instantly) there appeared the mighty Indrajit, sprung from the loins of Rāvaṇa,

त्रयो दोषाः

clad in armour, armed with a sword and distinguished by his ensign, in a chariot which shone like fire. (8) Lakṣmaṇa (who was endowed with extraordinary ardour) spoke (as follows) to that scion of Sage Pulastya, who had never been vanquished (in combat before):—"I challenge you to an encounter. (Pray) give battle to me in a straight manner." (9) Challenged in these words, the strong-minded Indrajit (sprung from the loins of Rāvaṇa), who was endowed with extraordinary energy, uttered the following harsh words on seeing Vibhīṣaṇa there:—(10)

इह त्वं जातसंवृद्धः साक्षाद् भ्राता पितुर्मम। कथं द्रुह्यसि पुत्रस्य पितृव्यो मम राक्षस॥ ११॥
न ज्ञातित्वं न सौहार्दं न जातिस्तव दुर्मते। प्रमाणं न च सौदर्यं न धर्मो धर्मदूषण॥ १२॥
शोच्यस्त्वमसि दुर्बुद्धे निन्दनीयश्च साधुभिः। यस्त्वं स्वजनमुत्सृज्य परभृत्यत्वमागतः॥ १३॥
नैतच्छिथिलया बुद्ध्या त्वं वेत्सि महदन्तरम्। क्व च स्वजनसंवासः क्व च नीच पराश्रयः॥ १४॥
गुणवान् वा परजनः स्वजनो निर्गुणोऽपि वा। निर्गुणः स्वजनः श्रेयान्यः परः पर एव सः॥ १५॥
यः स्वपक्षं परित्यज्य परपक्षं निषेवते। स स्वपक्षे क्षयं याते पश्चात्तैरेव हन्यते॥ १६॥
निरनुक्रोशता चेयं यादृशी ते निशाचर। स्वजनेन त्वया शक्यं पौरुषं रावणानुज॥ १७॥

"Born and brought up in this race (of Sage Pulastya), you are a real brother of my father, and my uncle. How (then) do you bear hostility to me, your son, O ogre? (11) There is no feeling of consanguinity nor friendliness nor pride of birth nor again right judgement nor brotherly feeling nor piety in you, O perverse one, the obloquy of virtue! (12) You are pitiable, nay, deserve to be reproached by the virtuous in that, having abandoned your own kind, you have sought service with the enemy, O evil-minded one! (13) With your slack understanding you do not discern the great difference between the following. The two are poles asunder: living together with one's kindred and taking refuge with strangers, O vile ogre! (14) Even if a stranger is endowed with (all) excellences and one's own kinsman is devoid of virtues, a relation, though wanting in merit, is preferable; he (however) who is a stranger is always a stranger. (15) He who, renouncing his own kind, takes sides with a stranger is destroyed by those people of the other side themselves when his own kinsfolk have met their end (at their hands). (16) The ruthlessness of the kind shown by you (in pointing out my vulnerable point), O ranger of the night, and the manliness exhibited by you (in escorting Lakṣmaṇa to this spot) could be shown by you, a kinsman (alone), O youngest brother of Rāvaṇa!" (17)

इत्युक्तो भ्रातृपुत्रेण प्रत्युवाच विभीषणः। अजानन्निव मच्छीलं किं राक्षस विकत्थसे॥ १८॥
राक्षसेन्द्रसुतासाधो पारुष्यं त्यज गौरवात्।
कुले यद्यप्यहं जातो रक्षसां क्रूरकर्मणाम्। गुणो यः प्रथमो नृणां तन्मे शीलमराक्षसम्॥ १९॥
न रमे दारुणेनाहं न चाधर्मेण वै रमे। भ्रात्रा विषमशीलोऽपि कथं भ्राता निरस्यते॥ २०॥
धर्मात् प्रच्युतशीलं हि पुरुषं पापनिश्चयम्। त्यक्त्वा सुखमवाप्नोति हस्तादाशीविषं यथा॥ २१॥
परस्वहरणे युक्तं परदाराभिमर्शकम्। त्याज्यमाहुर्दुरात्मानं वेश्म प्रज्वलितं यथा॥ २२॥
परस्वानां च हरणं परदाराभिमर्शनम्। सुहृदामतिशङ्का च त्रयो दोषाः क्षयावहाः॥ २३॥

Taunted in these words by his brother's son (Indrajit), Vibhīṣaṇa replied as follows:—"Why do you speak perversely (like this), O ogre, as though you were unaware of my disposition? (18) Give up harshness of speech in view of my seniority, O impious son of Rāvaṇa (the ruler of ogres)! Even though I was born in the race of ogres of cruel deeds, my disposition, consisting as it does of Sattva or goodness (the foremost virtue of human beings), is not ogre-like. (19) I do not delight in cruel action, nor indeed do I revel in unrighteousness. (But) how can a brother be expelled by his brother, even though the former's disposition is dissimilar? (20) Renouncing a man of sinful resolve, whose conduct has swerved from righteousness, one undoubtedly attains happiness (even) as one who shakes off a venomous serpent from his hand. (21) The wise speak of the evil-minded fellow who is intent on seizing other's property and has intercourse with

सुत असाधो

another's wife as worth shunning in the same way as a dwelling in flames. (22) To take possession of other's property and have intercourse with another's wife and over-suspiciousness with regard to one's friends—are the three faults which lead to destruction. (23)

महर्षीणां वधो घोरः सर्वदेवैश्च विग्रहः। अभिमानश्च रोषश्च वैरत्वं प्रतिकूलता॥ २४॥
एते दोषा मम भ्रातुर्जीवितैश्वर्यनाशनाः। गुणान् प्रच्छादयामासुः पर्वतानिव तोयदाः॥ २५॥
दोषैरेतैः परित्यक्तो मया भ्राता पिता तव। नेयमस्ति पुरी लङ्का न च त्वं न च ते पिता॥ २६॥
अतिमानश्च बालश्च दुर्विनीतश्च राक्षस। बद्धस्त्वं कालपाशेन ब्रूहि मां यद्यदिच्छसि॥ २७॥
अद्येह व्यसनं प्राप्तं यन्मां परुषमुक्तवान्। प्रवेष्टुं न त्वया शक्यं न्यग्रोधं राक्षसाधम॥ २८॥
धर्षयित्वा च काकुत्स्थं न शक्यं जीवितुं त्वया।
युध्यस्व नरदेवेन लक्ष्मणेन रणे सह। हतस्त्वं देवताकार्यं करिष्यसि यमक्षयम्॥ २९॥
निदर्शय स्वात्मबलं समुद्यतं कुरुष्व सर्वायुधसायकव्ययम्।
न लक्ष्मणस्यैत्य हि बाणगोचरं त्वमद्य जीवन् सबलो गमिष्यसि॥ ३०॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे सप्ताशीतितमः सर्गः॥ ८७॥

"The terrible slaughter of eminent Ṛṣis and war on all the gods, nay, haughtiness, irascibility, lasting animosity and refractoriness—these failings, which put an end to one's life and lordship, have obscured the good qualities of my (eldest) brother (Rāvaṇa) as clouds would veil mountains. (24-25) My brother, and your father, was abandoned by me on account of the vices enumerated above. Neither will this city of Laṅkā exist any longer nor you nor your father. (26) Full of great pride, nay, foolish and ill-mannered, and caught in the noose of Death (as you are), say whatsoever you will, O ogre! (27) This calamity has come (to you) today because you have spoken harshly to me. The banyan tree can no longer be reached by you, O vile ogre! (28) Nay, on attacking Lakṣmaṇa (a scion of Kakutstha), it will not be possible for you to survive. Strive with Prince Lakṣmaṇa on the battlefield. Reaching the abode of Yama (the god of retribution) when made short work of (by Lakṣmaṇa), you will accomplish the purpose of gods (by causing satisfaction to them). (29) Displaying your fully developed might, exhaust all your weapons and arrows. Reaching, however, the range of Lakṣmaṇa's arrows, you shall not return alive with your army today." (30)

Thus ends Canto Eighty-seven in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

अष्टाशीतितमः सर्गः

Canto LXXXVIII

Exchange of hot words between Lakṣmaṇa and Indrajit followed by a fierce fight

विभीषणवचः श्रुत्वा रावणिः क्रोधमूर्च्छितः। अब्रवीत्परुषं वाक्यं क्रोधेनाभ्युत्पपात च॥ १॥
उद्यतायुधनिस्त्रिंशो रथे सुसमलङ्कृते। कालाश्वयुक्ते महति स्थितः कालान्तकोपमः॥ २॥
महाप्रमाणमुद्यम्य विपुलं वेगवद् दृढम्। धनुर्भीमबलो भीमं शरांश्चामित्रनाशनान्॥ ३॥
तं ददर्श महेष्वासो रथस्थः समलङ्कृतः। अलङ्कृतममित्रघ्नो रावणस्यात्मजो बली॥ ४॥
हनूमत्पृष्ठमारूढमुदयस्थरविप्रभम्। उवाचैनं सुसंरब्धः सौमित्रिं सविभीषणम्॥ ५॥
तांश्च वानरशार्दूलान् पश्यध्वं मे पराक्रमम्। अद्य मत्कार्मुकोत्सृष्टं शरवर्षं दुरासदम्॥ ६॥

मुक्तवर्षमिवाकाशे धारयिष्यथ संयुगे।
अद्य वो मामका बाणा महाकार्मुकनिस्सृताः। विधमिष्यन्ति गात्राणि तूलराशिमिवानलः॥ ७ ॥
तीक्ष्णसायकनिर्भिन्नाञ्शूलशक्त्यृष्टितोमरैः। अद्य वो गमयिष्यामि सर्वानेव यमक्षयम्॥ ८ ॥
सृजतः शरवर्षाणि क्षिप्रहस्तस्य संयुगे। जीमूतस्येव नदतः कः स्थास्यति ममाग्रतः॥ ९ ॥
रात्रियुद्धे तदा पूर्वं वज्राशनिसमैः शरैः। शायितौ तौ मया भूयो विसंज्ञौ सपुरस्सरौ॥ १०॥
स्मृतिर्न तेऽस्ति वा मन्ये व्यक्तं यातो यमक्षयम्। आशीविषसमं क्रुद्धं यन्मां योद्धुमुपस्थितः॥ ११ ॥

Filled with anger on hearing the reply of Vibhīṣaṇa, Indrajit (son of Rāvaṇa) spoke harsh words (again) and advanced in fury. (1) Lifting his enormous, strong and terrible bow of considerable length, which was endowed with (great) momentum, and arrows which were capable of destroying the enemy, the ogre, who was endowed with terrible might and was seated in a huge chariot artistically decorated and drawn by black horses with his sword and other weapons upraised, looked like Death, the destroyer (of all). (2-3) The mighty Indrajit (son of Rāvaṇa), the destroyer of his enemies, who was armed with a large bow and was seated in a chariot and fully adorned, beheld Lakṣmaṇa, who, mounted on the back of Hanūmān and embellished by his own splendour, shone like the sun appearing on the eastern hill. Highly enraged, he spoke (as follows) to Lakṣmaṇa (son of Sumitrā), accompanied by Vibhīṣaṇa, as well as to those tigers among the monkeys:—"Behold my prowess. You will forthwith sustain on the battlefield today a hail of shafts loosed from my bow, which will be difficult to approach like a shower poured by clouds in the air. Today my arrows loosed from this mighty bow will consume your bodies as fire would consume a pile of cotton. (4—7) Armed with pikes, javelins and lances, I shall dispatch you all, once you are pierced with my sharp arrows, to the abode of Yama (the god of retribution) today. (8) Who dare stand before me as I loose hails of shafts on the battlefield with a swift hand, thundering like a cloud? (9) Formerly in the course of a night engagement on that day you two celebrated princes were laid low by me with my shafts, which were equal to the thunderbolt and the weapon Aśani, and then lay unconscious with your leading warriors (Sugrīva and others). (10) Since (however) you are here to give battle to me, enraged (as I am) like a venomous serpent, I presume the thought of it no longer exists in your mind or evidently you are on the road to the abode of Yama." (11)

तच्छ्रुत्वा राक्षसेन्द्रस्य गर्जितं राघवस्तदा। अभीतवदनः क्रुद्धो रावणिं वाक्यमब्रवीत्॥ १२॥
उक्तैश्च दुर्गमः पारः कार्याणां राक्षस त्वया। कार्याणां कर्मणा पारं यो गच्छति स बुद्धिमान्॥ १३॥
स त्वमर्थस्य हीनार्थो दुरवापस्य केनचित्। वाचा व्याहृत्य जानीषे कृतार्थोऽस्मीति दुर्मते॥ १४॥
अन्तर्धानगतेनाजौ यत्त्वयाऽऽचरितस्तदा। तस्कराचरितो मार्गो नैव वीरनिषेवितः॥ १५॥
यथा बाणपथं प्राप्य स्थितोऽस्मि तव राक्षस। दर्शयस्वाद्य तत्तेजो वाचा त्वं किं विकत्थसे॥ १६॥

Enraged to hear the foregoing braggadocio of Indrajit (a ruler of the ogres), Lakṣmaṇa (a scion of Raghu) replied as follows to the son of Rāvaṇa with an intrepid mien. (12) The successful conclusion of your undertakings has been proclaimed by you, O ogre, even though it is difficult to achieve. He (alone) is clever, who carries through his undertakings in deed (and not in word alone). (13) Proclaiming through word (alone) the achievement of your end (in the shape of worsting me), which is difficult to attain for anyone, though lacking in the capacity to achieve your purpose you think that you have accomplished your end, O evil-minded one! (14) The path which was adopted by you, remaining invisible on the battlefield, is the one trodden by thieves; it is not the path chosen by heroes. (15) Having reached the range of your shafts, I duly stand (before you), O ogre! Exhibit your well-known prowess today. Why should you brag with your tongue?" (16)

एवमुक्तो धनुर्भीमं परामृश्य महाबलः। ससर्ज निशितान् बाणानिन्द्रजित्समितिंजयः॥ १७॥
तेन सृष्टा महावेगाः शराः सर्पविषोपमाः। सम्प्राप्य लक्ष्मणं पेतुः श्वसन्त इव पन्नगाः॥ १८॥
शरैरतिमहावेगैर्वेगवान् रावणात्मजः। सौमित्रिमिन्द्रजिद्युद्धे विव्याध शुभलक्षणम् ॥ १९॥
स शरैरतिविद्धाङ्गो रुधिरेण समुक्षितः। शुशुभे लक्ष्मणः श्रीमान् विधूम इव पावकः॥ २०॥
इन्द्रजित् त्वात्मनः कर्म प्रसमीक्ष्याभिगम्य च। विनद्य सुमहानादमिदं वचनमब्रवीत्॥ २१॥

Seizing hold of his dread bow when challenged thus (by Lakṣmaṇa), Indrajit, who was endowed with extraordinary might and was (ever) victorious in combat, loosed whetted arrows (on his adversary). (17) Duly reaching Lakṣmaṇa, the arrows discharged by Indrajit, which flew with great velocity and were deadly as the venom of snakes, fell (on Lakṣmaṇa) hissing like serpents. (18) With (the aforesaid) arrows of extreme velocity the impetuous Indrajit, sprung from the loins of Rāvaṇa, pierced in combat Lakṣmaṇa (son of Sumitrā), who was endowed with auspicious bodily marks. (19) Bathed in blood, his limbs cruelly pierced with arrows, the said glorious Lakṣmaṇa shone like a smokeless flame. (20) Contemplating his own feat, nay, approaching Lakṣmaṇa and emitting an exceedingly loud cry, Indrajit for his part spoke (to him) as follows:—(21)

पत्रिणः शितधारास्ते शरा मत्कार्मुकच्युताः। आदास्यन्तेऽद्य सौमित्रे जीवितं जीवितान्तकाः॥ २२॥
अद्य गोमायुसंघाश्च श्येनसंघाश्च लक्ष्मण। गृध्राश्च निपतन्तु त्वां गतासुं निहतं मया॥ २३॥
क्षत्रबन्धुं सदानार्यं रामः परमदुर्मतिः। भक्तं भ्रातरमद्यैव त्वां द्रक्ष्यति हतं मया॥ २४॥
विस्रस्तकवचं भूमौ व्यपविद्धशरासनम्। हृतोत्तमाङ्गं सौमित्रे त्वामद्य निहतं मया॥ २५॥

"The sharp-pointed and deadly arrows loosed from my bow provided as they are with feathers will take your life today, O son of Sumitrā! (22) Let packs of jackals and hawks as well as vultures descend upon you when, struck down by me, you have fallen dead. (23) The extremely stupid Rāma will see you, his devoted (younger half-) brother, a Kṣatriya in name only, ever ignoble, killed by me this very day. (24) He will find you with your armour fallen on the ground, your bow thrown about and your head severed when struck down by me today, O son of Sumitrā!" (25)

इति ब्रुवाणं संक्रुद्धः परुषं रावणात्मजम्। हेतुमद्वाक्यमर्थज्ञो लक्ष्मणः प्रत्युवाच ह॥ २६॥
वाग्बलं त्यज दुर्बुद्धे क्रूरकर्मन् हि राक्षस। अथ कस्माद्वदस्येतत्सम्पादय सुकर्मणा॥ २७॥
अकृत्वा कत्थसे कर्म किमर्थमिह राक्षस। कुरु तत्कर्म येनाहं श्रद्धेयं तव कत्थनम्॥ २८॥
अनुक्त्वा परुषं वाक्यं किंचिदप्यनवक्षिपन्। अविकत्थन् वधिष्यामि त्वां पश्य पुरुषादन॥ २९॥

To Indrajit (sprung from the loins of Rāvaṇa), who was speaking harshly as aforesaid, Lakṣmaṇa, who knew his purpose and felt highly enraged, gave the following logical answer: so the tradition goes:—(26) "Give up strength of speech in the shape of empty words, O evil-minded ogre of cruel deeds! Now why do you indulge in such (idle) talk? Accomplish what you say in well-executed action. (27) Wherefore do you brag without accomplishing a feat, O ogre? Accomplish that deed (of which you boast) so that I may believe in your braggadocio. (28) Lo! I shall kill you, O devourer of human beings, without offering a harsh remark (against you), reviling you in the least or playing the braggart." (29)

इत्युक्त्वा पञ्च नाराचानाकर्णापूरिताञ्शरान्। विजघान महावेगाल्लक्ष्मणो राक्षसोरसि॥ ३०॥
सुपत्रवाजिता बाणा ज्वलिता इव पन्नगाः। नैर्ऋतोरस्यभासन्त सवितू रश्मयो यथा॥ ३१॥
स शरैराहतस्तेन सरोषो रावणात्मजः। सुप्रयुक्तैस्त्रिभिर्बाणैः प्रतिविव्याध लक्ष्मणम्॥ ३२॥
स बभूव महाभीमो नरराक्षससिंहयोः। विमर्दस्तुमुलो युद्धे परस्परजयैषिणोः॥ ३३॥
विक्रान्तौ बलसम्पन्नावुभौ विक्रमशालिनौ। उभौ परमदुर्जेयावतुल्यबलतेजसौ॥ ३४॥
युयुधाते तदा वीरौ ग्रहाविव नभोगतौ। बलवृत्राविव हि तौ युधि वै दुष्प्रधर्षणौ॥ ३५॥

युयुधाते महात्मानौ तदा केसरिणाविव।
बहूनवसृजन्तौ हि मार्गणौघानवस्थितौ। नरराक्षसमुख्यौ तौ प्रहृष्टावभ्ययुध्यताम्॥ ३६ ॥

Saying so, Lakṣmaṇa dug into the ogre's breast with a great impetuosity five steel arrows drawn (with the bowstring) up to the ear. (30) The arrows (loosed by Lakṣmaṇa), which had been rendered swift by beautiful feathers (fixed at their end) and looked like flaming serpents, shone in the ogre's breast like the rays of the sun. (31) Roused to anger when struck with arrows by Lakṣmaṇa, Indrajit, sprung from the loins of Rāvaṇa, pierced Lakṣmaṇa in return with three well-aimed arrows. (32) The aforesaid struggle between Lakṣmaṇa (a lion among men) and Indrajit (a lion among ogres), who sought to gain a victory over one another in combat, was most dreadful and tumultuous. (33) Valiant and richly endowed with strength, both were distinguished for their prowess. Nay, peerless in might and courage, both were exceedingly difficult to conquer. (34) The two heroes strove at that moment like two planets figuring in the heavens. Indeed the two were actually difficult to overcome in combat like Indra and the demon Vṛtra. (35) The two warriors, who were endowed with extraordinary courage, fought at that time like two lions. Standing firmly while discharging numerous streams of arrows, the aforesaid jewels among human beings and ogres respectively actually strove with extreme ardour. (36)

ततः शरान् दाशरथिः संधायामित्रकर्षणः। ससर्ज राक्षसेन्द्राय क्रुद्धः सर्प इव श्वसन्॥ ३७ ॥
तस्य ज्यातलनिर्घोषं स श्रुत्वा राक्षसाधिपः। विवर्णवदनो भूत्वा लक्ष्मणं समुदैक्षत॥ ३८ ॥
विवर्णवदनं दृष्ट्वा राक्षसं रावणात्मजम्। सौमित्रिं युद्धसंयुक्तं प्रत्युवाच विभीषणः॥ ३९ ॥
निमित्तान्युपपश्यामि यान्यस्मिन् रावणात्मजे। त्वर तेन महाबाहो भग्न एष न संशयः॥ ४० ॥
ततः संधाय सौमित्रिः शरानाशीविषोपमान्। मुमोच विशिखांस्तस्मिन् सर्पानिव विषोल्बणान्॥ ४१ ॥
शक्राशनिसमस्पर्शैर्लक्ष्मणेनाहतः शरैः। मुहूर्तमभवन्मूढः सर्वसंक्षुभितेन्द्रियः॥ ४२ ॥

Fitting arrows to his bow, nay hissing like an enraged serpent, Lakṣmaṇa (son of Daśaratha), the scourge of his enemies, thereupon loosed arrows on Indrajit (a ruler of the ogres). (37) Growing pale-faced on hearing the twang of the bowstring of Lakṣmaṇa produced by the action of his palm, Indrajit (the aforesaid ruler of ogres) fixed his gaze on Lakṣmaṇa. (38) Seeing the ogre sprung from the loins of Rāvaṇa pale-faced, Vibhīṣaṇa spoke as follows to Sumitrā's son fully engaged in combat:—(39) "I conclude on the strength of the indications (such as pallor on the face) which I perceive in this offspring of Rāvaṇa that he is (already) reduced to despair: there is no doubt about it. (Therefore) make haste (to dispatch him), O mighty-armed prince!" (40) Fitting to his bow arrows resembling venomous snakes, the son of Sumitrā thereupon loosed those shafts, which resembled serpents full of venom, on Indrajit. (41) Struck by Lakṣmaṇa with arrows which impinged on the body like Indra's thunderbolt, Indrajit stood stupefied awhile, all his senses fully excited. (42)

उपलभ्य मुहूर्तेन संज्ञां प्रत्यागतेन्द्रियः।
ददर्शावस्थितं वीरमाजौ दशरथात्मजम्। सोऽभिचक्राम सौमित्रिं रोषात्संरक्तलोचनः॥ ४३ ॥
अब्रवीच्चैनमासाद्य पुनः स परुषं वचः।
किं न स्मरसि तद्युद्धे प्रथमे मत्पराक्रमम्। निबद्धस्त्वं सह भ्रात्रा यदा युधि विचेष्टसे॥ ४४ ॥
युवां खलु महायुद्धे वज्राशनिसमैः शरैः। शायितौ प्रथमं भूमौ विसंज्ञौ सपुरस्सरौ॥ ४५ ॥
स्मृतिर्वा नास्ति ते मन्ये व्यक्तं वा यमसादनम्। गन्तुमिच्छसि यन्मां त्वमाधर्षयितुमिच्छसि॥ ४६ ॥
यदि ते प्रथमे युद्धे न दृष्टो मत्पराक्रमः। अद्य त्वां दर्शयिष्यामि तिष्ठेदानीं व्यवस्थितः॥ ४७ ॥

Regaining his consciousness after a while, his senses having returned to normalcy, Indrajit beheld the valiant Lakṣmaṇa (sprung from the loins of Daśaratha) standing immovable on the field of battle and advanced towards the son of Sumitrā, his eyes having turned crimson with anger. (43) Nay, approaching Lakṣmaṇa, he spoke harsh words (to him) again (as follows):— "Don't you remember my prowess in that first encounter (with me), when, bound with your brother by me, you writhed on the battlefield? (44) Formerly in the course of a major conflict you two (brothers) were laid low with my arrows, which were equal to thunderbolts and the weapon Aśani, and lay unconscious on the ground with your foremost warriors. (45) Or I presume the thought of it no longer exists in your mind or you evidently desire to proceed to the abode of Yama (the god of retribution) since you seek to overpower me. (46) If my prowess was not witnessed by you at our first encounter, I will demonstrate it to you today. Remain immovably fixed on this spot now." (47)

इत्युक्त्वा सप्तभिर्बाणैरभिविव्याध लक्ष्मणम्। दशभिस्तु हनूमन्तं तीक्ष्णधारैः शरौत्तमैः॥ ४८॥
ततः शरशतेनैव सुप्रयुक्तेन वीर्यवान्। क्रोधाद् द्विगुणसंरब्धो निर्बिभेद विभीषणम्॥ ४९॥

Saying so, Indrajit pierced Lakṣmaṇa with seven shafts and Hanūmān with ten excellent sharp-edged arrows. (48) Doubly enraged, the valiant ogre then pierced Vibhīṣaṇa in fury with a hundred well-aimed arrows. (49)

तद् दृष्ट्वेन्द्रजिता कर्म कृतं रामानुजस्तदा। अचिन्तयित्वा प्रहसन्नैतत्किंचिदिति ब्रुवन्॥ ५०॥
मुमोच च शरान् घोरान् संगृह्य नरपुङ्गवः। अभीतवदनः क्रुद्धो रावणिं लक्ष्मणो युधि॥ ५१॥
नैवं रणगताः शूराः प्रहरन्ति निशाचर। लघवश्चाल्पवीर्याश्च शरा हीमे सुखास्तव॥ ५२॥
नैवं शूरास्तु युध्यन्ते समरे युद्धकाङ्क्षिणः। इत्येवं तं ब्रुवन् धन्वी शरैरभिववर्ष ह॥ ५३.॥
तस्य बाणैः सुविध्वस्तं कवचं काञ्चनं महत्। व्यशीर्यत रथोपस्थे ताराजालमिवाम्बरात्॥ ५४॥
विधूतवर्मा नाराचैर्बभूव स कृतव्रणः। इन्द्रजित्समरे वीरः प्रत्यूषे भानुमानिव॥ ५५॥
ततः शरसहस्रेण संक्रुद्धो रावणात्मजः। बिभेद समरे वीरो लक्ष्मणं भीमविक्रमः॥ ५६॥
व्यशीर्यत महद्दिव्यं कवचं लक्ष्मणस्य तु। कृतप्रतिकृतान्योन्यं बभूवतुररिंदमौ॥ ५७॥
अभीक्ष्णं निःश्वसन्तौ तौ युध्येतां तुमुलं युधि। शरसंकृत्तसर्वाङ्गौ सर्वतो रुधिरोक्षितौ॥ ५८॥
सुदीर्घकालं तौ वीरावन्योन्यं निशितैः शरैः।
ततक्षतुर्महात्मानौ रणकर्मविशारदौ। बभूवतुश्चात्मजये यत्तौ भीमपराक्रमौ॥ ५९॥
तौ शरौघैस्तथाऽऽकीर्णौ निकृत्तकवचध्वजौ। सृजन्तौ रुधिरं चोष्णं जलं प्रस्रवणाविव॥ ६०॥
शरवर्षं ततो घोरं मुञ्चतोर्भीमनिःस्वनम्। सासारयोरिवाकाशे नीलयोः कालमेघयोः॥ ६१॥
तयोरथ महान् कालो व्यतीयाद् युध्यमानयोः। न च तौ युद्धवैमुख्यं क्लमं चाप्युपजग्मतुः॥ ६२॥

Seeing the aforesaid feat accomplished by Indrajit, yet not minding it, nay, laughing heartily and saying: "This is nothing!", and taking up dreadful shafts, Lakṣmaṇa, a younger (half-) brother of Śrī Rāma and a bull among men, then loosed them in anger against the son of Rāvaṇa on the field of battle with an intrepid mien. (50-51) (He said,)"Heroes on the battlefield do not strike like this, O ranger of the night! Light and of little strength, these arrows of yours are indeed conducive to my delight. (52) Champions seeking an encounter on the battlefield for their part do not fight in this way." Speaking thus, the archer (Lakṣmaṇa) covered Indrajit with arrows, they say. (53) Completely shattered by the (aforesaid) shafts, the heavy golden armour of Indrajit fell to pieces in the interior of the chariot like a mass of stars from the heavens. (54) His coat of mail shattered by the steel arrows (of Lakṣmaṇa), the aforesaid champion, Indrajit, was wounded in combat and (bathed in blood) looked like the morning sun. (55) Fully roused to anger, the heroic Indrajit (sprung from the loins of Rāvaṇa) of redoubtable prowess pierced Lakṣmaṇa with a thousand arrows on the battlefield. (56) The mighty and celestial armour of Lakṣmaṇa too got shattered. The two warriors, the tamers of their enemies, took the offensive and also retaliated. (57) Breathing heavily again and again, they fought vehemently on the battlefield, their limbs got lacerated by arrows and they were bathed all over in blood. (58) For a pretty long time the two heroes of redoubtable prowess, who were endowed with extraordinary courage and were skilled in fighting, tore each other with whetted shafts and were strenuously engaged in securing victory for themselves. (59) Covered all over with arrows (which had stuck to their bodies), their armour and standards torn to pieces, they stood emitting hot blood as two waterfalls gushing hot water. (60) A considerable time slipped by while the two warriors fought, loosing a formidable hail of shafts with a dreadful clamour like two dark destructive clouds pouring a hard shower from the heavens. They, however, neither turned their back on the battlefield nor experienced any fatigue. (61-62)

अस्त्राण्यस्त्रविदां श्रेष्ठौ दर्शयन्तौ पुनः पुनः । शरानुच्चावचाकारानन्तरिक्षे बबन्धतुः ॥ ६३ ॥
व्यपेतदोषमस्यन्तौ लघु चित्रं च सुष्ठु च । उभौ तु तुमुलं घोरं चक्रतुर्नरराक्षसौ ॥ ६४ ॥
तयोः पृथक् पृथग् भीमः शुश्रुवे तलनिस्वनः । य कम्पं जनयामास निर्घात इव दारुणः ॥ ६५ ॥
तयोः स भ्राजते शब्दस्तथा समरमत्तयोः । सुघोरयोर्निःस्वनतोर्गगने मेघयोरिव ॥ ६६ ॥
सुवर्णपुङ्खैर्नाराचैर्बलवन्तौ कृतव्रणौ । प्रसुस्रुवाते रुधिरं कीर्तिमन्तौ जये धृतौ ॥ ६७ ॥
ते गात्रयोर्निपतिता रुक्मपुङ्खाः शरा युधि । असृग्दिग्धा विनिष्पेतुर्विविशुर्धरणीतलम् ॥ ६८ ॥
अन्ये सुनिशितैः शस्त्रैराकाशे संजघट्टिरे । बभञ्जुश्चिच्छिदुश्चैव तयोर्बाणाः सहस्रशः ॥ ६९ ॥

Displaying their missiles time and again, the two warriors, who were the foremost among those skilled in the use of missiles, set up as network of arrows, (both) large and small, in the air. (63) Loosing their arrows with agility and grace in a wonderful way, which was entirely free from reproach, both the man and the ogre for their part carried on a vehement and formidable struggle. (64) The appalling sound produced by the impact of the palms of the two warriors on their bowstrings could be heard apart. Like a violent thunderstorm it made people tremble. (65) The aforementioned clamour of those two warriors, who were engaged in action as aforesaid, resembled the rumbling of two dreadful thundering clouds in the sky. (66) Wounded with golden-shafted steel arrows, the two mighty and glorious warriors, who were determined to gain victory over one another, were profusely giving out blood. (67) Fallen on the bodies (of each other), the golden-shafted arrows (loosed by the two warriors) dropped (through their bodies) on the field of battle, covered with blood, and penetrated into the earth's surface. (68) Other arrows of the two warriors clashed in thousands in the air with duly whetted weapons (of the adversary) and shattered and tore them. (69)

स बभूव रणो घोरस्तयोर्बाणमयश्च यः । अग्निभ्यामिव दीप्ताभ्यां सत्रे कुशमयश्चयः ॥ ७० ॥
तयोः कृतव्रणौ देहौ शुशुभाते महात्मनोः । सुपुष्पाविव निष्पत्रौ वने किंशुकशाल्मली ॥ ७१ ॥
चक्रतुस्तुमुलं घोरं संनिपातं मुहुर्मुहुः । इन्द्रजिल्लक्ष्मणश्चैव परस्परजयैषिणौ ॥ ७२ ॥
लक्ष्मणो रावणिं युद्धे रावणिश्चापि लक्ष्मणम् । अन्योन्यं तावभिघ्नन्तौ न श्रमं प्रतिपद्यताम् ॥ ७३ ॥
बाणजालैः शरीरस्थैरवगाढैस्तरस्विनौ । शुशुभाते महावीर्यौ प्ररूढाविव पर्वतौ ॥ ७४ ॥
तयो रुधिरसिक्तानि संवृतानि शरैर्भृशम् । बभ्राजुः सर्वगात्राणि ज्वलन्त इव पावकाः ॥ ७५ ॥
तयोरथ महान् कालो व्यतीयाद् युध्यमानयोः । न च तौ युद्धवैमुख्यं श्रमं चाप्यभिजग्मतुः ॥ ७६ ॥
अथ समरपरिश्रमं निहन्तुं समरमुखेष्वजितस्य लक्ष्मणस्य ।
प्रियहितमुपपादयन् महात्मा समरमुपेत्य विभीषणोऽवतस्थे ॥ ७७ ॥
इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डेऽष्टाशीतितमः सर्गः ॥ ८८ ॥

That struggle between the two warriors turned out to be formidable. The mass of arrows (strewn over the battlefield in that struggle) appeared like a mass of the sacred Kuśa grass (spread on the altar) by the side of two flaming fires (viz., Gārhapatya and Āhavanīya fire) at a sacrifice. (70) The wounded bodies of those two warriors endowed with extraordinary courage shone like a Kiṁśuka and a Śālmalī (silk-cotton) tree in full blossom and shorn of their leaves in a forest. (71) Eager to conquer each other, Indrajit and Lakṣmaṇa too carried on a tumultuous and formidable struggle again and again. (72) Striking each other—Lakṣmaṇa striking Indrajit (son of Rāvaṇa) and Indrajit too striking Lakṣmaṇa in combat (in his turn)—the two warriors did not experience any fatigue. (73) With multitudes of arrows dug deep into their bodies the two mighty heroes, who were endowed with extraordinary prowess, shone like two mountains overgrown with trees. (74) Bathed in blood and thickly covered with arrows, all the limbs of the aforesaid two warriors shone like blazing fires. (75) A considerable time slipped in the meanwhile past the two warriors (even) as they fought (with each other). They, however, neither turned their face away from the combat nor gave way to exhaustion. (76) Reaching the battlefield in the meantime, the high-souled Vibhīṣaṇa took up his position there in order to relieve the fatigue, occasioned by the combat, of Lakṣmaṇa, who was invincible in the forefront of battle, (thereby) affording him pleasure and doing a good turn to him. (77)

Thus ends Canto Eighty-eight in the Yuddhakāṇḍa of the glorious
Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

एकोननवतितमः सर्गः

Canto LXXXIX

Vibhīṣaṇa takes the offensive against the ogres and encourages the
commanders of monkey troops to carry on the struggle.
Lakṣmaṇa kills the charioteer of Indrajit and the
monkeys make short work of his horses

युध्यमानौ ततो दृष्ट्वा प्रसक्तौ नरराक्षसौ। प्रभिन्नाविव मातङ्गौ परस्परजयैषिणौ॥ १॥
तयोर्युद्धं द्रष्टुकामो वरचापधरो बली। शूरः स रावणभ्राता तस्थौ संग्राममूर्धनि॥ २॥
ततो विस्फारयामास महद् धनुरवस्थितः। उत्ससर्ज च तीक्ष्णाग्रान् राक्षसेषु महाशरान्॥ ३॥
ते शराः शिखिसंस्पर्शा निपतन्तः समाहिताः। राक्षसान् द्रावयामासुर्वज्राणीव महागिरीन्॥ ४॥
विभीषणस्यानुचरास्तेऽपि शूलासिपट्टिशैः। चिच्छिदुः समरे वीरान् राक्षसान् राक्षसोत्तमाः॥ ५॥
राक्षसैस्तैः परिवृतः स तदा तु विभीषणः। बभौ मध्ये प्रधृष्टानां कलभानामिव द्विपः॥ ६॥
ततः संचोदमानो वै हरीन् रक्षोवधप्रियान्। उवाच वचनं काले कालज्ञो रक्षसां वरः॥ ७॥

Seeing Lakṣmaṇa (a man) and Indrajit (an ogre), who were fond of fighting, striving like two elephants in rut, desirous as they were of overcoming each other, the valiant Vibhīṣaṇa, the mighty (youngest) brother of Rāvaṇa, who was eager to witness their combat, and carried an excellent bow, thereupon took up his position in the forefront of the battle. (1-2) Standing firm, he now stretched his mighty bow and loosed long sharp-pointed arrows against the ogres. (3) Falling thick and fast, the aforesaid shafts, which impringed like fire, tore the ogres to pieces as thunderbolts would cleave mighty mountains. (4) The well-known followers of Vibhīṣaṇa, too, who were the foremost of ogres, rent asunder the heroic ogres in combat with their pikes, swords and sharp-edged spears. (5) Surrounded by those ogres, Vibhīṣaṇa for his part shone at that time like an elephant in the midst of proud young tuskers. (6) Emboldening the monkeys, who were really fond of destroying the ogres Vibhīṣaṇa (the foremost of ogres), who knew what was fitting to the occasion, thereupon spoke the following opportune words :— (7)

एकोऽयं राक्षसेन्द्रस्य परायणमवस्थितः। एतच्छेषं बलं तस्य किं तिष्ठत हरीश्वराः॥ ८ ॥
अस्मिंश्च निहते पापे राक्षसे रणमूर्धनि। रावणं वर्जयित्वा तु शेषमस्य बलं हतम्॥ ९ ॥
प्रहस्तो निहतो वीरो निकुम्भश्च महाबलः। कुम्भकर्णश्च कुम्भश्च धूम्राक्षश्च निशाचरः॥ १० ॥
जम्बुमाली महामाली तीक्ष्णवेगोऽशनिप्रभः। सुप्तघ्नो यज्ञकोपश्च वज्रदंष्ट्रश्च राक्षसः॥ ११ ॥
संह्रादी विकटोऽरिघ्नस्तपनो मन्द एव च। प्रघासः प्रघसश्चैव प्रजङ्घो जङ्घ एव च॥ १२ ॥
अग्निकेतुश्च दुर्धर्षो रश्मिकेतुश्च वीर्यवान्। विद्युज्जिह्वो द्विजिह्वश्च सूर्यशत्रुश्च राक्षसः॥ १३ ॥
अकम्पनः सुपार्श्वश्च चक्रमाली च राक्षसः। कम्पनः सत्त्ववन्तौ तौ देवान्तकनरान्तकौ॥ १४ ॥

"Here stands (before you) one who is the last support of Rāvaṇa (the ruler of ogres). (And) this is all that is left of his army. Why (then), O monkey chiefs, do you stand idle ? (8) Nay, when this wicked ogre is disposed of in the forefront of the battle, the remaining army of his, save Rāvaṇa (himself) is (as good as) killed. (9) The heroic Prahasta has been made short work of as well as Nikumbha, who was endowed with extraordinary might, as also Kumbhakarṇa and Kumbha and the night-ranger Dhūmrākṣa, Jambumālī, Mahāmālī, Tīkṣṇavega, Aśaniprabha, Suptaghna and Yajñakopa as also the ogre Vajradaṁṣṭra, Saṁhrādī, Vikaṭa, Arighna, Tapana as well as Manda, Praghāsa as well as Praghasa, Prajaṅgha as well as Jaṅgha, as also Agniketu, who was difficult to overcome, and the valiant Raśmiketu, Vidyujjihva and Dwijihva and the ogre Sūryaśatru, Akampana and Supārśwa as well as the ogre Cakramālī, Kampana, and those two warriors, Devāntaka and Narāntaka, who were full of energy. (10—14)

एतान् निहत्यातिबलान् बहून् राक्षससत्तमान्। बाहुभ्यां सागरं तीर्त्वा लङ्घ्यतां गोष्पदं लघु॥ १५ ॥
एतावदेव शेषं वो जेतव्यमिति वानराः। हताः सर्वे समागम्य राक्षसा बलदर्पिताः॥ १६ ॥
अयुक्तं निधनं कर्तुं पुत्रस्य जनितुर्मम। घृणामपास्य रामार्थे निहन्यां भ्रातुरात्मजम्॥ १७ ॥
हन्तुकामस्य मे बाष्पं चक्षुश्चैव निरुध्यति। तमेवैष महाबाहुर्लक्ष्मणः शमयिष्यति॥ १८ ॥
वानरा घ्नत सम्भूय भृत्यानस्य समीपगान्।

"Having destroyed the aforesaid numerous ogre chiefs, who were endowed with exceeding might, and (thereby) swum a sea, let this tiny hoof-mark of a cow be promptly crossed. (15) This much alone of the hostile army remains to be conqered by you, O monkeys. All the ogres, proud of their might, were killed on meeting you. (16) It is not meet for me, an uncle (who is as good as a father), to compass the death of my own nephew (who is as good as my own son). Casting to the winds (all) tenderness for the sake of Śrī Rāma (however), I may take the life the life of my (own) brother's offspring (Indrajit). (17) Nay, (even) as I wish to kill him, tears cloud my vision. (Hence) the younger mighty-armed Prince Lakṣmaṇa, alone shall make short work of him. (18) Coming together (therefore), O monkeys, destroy his servants standing by him."

इति तेनातियशसा राक्षसेनाभिचोदिताः॥ १९ ॥
वानरेन्द्रा जहृषिरे लाङ्गूलानि च विव्यधुः।
ततस्तु कपिशार्दूलाः क्ष्वेडन्तश्च पुनः पुनः। मुमुचुर्विविधान्नादान् मेघान्दृष्ट्वेव बर्हिणः॥ २० ॥

Incited in these words by that highly illustrious ogre (Vibhīṣaṇa), the monkey chiefs rejoiced and lashed their tails (as a token of their joy). (19) Roaring like lions again and again, the (aforesaid) tigers among the monkeys for their part then emitted cries of various kinds (even) like peacocks on beholding clouds. (20)

जाम्बवानपि तैः सर्वैः स्वयूथ्यैरभिसंवृतः। तेऽश्मभिस्ताडयामासुर्नखैर्दन्तैश्च राक्षसान्॥ २१ ॥
निघ्नन्तमृक्षाधिपतिं राक्षसास्ते महाबलाः। परिवव्रुर्भयं त्यक्त्वा तमनेकविधायुधाः॥ २२ ॥
शरैः परशुभिस्तीक्ष्णैः पट्टिशैर्यष्टितोमरैः। जाम्बवन्तं मृधे जघ्नुर्निघ्नन्तं राक्षसीं चमूम्॥ २३ ॥
स सम्प्रहारस्तुमुलः संजज्ञे कपिरक्षसाम्। देवासुराणां क्रुद्धानां यथा भीमो महास्वनः॥ २४ ॥
हनूमानपि संक्रुद्धः सालमुत्पाट्य पर्वतात्। स लक्ष्मणं स्वयं पृष्ठादवरोप्य महामनाः॥ २५ ॥

रक्षसां कदनं चक्रे दुरासदः सहस्रशः।

Surrounded by all the well-known troops of his own kind, Jāmbavān too as also the monkeys began to strike the ogres with stones as well as with their nails and teeth. (21) Shaking off (all) fear, the aforesaid ogres, who were endowed with extraordinary might and armed with every variety of weapons, surrounded Jāmbavān, the suzerain lord of bears, who was playing havoc (among the ogre ranks). (22) They assailed Jāmbavān, who was destroying the army of ogres on the battlefield on all sides, with arrows, sharp axes, sharp-edged spears, staffs and iron clubs. (23) Accompanied with a loud clamour, that vehement encounter between the monkeys, and ogres, who were fired with wrath, was terrible like the (well-known) conflict between the gods and the demons (which took place in the hoary past). (24) Causing Lakṣmaṇa to dismount from his back, and tearing up a sal tree from a mountain, the high-minded Hanūmān too, who felt enraged and was difficult to approach (for his enemies), himself began to exterminate the ogres in their thousands.

स दत्त्वा तुमुलं युद्धं पितृव्यस्येन्द्रजिद् बली॥ २६॥
लक्ष्मणं परवीरघ्नः पुनरेवाभ्यधावत। तौ प्रयुद्धौ तदा वीरौ मृधे लक्ष्मणराक्षसौ॥ २७॥
शरौघानभिवर्षन्तौ जघ्नतुस्तौ परस्परम्। अभीक्ष्णमन्तर्दधतुः शरजालैर्महाबलौ॥ २८॥
चन्द्रादित्याविवोष्णान्ते यथा मेघैस्तरस्विनौ। नह्यादानं न संधानं धनुषो वा परिग्रहः॥ २९॥
न विप्रमोक्षो बाणानां न विकर्षो न विग्रहः। न मुष्टिप्रतिसंधानं न लक्ष्यप्रतिपादनम्॥ ३०॥
अदृश्यत तयोस्तत्र युध्यतोः पाणिलाघवात्। चापवेगप्रयुक्तैश्च बाणजालैः समन्ततः॥ ३१॥
अन्तरिक्षेऽभिसम्पन्ने न रूपाणि चकाशिरे।

Giving a fearful fight to his uncle (Vibhīṣaṇa), the mighty Indrajit, the destroyer of hostile champions, rushed once more towards Lakṣmaṇa. Strenuously engaged in fighting on the battlefield, the two celebrated heroes, Lakṣmaṇa and the ogre (Indrajit), began to assail each other, showering streams of arrows (on their adversary). The two warriors, who were endowed with extraordinary might, covered each other off and on with multitudes of arrows in the same way as the powerful sun and moon are veiled by clouds at the end of summer. Due to quickness of hand (even) as they fought there it could not be (distinctly) perceived when they took up the bow (from one hand to the other) tightly held the bow as well as the string with the fist, drew out the arrows (from their quiver), selected or separated them, fitted them to the bow, stretched the bow at full length, loosed the arrows and hit the mark. The sky having been covered on all sides with streams of arrows loosed with force exerted by the bows, no objects could be distinguished.

लक्ष्मणो रावणिं प्राप्य रावणिश्चापि लक्ष्मणम्॥ ३२॥
अव्यवस्था भवत्युग्रा ताभ्यामन्योन्यविग्रहे। ताभ्यामुभाभ्यां तरसा प्रसृष्टैर्विशिखैः शितैः॥ ३३॥
निरन्तरमिवाकाशं बभूव तमसा वृतम्। तैः पतद्भिश्च बहुभिस्तयोः शरशतैः शितैः॥ ३४॥
दिशश्च प्रदिशश्चैव बभूवुः शरसंकुलाः। तमसा विहितं सर्वमासीत् प्रतिभयं महत्॥ ३५॥
अस्तं गते सहस्रांशौ संवृते तमसा च वै। रुधिरौघा महानद्यः प्रावर्तन्त सहस्रशः॥ ३६॥
क्रव्यादा दारुणा वाग्भिश्चिक्षिपुर्भीमनिःस्वनान्। न तदानीं ववौ वायुर्न च जज्वाल पावकः॥ ३७॥
स्वस्त्यस्तु लोकेभ्य इति जजल्पुस्ते महर्षयः। सम्पेतुश्चात्र संतप्ता गन्धर्वाः सह चारणैः॥ ३८॥

Meeting Indrajit (son of Rāvaṇa), Lakṣmaṇa fought with him, and meeting Lakṣmaṇa (in his turn), Indrajit (son of Rāvaṇa) too took the offensive. As they contended with each other a terrible confusion ensued (in both the contending armies as a sequel to the destruction of their followers, who did not take active part in the struggle). The sky was thickly covered as it were with the sharp arrows loosed with impetuosity by them both (leaving no empty

-धनुष्यथ

space) and was (consequently) shrouded in darkness. Nay, even the (four) quarters as well as the intermediate points were overspread with shafts on account of those sharp arrows of the two warriors falling in many hundreds. Everything was enveloped in darkness and presented an exceedingly dreadful appearance. (25—35) When the orb of thousand rays sank below the horizon and everything was entirely enveloped in shadow, large streams carrying a flood of blood actually began to flow in thousands. (36) Hideous carnivorous (such as vultures and jackals) emitted frightful cries with their tongues. No wind blew at that time nor did fire burn. (37) "May all be well with the worlds !" murmured the eminent sages present on the occasion. Nay, feeling distressed, the Gandharvas who happened to be there, fled away alongwith the cāraṇas (celestial bards). (38)

अथ राक्षससिंहस्य कृष्णान् कनकभूषणान्। शरैश्चतुर्भिः सौमित्रिर्विव्याध चतुरो हयान्॥ ३९॥
ततोऽपरेण भल्लेन पीतेन निशितेन च। सम्पूर्णायतमुक्तेन सुपत्रेण सुवर्चसा॥ ४०॥
महेन्द्राशनिकल्पेन सूतस्य विचरिष्यतः। स तेन बाणाशनिना तलशब्दानुनादिना॥ ४१॥
लाघवाद् राघवः श्रीमाञ्शिरः कायादपाहरत्। स यन्तरि महातेजा हते मन्दोदरीसुतः॥ ४२॥
स्वयं सारथ्यमकरोत् पुनश्च धनुरस्पृशत्। तदद्भुतमभूत्तत्र सारथ्यं पश्यतां युधि॥ ४३॥
हयेषु व्यग्रहस्तं तं विव्याध निशितैः शरैः। धनुष्यथ पुनर्व्यग्रं हयेषु मुमुचे शरान्॥ ४४॥
छिद्रेषु तेषु बाणौघैर्विचरन्तमभीतवत्। अर्दयामास समरे सौमित्रिः शीघ्रकृत्तमः॥ ४५॥
निहतं सारथिं दृष्ट्वा समरे रावणात्मजः। प्रजहौ समरोद्धर्षं विषण्णः स बभूव ह॥ ४६॥

Meanwhile Lakṣmaṇa (son of Sumitrā) pierced with four arrows the four black horses (yoked to the chariot) of Indrajit (a lion among the ogres), decked with ornaments of gold. (39) Then, with another gilded, sharp and splendid arrow of the variety known by the name of Bhalla, which was loosed with full force, was furnished with beautiful plumes and was deadly as the thunderbolt and vied with Indra's (own) weapon and which resounded with the clang of the gauntlet, the celebrated and glorious Lakṣmaṇa (a scion of Raghu) severed the head of the charioteer (of Indrajit), (even) as he was circling round, from his shoulders with alacrity. The charioteer having been killed, Indrajit (son of Mandodarī), who was endowed with extraordinary energy, played up the role of a charioteer himself and also wielded the bow. It was marvellous on his part to play the (additional) role of a charioteer in the course of a struggle in the eyes of the onlookers.(40—43) Lakṣmaṇa pierced him with whetted shafts while his hands were occupied with the horses; and he loosed arrows at the horses while he was, busy once more with his bow. (44) On such occasions Lakṣmaṇa (son of Sumitrā), who acted with extreme alacrity, wounded with the streams of his arrows Indrajit, who was ranging the battlefield as though undaunted. (45) Seeing his charioteer killed in combat, the aforesaid son of Rāvaṇa completely lost his zest for combat and grew despondent, they say. (46)

विषण्णवदनं दृष्ट्वा राक्षसं हरियूथपाः। ततः परमसंहृष्टा लक्ष्मणं चाभ्यपूजयन्॥ ४७॥
ततः प्रमाथी रभसः शरभो गन्धमादनः। अमृष्यमाणाश्चत्वारश्चक्रुर्वेगं हरीश्वराः॥ ४८॥
ते चास्य हयमुख्येषु तूर्णमुत्पत्य वानराः। चतुर्षु सुमहावीर्या निपेतुर्भीमविक्रमाः॥ ४९॥
तेषामधिष्ठितानां तैर्वानरैः पर्वतोपमैः। मुखेभ्यो रुधिरं व्यक्तं हयानां समवर्तत॥ ५०॥
ते हया मथिता भग्ना व्यसवो धरणीं गताः।
ते निहत्य हयांस्तस्य प्रमथ्य च महारथम्। पुनरुत्पत्य वेगेन तस्थुर्लक्ष्मणपार्श्वतः॥ ५१॥
स हताश्वादवप्लुत्य रथान्मथितसारथिः। शरवर्षेण सौमित्रिमभ्यधावत रावणिः॥ ५२॥
ततो महेन्द्रप्रतिमः स लक्ष्मणः पदातिनं तं निहतैर्हयोत्तमैः।
सृजन्तमाजौ निशिताञ्छरोत्तमान् भृशं तदा बाणगणैर्व्यदारयत्॥ ५३॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे एकोननवतितमः सर्गः॥ ८९॥

Beholding the ogre dejected in appearance, the commanders of simian troops thereupon felt extremely delighted and acclaimed Lakṣmaṇa. (47) Getting impatient, four monkey chiefs, viz., Pramāthī, Rabhasa, Śarabha and Gandhamādana thereupon gave vent to their impetuosity. (48) Nay, springing up rapidly, the aforesaid monkeys, who were endowed with remarkable valour and terrible prowess, fell on the four excellent horses of Indrajit. (49) Blood perceptibly gushed forth from the mouths of those horses pressed under the weight of those monkeys, huge as mountains. (50) Crushed and mutilated, the aforesaid horses sank lifeless to the ground. Having killed his horses and crushing his huge chariot, nay, bounding again with impetuosity, they stood (once more) by the side of Lakṣmaṇa. (51) Leaping down from his chariot, whose horses had been killed, Indrajit (son of Rāvaṇa), whose charioteer (too) had been made short work of, assailed Lakṣmaṇa (son of Sumitrā) with a hail of shafts. (52) Thereupon, the celebrated Lakṣmaṇa, who vied with the mighty Indra, grievously mangled with volleys of his shafts Indrajit, who was loosing excellent whetted arrows on the battlefield at that time while moving on foot due to his noble horses having been killed. (53)

Thus ends Canto Eighty-nine in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

नवतितमः सर्गः

Canto XC

A fierce contest between Indrajit and Lakṣmaṇa and Indrajit's fall

स हताश्वो महातेजा भूमौ तिष्ठन् निशाचरः । इन्द्रजित्परमक्रुद्धः सम्प्रजज्वाल तेजसा ॥ १ ॥
तौ धन्विनौ जिघांसन्तावन्योन्यमिषुभिर्भृशम् । विजयेनाभिनिष्क्रान्तौ वने गजवृषाविव ॥ २ ॥
निबर्हयन्तश्चान्योन्यं ते राक्षसवनौकसः । भर्तारं न जहुर्युद्धे सम्पतन्तस्ततस्ततः ॥ ३ ॥
ततस्तान् राक्षसान् सर्वान् हर्षयन् रावणात्मजः । स्तुन्वानो हर्षमाणश्च इदं वचनमब्रवीत् ॥ ४ ॥
तमसा बहुलेनेमाः संसक्ताः सर्वतो दिशः । नेह विज्ञायते स्वो वा परो वा राक्षसोत्तमाः ॥ ५ ॥
धृष्टं भवन्तो युध्यन्तु हरीणां मोहनाय वै । अहं तु रथमास्थाय आगमिष्यामि संयुगे ॥ ६ ॥
तथा भवन्तः कुर्वन्तु यथेमे हि वनौकसः । न युध्येयुर्महात्मानः प्रविष्टे नगरं मयि ॥ ७ ॥

Standing on the ground, extremely enraged, the horses (of his chariot) having been killed the night-stalker, Indrajit, who was endowed with extraordinary energy, flamed with spirit. (1) Exceedingly eager to make short work of each other with their arrows, the said two archers closed with each other like two lordly elephants which had sallied forth with a view to conquest. (2) The ogres as well as the monkeys (lit., the denizens of the woods) kept rushing this way and that, each killing his adversary, but did not forsake their master in the combat. (3) Applauding and cheering all the aforesaid ogres, nay, feeling delighted (himself), Indrajit (sprung from the loins of Rāvaṇa) thereupon spoke as follows :— (4) "These quarters stand enveloped on all sides by a profound darkness. (Hence) it cannot be ascertained (by the monkeys) at this time whether one belongs to one's own army or is an enemy, O jewel among the ogres ! (5) Boldly strive you so as to dumbfold the monkeys. Ascending another chariot (in the meantime), I shall for my part return to the battlefield. (6) Manage things in such a way that these monkeys (lit., denizens of the woods), endowed (as they are) with extraordinary courage, may not carry on the struggle (with me) when I have started entering the city (so as to interfere with my safe entry)." (7)

इत्युक्त्वा रावजसुतो वञ्चयित्वा वनौकसः । प्रविवेश पुरीं लङ्कां रथहेतोरमित्रहा ॥ ८ ॥

dm to putting up sb to stop sth find out

स रथं भूषयित्वाथ रुचिरं हेमभूषितम् । प्रासासिशरसंयुक्तं युक्तं परमवाजिभिः ॥ ९ ॥
अधिष्ठितं हयज्ञेन सूतेनाप्तोपदेशिना । आरुरोह महातेजा रावणिः समितिंजयः ॥ १० ॥
स राक्षसगणैर्मुख्यैर्वृतो मन्दोदरीसुतः । निर्ययौ नगराद् वीरः कृतान्तबलचोदितः ॥ ११ ॥
सोऽभिनिष्क्रम्य नगरादिन्द्रजित् परमौजसा । अभ्ययाज्जवनैरश्वैर्लक्ष्मणं सविभीषणम् ॥ १२ ॥

Saying so, and putting the monkeys off the scent, Indrajit (son of Rāvaṇa), the slayer of his enemies, entered deep into the city of Laṅkā in order to provide himself with a (fresh) chariot. (8) Causing a splendid chariot—which was decked with gold, was furnished with darts, swords and arrows, yoked to excellent horses, and directed by a charioteer who could read the mind of his horses and tendered good counsel—to be decorated, Indrajit (son of Rāvaṇa), a victor in combat, who was endowed with extraordinary energy forthwith ascended it. (9-10) Surrounded by selected ogre battalions and impelled by the force of destiny, that gallant son of Mandodarī sallied forth (once more) from the city. (11) Rushing out of the city in his chariot drawn by swift horses, Indrajit assailed Lakṣmaṇa and Vibhīṣaṇa with exceeding impetuosity. (12)

ततो रथस्थमालोक्य सौमित्री रावणात्मजम् । वानराश्च महावीर्या राक्षसश्च विभीषणः ॥ १३ ॥
विस्मयं परमं जग्मुर्लाघवात् तस्य धीमतः । रावणिश्चापि संक्रुद्धो रणे वानरयूथपान् ॥ १४ ॥
पातयामास बाणौघैः शतशोऽथ सहस्रशः । स मण्डलीकृतधनू रावणिः समितिंजयः ॥ १५ ॥
हरीनभ्यहनत् क्रुद्धः परं लाघवमास्थितः । ते वध्यमाना हरयो नाराचैर्भीमविक्रमाः ॥ १६ ॥
सौमित्रिं शरणं प्राप्ताः प्रजापतिमिव प्रजाः ।
ततः समरकोपेन ज्वलितो रघुनन्दनः । चिच्छेद कार्मुकं तस्य दर्शयन् पाणिलाघवम् ॥ १७ ॥
सोऽन्यत्कार्मुकमादाय सज्जं चक्रे त्वरन्निव । तदप्यस्य त्रिभिर्बाणैर्लक्ष्मणो निरकृन्तत ॥ १८ ॥

Seeing Indrajit (son of Rāvaṇa) seated in a chariot, Lakṣmaṇa (son of Sumitrā) as well as the monkeys, who were endowed with extraordinary prowess, as also the ogre Vibhīṣaṇa thereupon experienced great wonder on recalling the agility of that sagacious ogre. (13) Filled with rage, Indrajit (son of Rāvaṇa) too struck down with the streams of his arrows the commanders of simian troops in their hundreds and thousands. (14) Stretching his bow in wrath to a circle and exhibiting supreme agility, Indrajit (son of Rāvaṇa), victorious in combat, began to strike down the monkeys. While being struck with steel arrows, the aforesaid monkeys, though endowed with redoubtable prowess, sought Lakṣmaṇa (son of Sumitrā) as their refuge (even) as created beings would approach Brahmā (the lord of created beings) for protection. Inflamed with anger roused by the struggle, Lakṣmaṇa (the delight of the Raghus), tore his bow, (thereby) demonstrating his fleetness of hand. (15—17) Seizing hold of another bow, he hastily strung it. Lakṣmaṇa (however) split that bow too of Indrajit with three arrows. (18)

अथैनं छिन्नधन्वांनमाशीविषविषोपमैः । विव्याधोरसि सौमित्री रावणिं पञ्चभिः शरैः ॥ १९ ॥
ते तस्य कायं निर्भिद्य महाकार्मुकनिस्सृताः । निपेतुर्धरणीं बाणा रक्ता इव महोरगाः ॥ २० ॥
स च्छिन्नधन्वा रुधिरं वमन् वक्त्रेण रावणिः । जग्राह कार्मुकश्रेष्ठं दृढज्यं बलवत्तरम् ॥ २१ ॥
स लक्ष्मणं समुद्दिश्य परं लाघवमास्थितः । ववर्ष शरवर्षाणि वर्षाणीव पुरंदरः ॥ २२ ॥
मुक्तमिन्द्रजिता तत् तु शरवर्षमरिंदमः । आवारयदसम्भ्रान्तो लक्ष्मणः सुदुरासदम् ॥ २३ ॥
संदर्शयामास तदा रावणिं रघुनन्दनः । असम्भ्रान्तो महातेजास्तदद्भुतमिवाभवत् ॥ २४ ॥

With five arrows, which were deadly as the poison of a venomous serpent, Lakṣmaṇa (son of Sumitrā) forthwith pierced in the bosom of Indrajit (son of Rāvaṇa), who had his bow rent. (19) Penetrating through the latter's body, the aforesaid arrows, loosed from the huge bow (of Lakṣmaṇa), fell to the ground like huge red serpents. (20) Ejecting blood, through his mouth, Indrajit (son of Rāvaṇa), who had his bow split, took hold of his excellent bow, which was stronger (than the former) and had a stout cord. (21) Aiming at Lakṣmaṇa he let loose with the utmost agility hails of arrows (even) like Indra (the destroyer of citadels) releasing downpours. (22) Remaining unperplexed, Lakṣmaṇa, the tamer of his enemies, for his part intercepted the aforesaid hail of shafts, let loose by Indrajit, even though it was most difficult to resist. (23) Not (the least) unnerved, Lakṣmaṇa (the delight of the Raghus), who was endowed with extraordinary energy, then demonstrated to Indrajit (son of Rāvaṇa) his prowess, which was marvellous indeed. (24)

ततस्तान् राक्षसान् सर्वांस्त्रिभिरेकैकमाहवे।
अविध्यत् परमक्रुद्धः शीघ्रास्त्रं सम्प्रदर्शयन्। राक्षसेन्द्रसुतं चापि बाणौघैः समताडयत्॥ २५॥
सोऽतिविद्धो बलवता शत्रुणा शत्रुघातिना। असक्तं प्रेषयामास लक्ष्मणाय बहूञ्शरान्॥ २६॥
तानप्राप्ताञ्शितैर्बाणैश्चिच्छेद परवीरहा। सारथेरस्य च रणे रथिनो रथसत्तमः॥ २७॥
शिरो जहार धर्मात्मा भल्लेनानतपर्वणा। असूतास्ते हयास्तत्र रथमूहुरविक्लवाः॥ २८॥
मण्डलान्यभिधावन्ति तदद्भुतमिवाभवत्। अमर्षवशमापन्नः सौमित्रिर्दृढविक्रमः॥ २९॥
प्रत्यविध्यद्धयांस्तस्य शरैर्वित्रासयन् रणे। अमर्षमाणस्तत्कर्म रावणस्य सुतो रणे॥ ३०॥
विव्याध दशभिर्बाणैः सौमित्रिं तममर्षणम्।

Getting extremely enraged, Lakṣmaṇa thereupon pierced all the aforesaid ogres who stood on the battlefield with three arrows each, (thereby) manifesting his fleetness in discharging missiles, and also hit Indrajit (son of the ruler of ogres) hard with streams of arrows. (25) Grievously wounded by his mighty enemy (Lakṣmaṇa) the destroyer of enemies, he ceaselessly directed a number of arrows at Lakṣmaṇa. (26) Lakṣmaṇa (the destroyer of hostile champions), the foremost of car-warriors, whose mind was set on virtue, tore with his sharp arrows the aforesaid shafts (even) before they reached him and with a flat-pointed arrow belonging to the species known by the name of Bhalla he cut off on the battlefield the head of the charioteer of that car-warrior (Indrajit). Though left without a charioteer, the aforesaid horses (of Indrajit's chariot) continued to draw the chariot on the field of battle without getting perplexed and describing circles even as they advanced. That was marvellous indeed. Swayed by wrath, Lakṣmaṇa (son of Sumitrā) of untiring prowess pierced the horses of Indrajit with arrows, thus throwing them into panic on the battlefield. Intolerant of the aforesaid act (of Lakṣmaṇa), the son of Rāvaṇa pierced the aforesaid indignant son of Sumitrā with ten arrows on the battlefield.

ते तस्य वज्रप्रतिमाः शराः सर्पविषोपमाः। विलयं जग्मुरागत्य कवचं काञ्चनप्रभम्॥ ३१॥
अभेद्यकवचं मत्वा लक्ष्मणं रावणात्मजः। ललाटे लक्ष्मणं बाणैः सुपुङ्खैस्त्रिभिरिन्द्रजित्॥ ३२॥
अविध्यत् परमक्रुद्धः शीघ्रमस्त्रं प्रदर्शयन्। तैः पृषत्कैर्ललाटस्थैः शुशुभे रघुनन्दनः॥ ३३॥
रणाग्रे समरश्लाघी त्रिशृङ्ग इव पर्वतः। स तथाप्यर्दितो बाणै राक्षसेन तदा मृधे॥ ३४॥
तमाशु प्रतिविव्याध लक्ष्मणः पञ्चभिः शरैः। विकृष्येन्द्रजितो युद्धे वदने शुभकुण्डले॥ ३५॥
लक्ष्मणेन्द्रजितौ वीरौ महाबलशरासनौ। अन्योन्यं जघ्नतुर्वीरौ विशिखैर्भीमविक्रमौ॥ ३६॥

Those arrows of Indrajit, which resembled thunderbolts and were deadly as the venom of a serpent, gave way on reaching the armour (of Lakṣmaṇa), which shone like gold. (27—31) Believing Lakṣmaṇa to be protected by an impenetrable coat of mail* and demonstrating his fleetness in discharging missiles, Indrajit, son of Rāvaṇa, who felt extremely enraged, pierced Lakṣmaṇa in the forehead with three arrows provided with beautiful plumes. With the aforesaid arrows imbedded in his brow Lakṣmaṇa (the delight of the Raghus), who was fond of fighting, looked charming in the forefront of battle like a three-peaked mountain. Stretching his bow, though wounded on that occasion in combat by the ogre with his arrows as aforesaid, the celebrated Lakṣmaṇa instantly pierced Indrajit in return on the battlefield with five arrows in his face adorned with splendid earrings. (32—35) The two valiant champions of terrible prowess, Lakṣmaṇa and Indrajit who were (both) endowed with extraordinary might and armed with huge bows, struck each other with arrows. (36)

---

* We have already seen in LXXXVIII. 57 above how the mighty celestial armour of Lakṣmaṇa was shattered by Indrajit. It is presumed on the strength of this verse that he had in the meantime provided himself with another impenetrable coat of mail.

ततः शोणितदिग्धाङ्गौ लक्ष्मणेन्द्रजितावुभौ । रणे तौ रेजतुर्वीरौ पुष्पिताविव किंशुकौ ॥ ३७ ॥
तौ परस्परमभ्येत्य सर्वगात्रेषु धन्विनौ । घोरैर्विव्यधतुर्बाणैः कृतभावावुभौ जये ॥ ३८ ॥
ततः समरकोपेन संयुतो रावणात्मजः । विभीषणं त्रिभिर्बाणैर्विव्याध वदने शुभे ॥ ३९ ॥
अयोमुखैस्त्रिभिर्विद्ध्वा राक्षसेन्द्रं विभीषणम् । एकैकेनाभिविव्याध तान् सर्वान् हरियूथपान् ॥ ४० ॥
तस्मै दृढतरं क्रुद्धो जघान गदया हयान् । विभीषणो महातेजा रावणेः स दुरात्मनः ॥ ४१ ॥
स हताश्वादवप्लुत्य रथान्निहतसारथेः । अथ शक्तिं महातेजाः पितृव्याय मुमोच ह ॥ ४२ ॥

Smeared all over with blood, both the aforesaid heroes, Lakṣmaṇa and Indrajit, thereupon shone on the battlefield like two Kiṁśuka trees in flower. (37) Meeting each other, the said two archers, who had both set their mind on victory, pierced their opponent in all limbs with formidable arrows. (38) Filled with wrath occasioned by the conflict, Indrajit (son of Rāvaṇa) then struck Vibhīṣaṇa with three arrows, in his charming countenance. (39) (Nay) having pierced Vibhīṣaṇa, the ogre chief, with three iron-tipped arrows he struck all those celebrated commanders of simian troops with one arrow each. (40) Violently enraged at him, the aforesaid Vibhīṣaṇa, who was endowed with extraordinary energy, struck down with his mace the horses of the evil-minded son of Rāvaṇa. (41) Leaping down from the chariot, knowing that the horses had been killed, the charioteer having (already) been made short work of, the highly energetic Indrajit now hurled his javelin on his uncle: so the tradition goes. (42)

तामापतन्तीं सम्प्रेक्ष्य सुमित्रानन्दवर्धनः । चिच्छेद निशितैर्बाणैर्दशधापातयद् भुवि ॥ ४३ ॥
तस्मै दृढधनुः क्रुद्धो हताश्वाय विभीषणः । वज्रस्पर्शसमान् पञ्च ससर्जोरसि मार्गणान् ॥ ४४ ॥
ते तस्य कायं भित्त्वा तु रुक्मपुङ्खा निमित्तगाः । बभूवुर्लोहितादिग्धा रक्ता इव महोरगाः ॥ ४५ ॥
स पितृव्यस्य संक्रुद्ध इन्द्रजिच्छरमाददे । उत्तमं रक्षसां मध्ये यमदत्तं महाबलः ॥ ४६ ॥
तं समीक्ष्य महातेजा महेषुं तेन संहितम् । लक्ष्मणोऽप्याददे बाणमन्यद् भीमपराक्रमः ॥ ४७ ॥
कुबेरेण स्वयं स्वप्ने यद् दत्तममितात्मना । दुर्जयं दुर्विषह्यं च सेन्द्रैरपि सुरासुरैः ॥ ४८ ॥

Perceiving the javelin darting (towards Vibhīṣaṇa), Lakṣmaṇa (who enhanced the delight of Sumitrā) split it in ten pieces with his sharpened arrows and felled it on the earth. (43) Feeling angry at Indrajit (whose horses had been killed), Vibhīṣaṇa, who was armed with a strong bow, dug into his bosom five arrows, whose impact was as hard as that of lightning. (44) Having penetrated through his body, the aforesaid arrows for their part, which were provided with golden feathers and flew straight to their target, got stained with blood and looked like huge red serpents. (45) Infuriated at his uncle, Indrajit, who was endowed with extraordinary might, and stood in the midst of ogres, seized hold of an excellent arrow gifted (to him) by Yama (the god of retribution). (46) Perceiving that mighty arrow fitted by him (to his bow), Lakṣmaṇa too of terrible prowess, who was endowed with extraordinary energy, took hold of another arrow, which had been gifted (to him) in the course of a dream by Kubera (the god of riches) of immense glory himself, nay which was difficult to resist and much more difficult to get the better of even for gods and demons including Indra (the ruler of gods). (47-48)

तयोस्तु धनुषी श्रेष्ठे बाहुभिः परिघोपमैः । विकृष्यमाणे बलवत् क्रौञ्चाविव चुकूजतुः ॥ ४९ ॥

ताभ्यां तु धनुषि श्रेष्ठे संहितौ सायकोत्तमौ । विकृष्यमाणौ वीराभ्यां भृशं जज्वलतुः श्रिया ॥ ५० ॥
तौ भासयन्तावाकाशं धनुर्भ्यां विशिखौ च्युतौ । मुखेन मुखमाहत्य संनिपेततुरोजसा ॥ ५१ ॥
संनिपातस्तयोश्चासीच्छरयोर्घोररूपयोः । सधूमविस्फुलिङ्गश्च तज्जोऽग्निर्दारुणोऽभवत् ॥ ५२ ॥
तौ महाग्रहसंकाशावन्योन्यं संनिपत्य च । संग्रामे शतधा यातौ मेदिन्यां चैव पेततुः ॥ ५३ ॥
शरौ प्रतिहतौ दृष्ट्वा तावुभौ रणमूर्धनि । व्रीडितौ जातरोषौ च लक्ष्मणेन्द्रजितौ तदा ॥ ५४ ॥

While being stretched at full length with violence by their arms, which resembled a pair of iron bludgeons, the excellent bows of the two warriors for their part emitted a piercing sound like a pair of cranes. (49) The two excellent arrows fitted by the aforesaid heroes on their pre-eminent bow, shone brightly with splendour while being pulled with the bow-string. (50) Hitting the head of the other with their own, when loosed from the bows, the two arrows collided with each other with violence lighting up the heavens (as they did so). (51) Nay, born of the impact which was (thus) brought about between the two arrows of formidable aspect, there broke out a fierce fire accompanied by smoke and sparks. (52) Hitting each other like two major planets, the two arrows flew into a hundred pieces in their encounter and fell on the ground. (53) Finding their arrows brought to nought in the forefront of battle, both the aforesaid warriors, Lakṣmaṇa and Indrajit, felt abashed and provoked at that moment. (54)

सुसंरब्धस्तु सौमित्रिरस्त्रं वारुणमाददे । रौद्रं महेन्द्रजिद्युद्धेऽप्यसृजद्युधि निष्ठितः ॥ ५५ ॥
तेन तद्विहतं शस्त्रं वारुणं परमाद्भुतम् ।
ततः क्रुद्धो महातेजा इन्द्रजित् समितिंजयः । आग्नेयं संदधे दीप्तं स लोकं संक्षिपन्निव ॥ ५६ ॥
सौरेणास्त्रेण तद् वीरो लक्ष्मणः पर्यवारयत् । अस्त्रं निवारितं दृष्ट्वा रावणिः क्रोधमूर्च्छितः ॥ ५७ ॥
आददे निशितं बाणमासुरं शत्रुदारणम् । तस्माच्चापाद् विनिष्पेतुर्भास्वराः कूटमुद्गराः ॥ ५८ ॥
शूलानि च भुशुण्ड्यश्च गदाः खड्गाः परश्वधाः । तद् दृष्ट्वा लक्ष्मणः संख्ये घोरमस्त्रमथासुरम् ॥ ५९ ॥
अवार्यं सर्वभूतानां सर्वशस्त्रविदारणम् । माहेश्वरेण द्युतिमांस्तदस्त्रं प्रत्यवारयत् ॥ ६० ॥

Feeling enraged, Lakṣmaṇa (son of Sumitrā) for his part took hold of a missile presided over by Varuṇa (the god of water). (Nay,) skilled in warfare, the great Indrajit too loosed a missile presided over by Rudra (the god of destruction) in the encounter (with Lakṣmaṇa). (55) That most wonderful weapon presided over by Varuṇa was rendered ineffectual by the missile presided over by Rudra (the god of destruction). Feeling provoked, the said Indrajit, a victor in combat, who was endowed with extraordinary energy, thereupon fitted (to his bow) a flaming missile presided over by the god of fire, as if he was going to destroy the world (with it). (56) The gallant Lakṣmaṇa (however) diverted it with a missile presided over by the sun-god. Seeing the missile repelled, Indrajit (son of Rāvaṇa) was filled with anger. (57) He seized hold of a sharp arrow used by demons and capable of destroying the enemy. The moment he fitted it to his bow shining Kūṭamudgaras (a concealed weapon similar to a hammer), darts as well as Bhuśuṇḍis, maces, swords and axes issued from his bow. Seeing that formidable missile, popular among the demons, which could not be repelled (even) by all created beings (taken together) and was capable of destroying all weapons, the glorious Lakṣmaṇa diverted it by means of a missile presided over by Maheśwara (the mighty Lord Śiva). (58—60)

तयोः समभवद् युद्धमद्भुतं रोमहर्षणम् । गगनस्थानि भूतानि लक्ष्मणं पर्यवारयन् ॥ ६१ ॥
भैरवाभिरुते भीमे युद्धे वानररक्षसाम् । भूतैर्बहुभिराकाशं विस्मितैरावृतं बभौ ॥ ६२ ॥
ऋषयः पितरो देवा गन्धर्वगरुडोरगाः । शतक्रतुं पुरस्कृत्य ररक्षुर्लक्ष्मणं रणे ॥ ६३ ॥
अथान्यं मार्गणश्रेष्ठं संदधे राघवानुजः । हुताशनसमस्पर्शं रावणात्मजदारणम् ॥ ६४ ॥

सुपत्रमनुवृत्ताङ्गं सुपर्वाणं सुसंस्थितम्। सुवर्णविकृतं वीरः शरीरान्तकरं शरम्॥ ६५॥
दुरावारं दुर्विषहं राक्षसानां भयावहम्। आशीविषविषप्रख्यं देवसंघैः समर्चितम्॥ ६६॥
येन शक्रो महातेजा दानवानजयत् प्रभुः। पुरा देवासुरे युद्धे वीर्यवान् हरिवाहनः॥ ६७॥

There ensued between them a wonderful contest, which made one's hair stand on end. Created beings standing in the air surrounded Lakṣmaṇa (in order to secure his protection). (61) In the course of that terrible conflict between the monkeys and ogres, which was accompanied by frightful yells, the sky, which was filled with numerous created beings that stood astonished, looked charming. (62) Placing Indra (who is presupposed to have performed in his previous existence a hundred horse-sacrifices as a condition precedent for his attaining Indrahood) at their head, Ṛṣis (the seers of Vedic Mantras), manes, gods, Gandharvas (celestial musicians), eagles and serpents protected Lakṣmaṇa on the field of battle (against all evil by uttering shouts of victory). (63) In the meantime Lakṣmaṇa (a younger half-brother of Rāma) fitted (to his bow) another excellent arrow, whose impact was similar to that of fire and which was capable of destroying Indrajit (son of Rāvaṇa), was provided with lovely feathers, well-jointed, which consisted of rounded parts, was skilfully fashioned and decked with gold, which was capable of destroying the body (of enemies), and was not only difficult to keep off but difficult even to bear, which was a source of terror to the ogres and deadly as the venom of poisonous snakes and was duly honoured by hosts of gods, and with the help of which the powerful and valiant Indra, who has green horses yoked to his chariot and who is endowed with extraordinary energy, was able to conquer the demons in the conflict which raged on the field of battle between gods and demons in the past. (64—67)

अथैन्द्रमस्त्रं सौमित्रिः संयुगेष्वपराजितम्। शरश्रेष्ठं धनुःश्रेष्ठे विकर्षन्निदमब्रवीत्॥ ६८॥
लक्ष्मीवाँल्लक्ष्मणो वाक्यमर्थसाधकमात्मनः।
धर्मात्मा सत्यसंधश्च रामो दाशरथिर्यदि। पौरुषे चाप्रतिद्वन्द्वस्तदैनं जहि रावणिम्॥ ६९॥
इत्युक्त्वा बाणमाकर्णं विकृष्य तमजिह्मगम्।
लक्ष्मणः समरे वीरः ससर्जेन्द्रजितं प्रति। ऐन्द्रास्त्रेण समायुज्य लक्ष्मणः परवीरहा॥ ७०॥
तच्छिरः सशिरस्त्राणं श्रीमज्ज्वलितकुण्डलम्। प्रमथ्येन्द्रजितः कायात्पातयामास भूतले॥ ७१॥
तद् राक्षसतनूजस्य भिन्नस्कन्धं शिरो महत्। तपनीयनिभं भूमौ ददृशे रुधिरोक्षितम्॥ ७२॥

Fitting a missile presided over by Indra (the ruler of gods), the foremost of arrows, which had never been got the better of in contests, to his excellent bow and drawing it at full length with the bow-string, the glorious Lakṣmaṇa, son of Sumitrā, now addressed the following prayer, which was calculated to achieve his purpose to the deity presiding over the arrow :—"If Śrī Rāma, son of Daśaratha has set his mind on virtue and is true to his promise and is unrivalled in prowess, make short work, then, of this son of Rāvaṇa." (68-69) Saying so, and drawing up to the ear that arrow, which went straight (to the target), and charging it with the missile presided over by Indra (the ruler of gods), the heroic and glorious Lakṣmaṇa, the destroyer of hostile champions in combat, left it fly towards Indrajit. (70) Severing the gracious head of Indrajit, which was adorned with flaming earrings, casque and all, from his trunk, Lakṣmaṇa felled it to the earth's surface. (71) Separated from the shoulders and bathed in blood, that huge head of Indrajit (sprung from the loins of an ogre) was seen on the ground shining like gold. (72)

हतः स निपपाताथ धरण्यां रावणात्मजः। कवची सशिरस्त्राणो विप्रविद्धशरासनः॥ ७३॥
चुक्रुशुस्ते ततः सर्वे वानराः सविभीषणाः। हृष्यन्ते निहते तस्मिन् देवा वृत्रवधे यथा॥ ७४॥
अथान्तरिक्षे देवानामृषीणां च महात्मनाम्। जज्ञेऽथ जयसंनादो गन्धर्वाप्सरसामपि॥ ७५॥

पतितं समभिज्ञाय राक्षसी सा महाचमूः । वध्यमाना दिशो भेजे हरिभिर्जितकाशिभिः ॥ ७६ ॥
वानरैर्वध्यमानास्ते शस्त्राण्युत्सृज्य राक्षसाः । लङ्कामभिमुखाः सस्रुर्भ्रष्टसंज्ञाः प्रधाविताः ॥ ७७ ॥
दुद्रुवुर्बहुधा भीता राक्षसाः शतशो दिशः । त्यक्त्वा प्रहरणान् सर्वे पट्टिशासिपरश्वधान् ॥ ७८ ॥

Having been killed, the aforesaid son of Rāvaṇa forthwith fell to the ground alongwith his armour and helmet, his bow thrown off. (73) Indrajit having been killed, all those monkeys (present on the battlefield) including Vibhīṣaṇa then rejoiced and shouted even as the gods did on the death of the demon Vṛtra. (74) Now there rose in the heavens a shout of victory from the mouth of gods and high-souled Ṛṣis (the seers of Vedic Mantras) as well as from the mouth of Gandharvas (heavenly musicians) and celestial nymphs. (75) Finding Indrajit fallen, the aforesaid army of ogres sought the quarters while being destroyed by the monkeys, who had assumed a triumphant air. (76) Flinging down their weapons while being struck by the monkeys, the said ogres moved towards Laṅkā running fast stupefied. (77) Throwing away their weapons—sharp-edged spears, swords and axes, all the ogres, panic stricken, as they were fled in various directions in their hundreds. (78)

केचिल्लङ्कां परित्रस्ताः प्रविष्टा वानरार्दिताः । समुद्रे पतिताः केचित्केचित्पर्वतमाश्रिताः ॥ ७९ ॥
हतमिन्द्रजितं दृष्ट्वा शयानं च रणक्षितौ । राक्षसानां सहस्रेषु न कश्चित्प्रत्यदृश्यत ॥ ८० ॥
यथास्तं गत आदित्ये नावतिष्ठन्ति रश्मयः । तथा तस्मिन्निपतिते राक्षसास्ते गता दिशः ॥ ८१ ॥
शान्तरश्मिरिवादित्यो निर्वाण इव पावकः । बभूव स महाबाहुर्व्यपास्तगतजीवितः ॥ ८२ ॥
प्रशान्तपीडाबहुलो विनष्टारिः प्रहर्षवान् । बभूव लोकः पतिते राक्षसेन्द्रसुते तदा ॥ ८३ ॥
हर्षं च शक्रो भगवान् सह सर्वैर्महर्षिभिः । जगाम निहते तस्मिन् राक्षसे पापकर्मणि ॥ ८४ ॥

Haried by the monkeys, some, who were greatly alarmed, penetrated deep into Laṅkā; others dropped into the sea; while still others took refuge on the (Trikūṭa) mountain. (79) Finding Indrajit killed and lying on the battlefield, not one among the thousands of ogres was to be seen. (80) (Even) as sunbeams stay no longer when the sun has sunk below the horizon, so the said ogres fled in all directions when Indrajit had fallen. (81) Thrown asunder and shorn of life, that mighty-armed warrior (Indrajit) looked like the sun whose rays have cooled down and a fire which has gone out. (82) Indrajit (son of the ruler of ogres) having fallen, the world had its suffering allayed in a large measure now that its enemy had been destroyed and it experienced a thrill of delight. (83) That ogre of sinful deeds having been made short work of, the glorious Indra (the ruler of gods) too rejoiced with all eminent Ṛṣis (the seers of Vedic Mantras). (84)

आकाशे चापि देवानां शुश्रुवे दुन्दुभिस्वनः । नृत्यद्भिरप्सरोभिश्च गन्धर्वैश्च महात्मभिः ॥ ८५ ॥
ववर्षुः पुष्पवर्षाणि तदद्भुतमिवाभवत् । प्रशशाम हते तस्मिन् राक्षसे क्रूरकर्मणि ॥ ८६ ॥
शुद्धा आपो नभश्चैव जहृषुर्देवदानवाः । आजग्मुः पतिते तस्मिन् सर्वलोकभयावहे ॥ ८७ ॥
ऊचुश्च सहितास्तुष्टा देवगन्धर्वदानवाः । विज्वराः शान्तकलुषा ब्राह्मणा विचरन्त्विति ॥ ८८ ॥
ततोऽभ्यनन्दन् संहृष्टाः समरे हरियूथपाः । तमप्रतिबलं दृष्ट्वा हतं नैर्ऋतपुङ्गवम् ॥ ८९ ॥

In the heavens too the roll of large drums played upon by gods could be heard alongwith the melody produced by dancing celestial nymphs and (the songs of) high-souled Gandharvas. (85) Gods sent down showers of flowers; for the death of Indrajit came as a marvel to them. (Nay) the dust (which was hanging on the battlefield) settled now that the aforesaid ogre of cruel deeds had been killed (and the fighting had forthwith ceased as a matter of course). (86) The waters became limpid and the sky too became clear; (nay) gods and demons (alike) rejoiced since that ogre, who was the terror of all the worlds, had (now) fallen. Feeling gratified, gods, Gandharvas (celestial musicians) and Dānavas (devils), arrived (on the scene) in a body and said, "Let the Brāhmaṇas move about free from anxiety now that their trouble had ceased." (87-88) Feeling overjoyed to see that bull among the ogres, who was unrivalled in combat, made short work of, the commanders of monkey troops exulted (over their victory). (89)

विभीषणो हनूमांश्च जाम्बवांश्चर्क्षयूथपः। विजयेनाभिनन्दन्तस्तुष्टुवुश्चापि लक्ष्मणम्॥ ९०॥
क्ष्वेडन्तश्च प्लवन्तश्च गर्जन्तश्च प्लवङ्गमाः। लब्धलक्षा रघुसुतं परिवार्योपतस्थिरे॥ ९१॥
लाङ्गूलानि प्रविध्यन्तः स्फोटयन्तश्च वानराः। लक्ष्मणो जयतीत्येव वाक्यं विश्रावयंस्तदा॥ ९२॥
अन्योन्यं च समाश्लिष्य हरयो हृष्टमानसाः। चक्रुरुच्चावचगुणा राघवाश्रयसत्कथाः॥ ९३॥
तदसुकरमथाभिवीक्ष्य हृष्टाः प्रियसुहृदो युधि लक्ष्मणस्य कर्म।
परममुपलभन्मनःप्रहर्षं विनिहतमिन्द्ररिपुं निशम्य देवाः॥ ९४॥
इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे नवतितमः सर्गः॥ ९०॥

Felicitating Lakṣmaṇa on his victory, Vibhīṣaṇa and Hanūmān as also Jāmbavān, the commander of the army of bears, applauded him too. (90) Nay, roaring, bounding (for joy) and thundering, the monkeys, who had found an occasion for rejoicing, stood surrounding Lakṣmaṇa (a scion of Raghu). (91) Wagging their tails and lashing them, the monkeys then gave forth the slogan "Victorious is Lakṣmaṇa !" (92) Nay, embracing one another, the monkeys, who felt delighted in mind and were endowed with manifold virtues, indulged in a charming talk about Śrī Rāma (a scion of Raghu). (93) The monkeys (the beloved friends of Lakṣmaṇa) now felt rejoiced to witness his aforesaid feat on the field of battle, which was not easy to accomplish (for others), while the gods (too) experienced supreme delight of mind on perceiving Indrajit (Indra's adversary) killed. (94)

Thus ends Canto Ninety in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

एकनवतितमः सर्गः

Canto XCI

Lakṣmaṇa, Vibhīṣaṇa and others approach Śrī Rāma with the news of Indrajit's fall. Delighted with the news, Śrī Rāma embraces Lakṣmaṇa and applauds him and gets Lakṣmaṇa and others treated by Suṣeṇa

रुधिरक्लिन्नगात्रस्तु लक्ष्मणः शुभलक्षणः। बभूव हृष्टस्तं हत्वा शत्रुजेतारमाहवे॥ १॥
ततः स जाम्बवन्तं च हनूमन्तं च वीर्यवान्। संनिपत्य महातेजास्तांश्च सर्वान् वनौकसः॥ २॥
आजगाम ततः शीघ्रं यत्र सुग्रीवराघवौ। विभीषणमवष्टभ्य हनूमन्तं च लक्ष्मणः॥ ३॥
ततो राममभिक्रम्य सौमित्रिरभिवाद्य च। तस्थौ भ्रातृसमीपस्थः शक्रस्येन्द्रानुजो यथा॥ ४॥
निष्टनन्निव चागत्य राघवाय महात्मने। आचचक्षे तदा वीरो घोरमिन्द्रजितो वधम्॥ ५॥
रावणेस्तु शिरश्छिन्नं लक्ष्मणेन महात्मना। न्यवेदयत रामाय तदा हृष्टो विभीषणः॥ ६॥

Graced with auspicious bodily marks, Lakṣmaṇa for his part, whose limbs were bathed in blood, felt rejoiced on having killed in combat Indrajit, the conqueror of his enemies. (1) Taking with him Jāmbavān and Hanūmān too, as well as all the aforesaid monkeys (lit., the denizens of the woods), the celebrated and valiant Lakṣmaṇa, who was endowed with extraordinary energy, thereupon speedily returned from the field of battle to the spot where

Sugrīva and Śrī Rāma (a scion of Raghu) were, leaning on Vibhīṣaṇa and Hanūmān. (2-3) Going clockwise round Śrī Rāma and greeting him, the son of Sumitrā then stood rooted beside his (eldest half-) brother even as Lord Vāmana (the younger brother of Indra) would stand beside Indra (the ruler of gods). (4) Making his appearance and vociferating as it were by his very return with a cheerful look on his face, the heroic Vibhīṣaṇa then reported to the high-souled Śrī Rāma (a scion of Raghu) the ghastly end of Indrajit. (5) Filled with delight, Vibhīṣaṇa for his part forthwith submitted to Śrī Rāma that the head of Indrajit (son of Rāvaṇa) had been severed by the high-souled Lakṣmaṇa. (6)

श्रुत्वैव तु महावीर्यो लक्ष्मणेनेन्द्रजिद्वधम्। प्रहर्षमतुलं लेभे वाक्यं चेदमुवाच ह॥ ७ ॥
साधु लक्ष्मण तुष्टोऽस्मि कर्म चासुकरं कृतम्। रावणेर्हि विनाशेन जितमित्युपधारय॥ ८ ॥
स तं शिरस्युपाघ्राय लक्ष्मणं कीर्तिवर्धनम्। लज्जमानं बलात् स्नेहादङ्कमारोप्य वीर्यवान्॥ ९ ॥
उपवेश्य तमुत्सङ्गे परिष्वज्यावपीडितम्। भ्रातरं लक्ष्मणं स्निग्धं पुनः पुनरुदैक्षत॥ १० ॥
शल्यसम्पीडितं शस्तं निःश्वसन्तं तु लक्ष्मणम्। रामस्तु दुःखसंतप्तं तं तु निःश्वासपीडितम्॥ ११ ॥
मूर्ध्नि चैनमुपाघ्राय भूयः संस्पृश्य च त्वरन्। उवाच लक्ष्मणं वाक्यमाश्वास्य पुरुषर्षभः॥ १२ ॥

Śrī Rāma (who was endowed with extraordinary prowess) for his part experienced immense joy the very moment he heard about the fall of Indrajit at the hands of Lakṣmaṇa and uttered the following words: so the tradition goes :— (7) "Well done, O Lakṣmaṇa ! I feel gratified (with what you have done). Nay, a feat which was not easy to accomplish (for others) has been performed (by you). Know it for certain that victory has actually been scored (by us) through the destruction of Indrajit (son of Rāvaṇa)." (8) Smelling the head of the aforesaid Lakṣmaṇa, who had enhanced his glory and yet who was feeling abashed (to hear himself being praised), nay, forcibly drawing him to his lap and placing him on it and embracing him, wounded as he was, the valiant Śrī Rāma tenderly gazed upon his fortunate brother again and again. (9-10) Smelling once more (as a token of affection) the head of Lakṣmaṇa, who was feeling greatly tormented by the arrows that had penetrated into his body, who had been lacerated, nay, who was breathing hard (due to excessive exertion), was afflicted with agony and was feeling pained at the time of respiration—and hurriedly stroking him and restoring him to confidence (with a view to relieving him of his pain), Śrī Rāma, a bull among men, for his part spoke to him as follows :— (11-12)

कृतं परमकल्याणं कर्म दुष्करकर्मणा। अद्य मन्ये हते पुत्रे रावणं निहतं युधि॥ १३ ॥
अद्याहं विजयी शत्रौ हते तस्मिन् दुरात्मनि। रावणस्य नृशंसस्य दिष्ट्या वीर त्वया रणे॥ १४ ॥
छिन्नो हि दक्षिणो बाहुः स हि तस्य व्यपाश्रयः। विभीषणहनूमद्भ्यां कृतं कर्म महद् रणे॥ १५ ॥
अहोरात्रैस्त्रिभिर्वीरः कथंचिद् विनिपातितः। निरमित्रः कृतोऽस्म्यद्य निर्यास्यति हि रावणः॥ १६ ॥
बलव्यूहेन महता निर्यास्यति हि रावणः। बलव्यूहेन महता श्रुत्वा पुत्रं निपातितम्॥ १७ ॥
तं पुत्रवधसंतप्तं निर्यान्तं राक्षसाधिपम्। बलेनावृत्य महता निहनिष्यामि दुर्जयम्॥ १८ ॥
त्वया लक्ष्मण नाथेन सीता च पृथिवी च मे। न दुष्प्रापा हते तस्मिञ्शक्रजेतरि चाहवे॥ १९ ॥

"A feat which was supremely beneficial has been accomplished by you, whose exploits are difficult to perform for others. I account Rāvaṇa killed in combat now that his son has been made short work of. (13) I am victorious today inasmuch as that evil-minded adversary (of ours) has been despatched. Luckily enough, O hero, has the right arm of the merciless Rāvaṇa been actually severed by you. Indeed Indrajit was his sheet-anchor. A remarkable exploit was performed (even) by Vibhīṣaṇa and Hanūmān on the field of battle. (14-15) In the course of three days and nights the champion has somehow been made short work of and I have been rid of my enemy today. Rāvaṇa will undoubtedly sally forth (now). (16) Hearing of his (eldest) son having been struck down with a large formation of army, Rāvaṇa will surely come forth with a vast formation of army. (17) Surrounding with a huge army that suzerain lord of ogres, who is tormented by the death of his son, (even) as he sallies forth, I shall make short work of him, even though he is difficult to conquer. (18) With you as my protector, O Lakṣmaṇa, neither Sītā nor the earth will be hard to regain now that the aforesaid conqueror of Indra has been killed in combat." (19)

स तं भ्रातरमाश्वास्य परिष्वज्य च राघवः। रामः सुषेणं मुदितः समाभाष्येदमब्रवीत्॥ २०॥
विशल्योऽयं महाप्राज्ञ सौमित्रिर्मित्रवत्सलः। यथा भवति सुस्वस्थस्तथा त्वं समुपाचर॥ २१॥
विशल्यः क्रियतां क्षिप्रं सौमित्रिः सविभीषणः। ऋक्षवानरसैन्यानां शूराणां द्रुमयोधिनाम्॥ २२॥
ये चाप्यन्येऽत्र युध्यन्ति सशल्या व्रणिनस्तथा। तेऽपि सर्वे प्रयत्नेन क्रियन्ते सुखिनस्त्वया॥ २३॥

Having restored his aforesaid (younger half-) brother to confidence and hugged him, and accosting Suṣeṇa, the celebrated Śrī Rāma, a scion of Raghu, joyfully spoke (to him) as follows :—(20) "Treat Lakṣmaṇa properly in such a way, O highly intelligent one, that this son of Sumitrā, who is fond of his friends, may be rid of pain caused by the arrows that have penetrated into his body and may be completely healed. (21) Let the son of Sumitrā alongwith Vibhīṣaṇa be speedily rid of pain caused by the arrows that have penetrated into their body. Nay, let all others too among the gallant bear and monkey warriors fighting with trees, who have fought on the battlefield and stand pierced with arrows and wounded, be healed by you with all care." (22-23)

एवमुक्तः स रामेण महात्मा हरियूथपः। लक्ष्मणाय ददौ नस्तः सुषेणः परमौषधम्॥ २४॥
स तस्य गन्धमाघ्राय विशल्यः समपद्यत। तदा निर्वेदनश्चैव संरूढव्रण एव च॥ २५॥
विभीषणमुखानां च सुहृदां राघवाज्ञया। सर्ववानरमुख्यानां चिकित्सामकरोत्तदा॥ २६॥
ततः प्रकृतिमापन्नो हृतशल्यो गतक्लमः। सौमित्रिर्मुमुदे तत्र क्षणेन विगतज्वरः॥ २७॥
तदैव रामः प्लवगाधिपस्तथा विभीषणश्चर्क्षपतिश्च वीर्यवान्।
अवेक्ष्य सौमित्रिमरोगमुत्थितं मुदा ससैन्याः सुचिरं जहर्षिरे॥ २८॥
अपूजयत् कर्म स लक्ष्मणस्य सुदुष्करं दाशरथिर्महात्मा।
बभूव हृष्टो युधि वानरेन्द्रो निशम्य तं शक्रजितं निपातितम्॥ २९॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे एकनवतितमः सर्गः॥ ९१॥

Requested as aforesaid by Śrī Rāma, the high-souled Suṣeṇa, a commander of monkey troops, administered a sovereign remedy to Lakṣmaṇa through the nose. (24) Inhaling the odour of the herb, Lakṣmaṇa was freed from arrows then and there and rid of his pain and his wounds too got completely cicatrized. (25) At the command of Śrī Rāma (a scion of Raghu) Suṣeṇa (also) forthwith treated his friends Vibhīṣaṇa and others as also all the monkey chiefs. (26) Restored to his normal state and freed from the arrows, his lassitude having gone and his anguish disappeared in an instant, the son of Sumitrā felt delighted on that occasion. (27) On that very occasion Śrī Rāma as well as Sugrīva (the suzerain lord of monkeys) as also Vibhīṣaṇa and the valiant Jāmbavān (the lord of bears) with their troops rejoiced for a pretty long time on beholding the son of Sumitrā sound, active and full of joy. (28) That high-souled son of Daśaratha applauded the feat of Lakṣmaṇa, which was exceedingly difficult to accomplish (for others). The king of monkeys (too) felt delighted to hear of the notorious Indrajit having been struck down in combat. (29)

Thus ends Canto Ninety-one in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

* * *

द्विनवतितमः सर्गः

Canto XCII

Stricken with grief at the death of Indrajit Rāvaṇa proceeds to kill Sītā, who was the root of all trouble, but desists from this dastardly act at the intercession of Supārśwa

ततः पौलस्त्यसचिवाः श्रुत्वा चेन्द्रजितो वधम्। आचचक्षुरभिज्ञाय दशग्रीवाय सत्वराः॥ १॥
युद्धे हतो महाराज लक्ष्मणेन तवात्मजः। विभीषणसहायेन मिषतां नो महाद्युतिः॥ २॥
शूरः शूरेण संगम्य संयुगेष्वपराजितः। लक्ष्मणेन हतः शूरः पुत्रस्ते विबुधेन्द्रजित्॥ ३॥
गतः स परमाँल्लोकाञ्शरैः संतर्प्य लक्ष्मणम्। स तं प्रतिभयं श्रुत्वा वधं पुत्रस्य दारुणम्॥ ४॥
घोरमिन्द्रजितः संख्ये कश्मलं प्राविशन्महत्। उपलभ्य चिरात्संज्ञां राजा राक्षसपुङ्गवः॥ ५॥
पुत्रशोकाकुलो दीनो विललापाकुलेन्द्रियः।

Hearing of Indrajit's fall and having directly perceived it, the ministers of Rāvaṇa (a scion of Pulasti) reported the matter in all haste to the ten-headed monster (in the following words) :—(1) "Your highly glorious son (Indrajit), O great king, has been killed in combat by Lakṣmaṇa assisted by Vibhīṣaṇa, while we stood looking on. (2) Closing with a hero, your heroic son, Indrajit (the conqueror of the ruler of gods), who had never been vanquished in battles, has been made short work of by Lakṣmaṇa. (3) Having gratified Lakṣmaṇa with his arrows, he has ascended to the highest worlds." Hearing of that terrible, cruel and ghastly end of his son, Indrajit, on the battlefield, Rāvaṇa gave way to a protracted swoon. Regaining his consciousness after a long time, King Rāvaṇa (the foremost among the ogres), who was beside himself with grief on account of his son's death, his mind distracted, lamented as follows, afflicted as he was :—

हा राक्षसचमूमुख्य मम वत्स महाबल॥ ६ ॥
जित्वेन्द्रं कथमद्य त्वं लक्ष्मणस्य वशं गतः। ननु त्वमिषुभिः क्रुद्धो भिन्द्याः कालान्तकावपि॥ ७ ॥
मन्दरस्यापि शृङ्गाणि किं पुनर्लक्ष्मणं युधि। अद्य वैवस्वतो राजा भूयो बहुमतो मम॥ ८ ॥
येनाद्य त्वं महाबाहो संयुक्तः कालधर्मणा।
एष पन्थाः सुयोधानां सर्वामरगणेष्वपि। यः कृते हन्यते भर्तुः स पुमान् स्वर्गमृच्छति॥ ९ ॥
अद्य देवगणाः सर्वे लोकपाला महर्षयः। हतमिन्द्रजितं श्रुत्वा सुखं स्वप्स्यन्ति निर्भयाः॥ १०॥
अद्य लोकास्त्रयः कृत्स्ना पृथिवी च सकानना। एकेनेन्द्रजिता हीना शून्येव प्रतिभाति मे॥ ११॥
अद्य नैर्ऋतकन्यानां श्रोष्याम्यन्तःपुरे रवम्। करेणुसंघस्य यथा निनादं गिरिगह्वरे॥ १२॥
यौवराज्यं च लङ्कां च रक्षांसि च परंतप। मातरं मां च भार्याश्च क्व गतोऽसि विहाय नः॥ १३॥
मम नाम त्वया वीर गतस्य यमसादनम्। प्रेतकार्याणि कार्याणि विपरीते हि वर्तसे॥ १४॥
स त्वं जीवति सुग्रीवे लक्ष्मणे च सराघवे। मम शल्यमनुद्धृत्य क्व गतोऽसि विहाय नः॥ १५॥

"Having conquered Indra, Ah ! my child, the leader of the army of ogres, endowed as you were with extraordinary might, how have you been overpowered by Lakṣmaṇa today ? Surely, when provoked, you could pierce with your arrows in combat even Death and Yama (the god of retribution) as well as the peaks of Mount Mandara, much more Lakṣmaṇa. Highly esteemed in my eyes is King Yama (son of the sun-god), by whom, O mighty-armed one, you have been subjected to the ravages of Time today. This is the path trodden by noble warriors even among the celestial hosts. The man who is killed for the cause of his lord attains heaven. (4—9) Hearing of Indrajit having been disposed of, and being rid of (all) fear, all the hosts of heaven, the guardians of the world and eminent Ṛṣis (the seers of Vedic Mantras) will repose comfortably today. (10) Devoid of Indrajit alone, the entire globe with its forests, nay, (all) the three worlds (heaven, earth and the intermediate region) appear desolate to me. (11) I shall hear today the cries of the ogre maidens in the gynaeceum (even) as one would hear the roar of female-elephants in a mountain cave. (12) Relinquishing the office of Prince-Regent, nay, abandoning Laṅkā as well as the ogres (inhabiting it) as also us, viz., your mother and myself as well as your consorts, where have you gone, O scourge of your enemies ? (13) Really speaking, obsequies in my honour ought to have been performed by you when I would have departed to the abode of Death, O hero ! You are, however, acting in a contrary way (by preceding me to the abode of Yama). (14) Deserting us without extracting my thorn, while Sugrīva is still living as also Lakṣmaṇa accompanied by Rāma (a scion of Raghu), where have you gone ?" (15)

एवमादिविलापार्तं रावणं राक्षसाधिपम् । आविवेश महान् कोपः पुत्रव्यसनसम्भवः ॥ १६ ॥
प्रकृत्या कोपनं ह्येनं पुत्रस्य पुनराधयः । दीप्तं संदीपयामासुर्घर्मेऽर्कमिव रश्मयः ॥ १७ ॥
ललाटे भ्रुकुटीभिश्च संगताभिर्व्यरोचत । युगान्ते सह नक्रैस्तु महोर्मिभिरिवोदधिः ॥ १८ ॥
कोपाद् विजृम्भमाणस्य वक्त्राद् व्यक्तमिव ज्वलन् । उत्पपात सधूमाग्निर्वृत्रस्य वदनादिव ॥ १९ ॥
स पुत्रवधसंतप्तः शूरः क्रोधवशं गतः । समीक्ष्य रावणो बुद्ध्या वैदेह्या रोचयद्वधम् ॥ २० ॥
तस्य प्रकृत्या रक्ते च रक्ते क्रोधाग्निनापि च । रावणस्य महाघोरे दीप्ते नेत्रे बभूवतुः ॥ २१ ॥
घोरं प्रकृत्या रूपं तत् तस्य क्रोधाग्निमूर्च्छितम् । बभूव रूपं क्रुद्धस्य रुद्रस्येव दुरासदम् ॥ २२ ॥
तस्य क्रुद्धस्य नेत्राभ्यां प्रापतन्नश्रुबिन्दवः । दीपाभ्यामिव दीप्ताभ्यां सार्चिषः स्नेहबिन्दवः ॥ २३ ॥
दन्तान् विदशतस्तस्य श्रूयते दशनस्वनः । यन्त्रस्याकृष्यमाणस्य मथ्नतो दानवैरिव ॥ २४ ॥
कालाग्निरिव संक्रुद्धो यां यां दिशमवैक्षत । तस्यां तस्यां भयत्रस्ता राक्षसाः संविलिल्यिरे ॥ २५ ॥
तमन्तकमिव क्रुद्धं चराचरचिखादिषुम् । वीक्षमाणं दिशः सर्वा राक्षसा नोपचक्रमुः ॥ २६ ॥

A violent anger born of his son's death took possession of Rāvaṇa, the suzerain lord of ogres, while he was feeling destressed through lamentation as aforesaid. (16) Indeed, pangs occasioned by the death of his son further inflamed Rāvaṇa, who was irascible and fiery by nature, even as sunbeams make the bright sun brighter in summer. (17) Nay, with eyebrows contracted on his forehead he shone brightly like the ocean at the end of a world-cycle with crocodiles and large waves. (18) From the mouth of Rāvaṇa (even) as he yawned in rage burst forth a flame with smoke as though visibly burning, as it (actually) did from the mouth of the demon Vṛtra (in the former days). (19) Pondering with his mind, the notorious Rāvaṇa, who, though heroic, had fallen a prey to anger, afflicted as he was with the fall of his son, resolved upon the destruction of Sītā. (20) The eyes of the aforesaid Rāvaṇa, which were naturally red and were glowing red through the fire of anger, looked very dreadful. (21) The aspect of Rāvaṇa, which was terrible by nature, and was overcome by the fire of wrath, became threatening like that of Rudra (the god of destruction) in rage. (22) Tears fell from the eyes of the angry Rāvaṇa like flaming drops of oil from a pair of burning lamps. (23) The sound produced by the friction of his teeth (even) as he ground them was heard like the noise of the rod (in the shape of Mount Mandara) which churned the ocean of milk while being revolved by the Dānavas (devils). (24) Stricken with fear, ogres hid themselves (behind pillars etc.) in the very quarter to which he directed his look, infuriated as he was like the fire of universal destruction. (25) Ogres dared not approach Rāvaṇa, who was surveying all the (four) quarters, eager (as he was) like enraged Death to devour both the mobile and immobile creation. (26)

ततः परमसंक्रुद्धो रावणो राक्षसाधिपः । अब्रवीद् रक्षसां मध्ये संस्तम्भयिषुराहवे ॥ २७ ॥
मया वर्षसहस्राणि चरित्वा परमं तपः । तेषु तेष्ववकाशेषु स्वयम्भूः परितोषितः ॥ २८ ॥
तस्यैव तपसो व्युष्ट्या प्रसादाच्च स्वयम्भुवः । नासुरेभ्यो न देवेभ्यो भयं मम कदाचन ॥ २९ ॥
कवचं ब्रह्मदत्तं मे यदादित्यसमप्रभम् । देवासुरविमर्देषु न च्छिन्नं वज्रमुष्टिभिः ॥ ३० ॥

तेन मामद्य संयुक्तं रथस्थमिह संयुगे। प्रतीयात्कोऽद्य मामाजौ साक्षादपि पुरंदरः॥ ३१॥
यत् तदाभिप्रसन्नेन सशरं कार्मुकं महत्। देवासुरविमर्देषु मम दत्तं स्वयम्भुवा॥ ३२॥
अद्य तूर्यशतैर्भीमं धनुरुत्थाप्यतां मम। रामलक्ष्मणयोरेव वधाय परमाहवे॥ ३३॥

Eager to rally the ogres on the field of battle, Rāvaṇa, the suzerain lord of ogres, who was extremely enraged, spoke as follows in their midst :—(27) "Having practised rigorous austerities for thousands of years, I propitiated Brahmā (the self-born creator) at the conclusion of those austerities. (28) As a reward of those very austerities and through the grace of the self-born creator there is no danger to me at any time either from the demons or from the gods. (29) The coat of mail bestowed on me by Brahmā, which is effulgent like the sun, could not be pierced in the course of my conflicts with the gods and demons (even) by those who held the thunderbolt in their fists. (30) Who will, be it Indra (the destroyer of strongholds) himself, dare to withstand on the battlefield today me when mounted on my chariot on this field of battle and duly equipped with the aforesaid armour ? (31) (Nay) let that mighty and redoubtable bow of mine, which was bestowed at that time on me alongwith arrows by Brahmā (the self-born creator), gratified on the occasion of my conflicts with the gods and demons, be transported today to the accompaniment of hundreds of trumpets for making short work of Rāma and Lakṣmaṇa exclusively in a major encounter." (32-33)

स पुत्रवधसंतप्तः क्रूरः क्रोधवशं गतः। समीक्ष्य रावणो बुद्ध्या सीतां हन्तुं व्यवस्यत॥ ३४॥
प्रत्यवेक्ष्य तु ताम्राक्षः सुघोरो घोरदर्शनः। दीनो दीनस्वरान् सर्वांस्तानुवाच निशाचरान्॥ ३५॥
मायया मम वत्सेन वञ्चनार्थं वनौकसाम्। किंचिदेव हतं तत्र सीतेयमिति दर्शितम्॥ ३६॥
तदिदं तथ्यमेवाहं करिष्ये प्रियमात्मनः। वैदेहीं नाशयिष्यामि क्षत्रबन्धुमनुव्रताम्॥ ३७॥

Deeply pondering with his mind, the cruel Rāvaṇa, who was tormented by the death of his (eldest) son (Indrajit) and overpowered by anger resolved to kill Sītā. (34) Looking fixedly with bloodshot eyes on all the aforesaid rangers of the night, who were making plaintive sounds, the ferocious Rāvaṇa for his part, who had assumed a terrible aspect, though feeling distressed, spoke to them as follows :—(35) "In order to hoodwink the monkeys (lit., the denizens of the forest) something which had been killed on the field of battle was displayed by recourse to Māyā (conjuring tricks), as Sītā by my child (Indrajit). (36) I shall presently convert that hoax into a hard reality and (thereby) do that which is pleasing to me. I shall finish Sītā (a princess of the Videha kingdom), who is devoted to Rāma (a vile Kṣatriya)." (37)

इत्येवमुक्त्वा सचिवान् खड्गमाशु परामृशत्। उद्धृत्य गुणसम्पन्नं विमलाम्बरवर्चसम्॥ ३८॥
निष्पपात स वेगेन सभार्यः सचिवैर्वृतः। रावणः पुत्रशोकेन भृशमाकुलचेतनः॥ ३९॥
संक्रुद्धः खड्गमादाय सहसा यत्र मैथिली। व्रजन्तं राक्षसं प्रेक्ष्य सिंहनादं विचुक्रुशुः॥ ४०॥
ऊचुश्चान्योन्यमालिङ्ग्य संक्रुद्धं प्रेक्ष्य राक्षसम्।

Having spoken as aforesaid to his ministers and drawing his excellent sword, which was bright as the stainless sky, Rāvaṇa instantly seized hold of it. (38) (Nay) taking the sword, and feeling highly enraged, the aforesaid Rāvaṇa, who was accompanied by his (principal) spouse (Mandodarī) and surrounded by his ministers, and whose understanding was ulterly confused through grief caused by the death of his (eldest) son, precipitately rushed with impetuosity to the place where Sītā (the princess of Mithilā) was. Perceiving the ogre marching, his ministers emitted leonine roars. Nay, hugging one another on perceiving the ogre infuriated, they spoke as follows :—

अद्यैनं तावुभौ दृष्ट्वा भ्रातरौ प्रव्यथिष्यतः॥ ४१॥
लोकपाला हि चत्वारः क्रुद्धेनानेन निर्जिताः। बहवः शत्रवश्चान्ये संयुगेष्वभिपातिताः॥ ४२॥
त्रिषु लोकेषु रत्नानि भुङ्क्ते आहृत्य रावणः। विक्रमे च बले चैव नास्त्यस्य सदृशो भुवि॥ ४३॥

"Both the aforesaid brothers (Rāma and Lakṣmaṇa) will tremble to see this ogre today. (39—41) By this ogre in fury all the four guardians of the world have been utterly vanquished. Many other enemies too have been struck down by him in the course of conflicts. (42) Fetching treasures existing in (all) the three worlds, Rāvaṇa enjoys them. Nay, there is none equal to him on earth in prowess and might too." (43)

तेषां संजल्पमानानामशोकवनिकां गताम्। अभिदुद्राव वैदेहीं रावणः क्रोधमूर्च्छितः॥ ४४॥
वार्यमाणः सुसंक्रुद्धः सुहृद्भिर्हितबुद्धिभिः। अभ्यधावत संक्रुद्धः खे ग्रहो रोहिणीमिव॥ ४५॥
मैथिली रक्ष्यमाणा तु राक्षसीभिरनिन्दिता। ददर्श राक्षसं क्रुद्धं निस्त्रिंशवरधारिणम्॥ ४६॥
तं निशम्य सनिस्त्रिंशं व्यथिता जनकात्मजा। निवार्यमाणं बहुशः सुहृद्भिरनिवर्तिनम्॥ ४७॥

While they were talking (thus), Rāvaṇa, who was filled with anger, darted towards Sītā (a princess of the Videha territory) present in the Aśoka grove. (44) Even though being kept back by friends whose mind was set on his welfare, Rāvaṇa (who was highly enraged) ran towards Sītā (even) as the planet Mars would dart in fury towards the constellation Rohiṇī. (45) While being guarded by ogresses, the irreproachable princess of Mithilā for her part beheld the furious ogre bearing an excellent sword (to make short work of her). (46) Sītā (daughter of Janaka) felt distressed to see Rāvaṇa armed with a sword, who was being repeatedly kept back by friends, yet who was not receding. (47)

सीता दुःखसमाविष्टा विलपन्तीदमब्रवीत्। यथायं मामभिक्रुद्धः समभिद्रवति स्वयम्॥ ४८॥
वधिष्यति सनाथां मामनाथामिव दुर्मतिः। बहुशश्चोदयामास भर्तारं मामनुव्रताम्॥ ४९॥
भार्या मम भवस्वेति प्रत्याख्यातो ध्रुवं मया। सोऽयं मामनुपस्थाने व्यक्तं नैराश्यमागतः॥ ५०॥
क्रोधमोहसमाविष्टो व्यक्तं मां हन्तुमुद्यतः। अथवा तौ नरव्याघ्रौ भ्रातरौ रामलक्ष्मणौ॥ ५१॥
मन्निमित्तमनार्येण समरेऽद्य निपातितौ। भैरवो हि महान् नादो राक्षसानां श्रुतो मया॥ ५२॥
बहूनामिह हृष्टानां तथा विक्रोशतां प्रियम्। अहो धिङ्मन्निमित्तोऽयं विनाशो राजपुत्रयोः॥ ५३॥
अथवा पुत्रशोकेन अहत्वा रामलक्ष्मणौ। विधमिष्यति मां रौद्रो राक्षसः पापनिश्चयः॥ ५४॥

Possessed with sorrow and (therefore) wailing, Sītā spoke as follows :—"From the way in which this fellow himself is rushing headlong towards me in fury I fear the evil-minded ogre is going to kill me as if I were protectorless even though I have a protector (in my husband). He entreated me on many an occasion, devoted as I am to my husband, saying, "Be my consort !" He was (however) uncompromisingly repulsed by me (every time). Having evidently fallen a prey to despair on my refusing to wait upon him, nay, filled with anger and infatuation, this Rāvaṇa is obviously intent on killing me. Or those two brothers Śrī Rāma and Lakṣmaṇa, who are tigers among men, have been struck down in combat by this unworthy fellow on my account today. A loud and terrible noise of numerous jubilant ogres calling loudly to their loved ones was actually heard by me. Woe is me if the aforesaid destruction of the two princes was brought about on my account. (48—53) Or having not been able to kill Śrī Rāma and Lakṣmaṇa, the fierce ogre of sinful resolve is going to make short work of me, stricken as he is with grief over his son. (54)

हनूमतस्तु तद् वाक्यं न कृतं क्षुद्रया मया। यद्यहं तस्य पृष्ठेन तदायासमनिर्जिता॥ ५५॥
नाद्यैवमनुशोचेयं भर्तुरङ्कगता सती। मन्ये तु हृदयं तस्याः कौसल्यायाः फलिष्यति॥ ५६॥
एकपुत्रा यदा पुत्रं विनष्टं श्रोष्यते युधि। सा हि जन्म च बाल्यं च यौवनं च महात्मनः॥ ५७॥
धर्मकार्याणि रूपं च रुदती संस्मरिष्यति। निराशा निहते पुत्रे दत्त्वा श्राद्धमचेतना॥ ५८॥
अग्निमावेक्ष्यते नूनमपो वापि प्रवेक्ष्यति। धिगस्तु कुब्जामसतीं मन्थरां पापनिश्चयाम्॥ ५९॥
यन्निमित्तमिमं शोकं कौसल्या प्रतिपत्स्यते।

"Alas ! That (sage) counsel of Hanūmān was not followed by me, vile that I am. Had

I left at that time, mounted on his back, though not won back (by my husband), I would not have grieved as I am doing today, as I should be resting (in that case) in the lap of my husband. I am sure the heart of the blessed Kausalyā (Śrī Rāma's mother) will actually break asunder when the lady, who had only one son, hears of her son having perished in the fight. Weeping she for her part will vividly recall the birth and childhood as well as the youth of the high-souled prince as also his pious acts and comliness. Having offered up the obsequies on her son having been killed and getting despondent and unconscious, the lady will surely enter the flame or be drowned in water. Woe be to the vile hunch-back Mantharā, of sinful resolve, on whose account Kausalyā will suffer this grief."

इत्येवं मैथिलीं दृष्ट्वा विलपन्तीं तपस्विनीम्॥ ६०॥
रोहिणीमिव चन्द्रेण विना ग्रहवशं गताम्। एतस्मिन्नन्तरे तस्य अमात्यः शीलवाञ्छुचिः॥ ६१॥
सुपार्श्वो नाम मेधावी रावणं रक्षसां वरम्। निवार्यमाणः सचिवैरिदं वचनमब्रवीत्॥ ६२॥

In the meantime, seeing the unfortunate princess of Mithilā wailing as aforesaid like Rohiṇī (the deity presiding over a constellation of this name) fallen under the sway of the planet Mars when away from the moon-god (her husband), a good-natured, upright and highly intelligent minister of Rāvaṇa, Supārśwa by name spoke as follows to Rāvaṇa the foremost of ogres, in spite of his being restrained by other ministers :— (55—62)

कथं नाम दशग्रीव साक्षाद्वैश्रवणानुज। हन्तुमिच्छसि वैदेहीं क्रोधाद्धर्ममपास्य च॥ ६३॥
वेदविद्याव्रतस्नातः स्वकर्मनिरतस्तथा। स्त्रियः कस्माद्वधं वीर मन्यसे राक्षसेश्वर॥ ६४॥
मैथिलीं रूपसम्पन्नां प्रत्यवेक्षस्व पार्थिव। तस्मिन्नेव सहास्माभिराहवे क्रोधमुत्सृज॥ ६५॥
अभ्युत्थानं त्वमद्यैव कृष्णपक्षचतुर्दशी। कृत्वा निर्याह्यमावास्यां विजयाय बलैर्वृतः॥ ६६॥
शूरो धीमान् रथी खड्गी रथप्रवरमास्थितः। हत्वा दाशरथिं रामं भवान् प्राप्स्यति मैथिलीम्॥ ६७॥

"How on earth do you, O ten-headed monarch, a younger brother of Kubera (the god of riches and a guardian of the world) himself, seek to put Sītā (a princess of the Videha territory) to death in a fit of anger and casting righteousness to the winds ? (63) Ever since you completed the vow of celibacy essential for a study of the Vedic lore, you have remained engaged in the religious observances incumbent on you (in the shape of Agnihotra). How (then) do you deem it fit to kill a woman, O valiant king of ogres ? (64) Take care of Sītā (a princess of Mithilā) who is richly endowed with comeliness, O ruler of the earth, and vent your wrath on Rāma alone with us (all) in an encounter. (65) Girding yourself for the offensive this very day, today being the fourteenth day of the dark fortnight, march you to victory on the morrow (which is a moonless day), surrounded by troops. (66) A gallant and shrewd car-warrior fighting with a sword in the foremost of your chariots, you will (be able to) lay your hands on the princess of Mithilā (only) on making short work of Rāma, son of Daśaratha." (67)

स तद् दुरात्मा सुहृदा निवेदितं वचः सुधर्म्यं प्रतिगृह्य रावणः।
गृहं जगामाथ ततश्च वीर्यवान् पुनः सभां च प्रययौ सुहृद्वृतः॥ ६८॥
इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे द्विनवतितमः सर्गः॥ ९२॥

Accepting the aforesaid advice tendered by a friend, which was fully consonant with righteousness, the evil-minded yet powerful ogre Rāvaṇa forthwith withdrew to his palace and then proceeded once more to the council chamber, accompanied by his friends. (68)

Thus ends Canto Ninety-two in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

* * *

त्रिनवतितमः सर्गः

Canto XCIII

Destruction of ogre troops at the hands of Śrī Rāma

स प्रविश्य सभां राजा दीनः परमदुःखितः। निषसादासने मुख्ये सिंहः क्रुद्ध इव श्वसन्॥ १॥
अब्रवीच्च स तान् सर्वान् बलमुख्यान् महाबलः। रावणः प्राञ्जलिर्वाक्यं पुत्रव्यसनकर्शितः॥ २॥
सर्वे भवन्तः सर्वेण हस्त्यश्वेन समावृताः। निर्यान्तु रथसङ्घैश्च पादातैश्चोपशोभिताः॥ ३॥
एकं रामं परिक्षिप्य समरे हन्तुमर्हथ। वर्षन्तः शरवर्षाणि प्रावृट्काल इवाम्बुदाः॥ ४॥
अथवाहं शरैस्तीक्ष्णैर्भिन्नगात्रं महाहवे। भवद्भिः श्वो निहन्तास्मि रामं लोकस्य पश्यतः॥ ५॥

Entering in state the assembly hall, the aforesaid monarch, who was feeling miserable and greatly distressed, sank down on a pree-minent seat, snorting like a furious lion. (1) Afflicted by the death of his (eldest) son (Indrajit), the said Rāvaṇa, who was endowed with extraordinary might, spoke as follows with joined palms to all those leaders of his army (assembled there) :—(2) "Surrounded by the entire army of elephants and horses, nay, graced with columns of chariots and foot soldiers, march you all. (3) (Nay) encompassing Rāma, the leader (of the enemies), you ought to kill him in combat, discharging hails of arrows (even) as clouds pour showers during the monsoon. (4) Or I shall (easily) dispatch him tomorrow, while the world stands looking on, once his limbs have been torn by you with your sharp arrows in a major conflict." (5)

इत्येतद् वाक्यमादाय राक्षसेन्द्रस्य राक्षसाः। निर्ययुस्ते रथैः शीघ्रैर्नानानीकैश्च संयुताः॥ ६ ॥
परिघान् पट्टिशांश्चैव शरखड्गपरश्वधान्। शरीरान्तकरान् सर्वे चिक्षिपुर्वानरान् प्रति॥ ७ ॥
वानराश्च द्रुमाञ्छैलान् राक्षसान् प्रति चिक्षिपुः। स संग्रामो महाभीमः सूर्यस्योदयनं प्रति॥ ८ ॥
रक्षसां वानराणां च तुमुलः समपद्यत। ते गदाभिश्च चित्राभिः प्रासैः खड्गैः परश्वधैः॥ ९ ॥
अन्योन्यं समरे जघ्नुस्तदा वानरराक्षसाः। एवं प्रवृत्ते संग्रामे ह्यद्भुतं सुमहद्रजः॥ १०॥
रक्षसां वानराणां च शान्तं शोणितविस्रवैः। मातंगरथकूलाश्च शरमत्स्या ध्वजद्रुमाः॥ ११॥
शरीरसंघाटवहाः प्रसस्रुः शोणितापगाः।

Accompanied by diverse battalions, the aforesaid ogres sallied forth in their swift-moving chariots on hearing this command of Rāvaṇa (the ruler of ogres). (6) They threw iron clubs as well as sharp-edged pikes, arrows, swords and axes, capable of destroying life, at the monkeys. (7) The monkeys (too in their turn) hurled trees and rocks on the ogres. Towards sunrise that fierce fight between the ogres and the monkeys became tumultuous. The aforesaid monkeys and ogres then proceeded to strike each his opponent with multi-coloured maces, darts, swords and axes on the battlefield. Curiously enough, when fight was thus in progress, the enormous dust (raised by the two contending armies) was actually settled down by the streams of blood proceeding from the ogres and monkeys. With elephants and chariots for their banks, arrows for the fish, ensigns for the trees (on the banks) and carrying dead bodies for logs of wood, rivers of blood flowed (on the battlefield).

ततस्ते वानराः सर्वे शोणितौघपरिप्लुताः॥ १२॥
ध्वजवर्मरथानश्वान् नानाप्रहरणानि च। आप्लुत्याप्लुत्य समरे वानरेन्द्रा बभञ्जिरे॥ १३॥
केशान् कर्णललाटं च नासिकाश्च प्लवङ्गमाः। रक्षसां दशनैस्तीक्ष्णैर्नखैश्चापि व्यकर्तयन्॥ १४॥
एकैकं राक्षसं संख्ये शतं वानरपुङ्गवाः। अभ्यधावन्त फलिनं वृक्षं शकुनयो यथा॥ १५॥
तदा गदाभिर्गुर्वीभिः प्रासैः खड्गैः परश्वधैः। निर्जघ्नुर्वानरान् घोरान् राक्षसाः पर्वतोपमाः॥ १६॥
राक्षसैर्वध्यमानानां वानराणां महाचमूः। शरण्यं शरणं याता रामं दशरथात्मजम्॥ १७॥

ततो रामो महातेजा धनुरादाय वीर्यवान्। प्रविश्य राक्षसं सैन्यं शरवर्षं ववर्ष च॥ १८॥
प्रविष्टं तु तदा रामं मेघाः सूर्यमिवाम्बरे। नाधिजग्मुर्महाघोरा निर्दहन्तं शराग्निना॥ १९॥

Leaping hither and thither on the battlefield, bathed in streams of blood, all the aforesaid monkeys (in general), and the monkey chiefs (in particular) destroyed the ensigns, armour and chariots, horses and weapons of every kind. (8—13) Nay, the monkeys tore off with their sharp teeth and nails too the hair, ears and brows as well as the noses of the ogres. (14) A hundred leaders of monkeys rushed at each single ogre on the battlefield (even) as birds would fly towards a tree laden with fruits. (15) Thereupon the ogres (too), who resembled mountains (in size), struck down the redoubtable monkeys with their heavy maces, darts, swords and axes. (16) The mighty army of the monkeys, who were being struck down by the ogres, sought as its refuge Śrī Rāma, son of Daśaratha, who was fit to protect them. (17) Taking up his bow and penetrating deep into the ogre ranks, the powerful Śrī Rāma, who was endowed with extraordinary energy, thereupon rained a hail of arrows (on them). (18) The fierce rangers of the night for their part dared not approach Śrī Rāma—who, having penetrated deep into the lines of the ogres was consuming them with the fire of his shafts on that occasion—any more than clouds would approach the scorching sun in the sky. (19)

कृतान्येव सुघोराणि रामेण रजनीचराः। रणे रामस्य ददृशुः कर्माण्यसुकराणि ते॥ २०॥
चालयन्तं महासैन्यं विधमन्तं महारथान्। ददृशुस्ते न वै रामं वातं वनगतं यथा॥ २१॥
छिन्नं भिन्नं शरैर्दग्धं प्रभग्नं शस्त्रपीडितम्। बलं रामेण ददृशुर्न रामं शीघ्रकारिणम्॥ २२॥
प्रहरन्तं शरीरेषु न ते पश्यन्ति राघवम्। इन्द्रियार्थेषु तिष्ठन्तं भूतात्मानमिव प्रजाः॥ २३॥
एष हन्ति गजानीकमेष हन्ति महारथान्। एष हन्ति शरैस्तीक्ष्णैः पदातीन् वाजिभिः सह॥ २४॥
इति ते राक्षसाः सर्वे रामस्य सदृशान् रणे। अन्योन्यं कुपिता जघ्नुः सादृश्याद्राघवस्य तु॥ २५॥

Those night-stalkers were able to perceive on the battlefield the most terrible deeds of Śrī Rāma, which were difficult to perform for others, only when they had actually been performed by him (and not while they were being performed, his movement being quick as lightning). (20) They could not actually behold Śrī Rāma while he was dispersing the huge army (of the ogres) and destroying great car-warriors, any more than one could see a blast blowing in a forest. (His presence could be detected only by his deeds). (21) They beheld the army torn and pierced with arrows, consumed and broken down and tormented with weapons by Śrī Rāma, but could not discern Śrī Rāma, who was (so) quick of action. (22) The ogres did not perceive Śrī Rāma hitting their bodies any more than created beings are able to perceive their soul enjoying the sense-objects. (23) "Here is Rāma exterminating the army of elephants !" "There is Rāma making short work of great car-warriors !" "Here is Rāma killing with his sharp arrows foot-soldiers alongwith horses !" (24) Saying so, all the aforesaid ogres for their part struck one another in rage on the battlefield, who seemed to resemble Śrī Rāma (in one respect oṄ the other), because of their (supposed) similarity with Śrī Rāma (a scion of Raghu). (25)

न ते ददृशिरे रामं दहन्तमपि वाहिनीम्। मोहिताः परमास्त्रेण गान्धर्वेण महात्मना॥ २६॥
ते तु रामसहस्राणि रणे पश्यन्ति राक्षसाः। पुनः पश्यन्ति काकुत्स्थमेकमेव महाहवे॥ २७॥
भ्रमन्तीं काञ्चनीं कोटिं कार्मुकस्य महात्मनः। अलातचक्रप्रतिमां ददृशुस्ते न राघवम्॥ २८॥
शरीरनाभि सत्त्वार्चिः शरारं नेमिकार्मुकम्। ज्याघोषतलनिर्घोषं तेजोबुद्धिगुणप्रभम्॥ २९॥
दिव्यास्त्रगुणपर्यन्तं निघ्नन्तं युधि राक्षसान्। ददृशू रामचक्रं तत् कालचक्रमिव प्रजाः॥ ३०॥
अनीकं दशसाहस्रं रथानां वातरंहसाम्। अष्टादश सहस्राणि कुञ्जराणां तरस्विनाम्॥ ३१॥
चतुर्दश सहस्राणि सारोहाणां च वाजिनाम्। पूर्णे शतसहस्रे द्वे राक्षसानां पदातिनाम्॥ ३२॥

दिवसस्याष्टभागेन शरैरग्निशिखोपमैः। हतान्येकेन रामेण रक्षसां कामरूपिणाम्॥ ३३॥

Having been thrown into confusion by the high-souled Śrī Rāma with the excellent mystic missile presided over by the Gandharvas, the ogres could not perceive Śrī Rāma even though he was consuming their army. (26) The aforesaid ogres for their part beheld thousands of Rāmas on the battlefield, while at other times they saw only one Rāma (a scion of Kakutstha) during that major conflict. (27) They perceived the curved golden ends of the bow of the high-souled prince (Śrī Rāma) revolving like a firebrand, but not Śrī Rāma (a scion of Raghu). (28) The created beings beheld the aforesaid Śrī Rāma in the form of a discus, which was exterminating the ogres on the battlefield like the Wheel of Time, nay, which had (the middle part of) the body (of Śrī Rāma) for its navel, his strength for its flame, the arrows (discharged by Śrī Rāma) for its spokes, his bow for its felly, the twanging of the bow-string and the clanging of the gauntlet for the sound produced by its revolution, his energy, intelligence and other virtues for its radiance and the power of his mystic missiles for its edge. (29-30) In the eighth part of a day (one hour and a half) an army of ogres capable of changing their form at will, nay, consisting of a myriad chariots possessing the swiftness of the wind, also eighteen thousand fleet-footed elephants, fourteen thousand horses with their riders, and full two lakhs of ogres fighting on foot, was exterminated by Śrī Rāma single-handed with his arrows resembling tongues of fire. (31—33)

ते हताश्वा हतरथाः शान्ता विमथितध्वजाः। अभिपेतुः पुरीं लङ्कां हतशेषा निशाचराः॥ ३४॥
हतैर्गजपदात्यश्वैस्तद् बभूव रणाजिरम्। आक्रीडभूमिः क्रुद्धस्य रुद्रस्येव महात्मनः॥ ३५॥
ततो देवाः सगन्धर्वाः सिद्धाश्च परमर्षयः। साधु साध्विति रामस्य तत्कर्म समपूजयन्॥ ३६॥
अब्रवीच्च तदा रामः सुग्रीवं प्रत्यनन्तरम्। विभीषणं च धर्मात्मा हनूमन्तं च वानरम्॥ ३७॥
जाम्बवन्तं हरिश्रेष्ठं मैन्दं द्विविदमेव च। एतदस्त्रबलं दिव्यं मम वा त्र्यम्बकस्य वा॥ ३८॥
निहत्य तां राक्षसराजवाहिनीं रामस्तदा शक्रसमो महात्मा।
अस्त्रेषु शस्त्रेषु जितक्लमश्च संस्तूयते देवगणैः प्रहृष्टैः॥ ३९॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे त्रिनवतितमः सर्गः॥ ९३॥

Their horses killed, chariots destroyed and standards broken, those rangers of the night who had escaped the carnage quietly ran away to the city of Laṅkā. (34) With the elephants, foot-soldiers and horses that had been killed, that battlefield resembled the ground where the mighty Rudra (the god of destruction) disports himself in fury. (35) Thereupon gods accompanied by Gandharvas (celestial musicians) Siddhas (a class of demigods endowed with mystic power from their very birth) and eminent Ṛṣis (the seers of Vedic Mantras) applauded that achievement of Śrī Rāma, saying "Well done ! Bravo !!" (36) On that occasion Śrī Rāma too, whose mind was set on virtue, remarked to Sugrīva, who stood close by, as also to Vibhīṣaṇa and to the monkey, Hanūmān, Jāmbavān (the king of bears), Mainda, the foremost of monkeys, and Dwivida too: "Such wonderful power of using the mystic missiles exists either in me (who am no other than Lord Viṣṇu) or in Lord Śiva (the three-eyed Divinity)." (37-38) Having destroyed that army of Rāvaṇa (the king of ogres), the high-souled Śrī Rāma, a compeer of Indra (the ruler of gods), who had conquered fatigue incidental to the use of missiles and weapons, began to be extolled by the celestial hosts, who were feeling exceedingly jubilant. (39)

Thus ends Canto Ninety-three in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

* * *

चतुर्नवतितमः सर्गः

Canto XCIV

Lament of the ogresses

तानि नागसहस्राणि सारोहाणि च वाजिनाम्। रथानां त्वग्निवर्णानां सध्वजानां सहस्रशः॥ १॥
राक्षसानां सहस्राणि गदापरिघयोधिनाम्। काञ्चनध्वजचित्राणां शूराणां कामरूपिणाम्॥ २॥
निहतानि शरैर्दीप्तैस्तप्तकाञ्चनभूषणैः। रावणेन प्रयुक्तानि रामेणाक्लिष्टकर्मणा॥ ३॥
दृष्ट्वा श्रुत्वा च सम्भ्रान्ता हतशेषा निशाचराः। राक्षस्यश्च समागम्य दीनाश्चिन्तापरिप्लुताः॥ ४॥
विधवा हतपुत्राश्च क्रोशन्त्यो हतबान्धवाः। राक्षस्यः सह संगम्य दुःखार्ताः पर्यदेवयन्॥ ५॥

Dispatched by Rāvaṇa, the aforesaid thousands of elephants and thousands of horses with their riders, (nay) thousands of chariots bright as fire and bearing ensigns as also thousands of valiant ogres able to change their form at will, (nay) fighting with maces and iron bludgeons and conspicuous with their golden banners, were destroyed by Śrī Rāma of unwearied action with his flaming arrows decorated with refined gold. (1-3) Meeting together on beholding this and hearing of this (from others), the prowlers of the night who had escaped the carnage, as well as the ogresses felt nonplussed and miserable and were overwhelmed with anxiety. (4) Coming together in groups and crying, ogresses who had lost their husband, sons and kinsfolk wailed as follows, stricken as they were with sorrow :—(5)

कथं शूर्पणखा वृद्धा कराला निर्णतोदरी। आससाद वने रामं कंदर्पसमरूपिणम्॥ ६ ॥
सुकुमारं महासत्त्वं सर्वभूतहिते रतम्। तं दृष्ट्वा लोकवध्या सा हीनरूपा प्रकामिता॥ ७ ॥
कथं सर्वगुणैर्हीना गुणवन्तं महौजसम्। सुमुखं दुर्मुखी रामं कामयामास राक्षसी॥ ८ ॥
जनस्यास्याल्पभाग्यत्वाद् वलिनी श्वेतमूर्धजा। अकार्यमपहास्यं च सर्वलोकविगर्हितम्॥ ९ ॥
राक्षसानां विनाशाय दूषणस्य खरस्य च। चकाराप्रतिरूपा सा राघवस्य प्रधर्षणम्॥ १०॥
तन्निमित्तमिदं वैरं रावणेन कृतं महत्। वधाय सीता साऽऽनीता दशग्रीवेण रक्षसा॥ ११॥
न च सीतां दशग्रीवः प्राप्नोति जनकात्मजाम्। बद्धं बलवता वैरमक्षयं राघवेण च॥ १२॥

"(Alas) how did the old and hideous Śūrpaṇakhā of sunken belly (dare to) approach in the forest Rāma, who is charming like the god of love ? (6) (How strange that) beholding that tender youth, endowed with extraordinary might, and devoted to the good of all created beings, that ugly woman, who deserves to be killed by the people, was stung with ardent love ! (7) How did that hideous ogress, who is devoid of all excellences, dare to make love to Rāma, who is full of excellences, endowed with great bodily strength and is possessed of comely features ? (8) Because of our bad luck and to the destruction of the ogre race (in general) and of Dūṣaṇa and Khara (in particular), that grey-haired misshapen woman, who had developed wrinkles (on her person) tried to profane (by her unholy touch) Rāma (a scion of Raghu), a misdeed which was worth ridiculing and condemned by the whole world. (9-10) It was on account of Śūrpaṇakhā that this bitter enmity has been conceived by Rāvaṇa and the reputed Sītā was borne away by the ten-headed ogre to his (own) destruction. (11) The ten-headed monster, however, will not (be able to) lay his hands on Sītā, Janaka's daughter, although undying enmity has been contracted (by him) with the mighty Rāma (a scion of Raghu). (12)

वैदेहीं प्रार्थयानं तं विराधं प्रेक्ष्य राक्षसम्। हतमेकेन रामेण पर्याप्तं तन्निदर्शनम्॥ १३॥
चतुर्दश सहस्राणि रक्षसां भीमकर्मणाम्। निहतानि जनस्थाने शरैरग्निशिखोपमैः॥ १४॥
खरश्च निहतः संख्ये दूषणस्त्रिशिरास्तथा। शरैरादित्यसंकाशैः पर्याप्तं तन्निदर्शनम्॥ १५॥
हतो योजनबाहुश्च कबन्धो रुधिराशनः। क्रोधान्नादं नदन् सोऽथ पर्याप्तं तन्निदर्शनम्॥ १६॥

जघान बलिनं रामः सहस्रनयनात्मजम्। वालिनं मेरुसंकाशं पर्याप्तं तन्निदर्शनम्॥ १७॥
ऋष्यमूके वसंश्चैव दीनो भग्नमनोरथः। सुग्रीवः प्रापितो राज्यं पर्याप्तं तन्निदर्शनम्॥ १८॥

"On perceiving the notorious ogre Virādha solicitous of Sītā (a princess of the Videha territory) the fellow was made short work of by Rāma single-handed. That example should have proved sufficient (to convince Rāvaṇa of Rāma's invincibility). (13) (Nay, as many as) fourteen thousand of ogres of terrible deeds were destroyed (by Rāma) in Janasthāna with his arrows resembling tongues of fire. (14) Khara (too) was struck down in combat as also Dūṣaṇa and Triśirā with his shafts which shone brightly like the sun. That example (too) should have been sufficient (to open the eyes of Rāvaṇa). (15) The notorious Kabandha too, whose arms were a Yojana (eight miles) long, (nay) who lived on blood, and came roaring in wrath, was dispatched forthwith. His example (too) should have been sufficient (to prove Rāma's extraordinary might). (16) Rāma (also) killed the mighty Vālī, sprung from the loins of Indra (the thousand-eyed god), who resembled Mount Meru (in size). His example (too) should have been sufficient (to serve) as an eye-opener (to Rāvaṇa). (17) Living disconsolate on Mount Ṛṣyamūka, his ambitions dashed to pieces, Sugrīva too was restored to the throne. That example (too) should have proved sufficient (to make Rāvaṇa realize the greatness of Rāma). (18)

धर्मार्थसहितं वाक्यं सर्वेषां रक्षसां हितम्। युक्तं विभीषणेनोक्तं मोहात्तस्य न रोचते॥ १९॥
विभीषणवचः कुर्याद् यदि स्म धनदानुजः। श्मशानभूता दुःखार्ता नेयं लङ्का भविष्यति॥ २०॥
कुम्भकर्णं हतं श्रुत्वा राघवेण महाबलम्।
अतिकायं च दुर्मर्षं लक्ष्मणेन हतं तदा। प्रियं चेन्द्रजितं पुत्रं रावणो नावबुध्यते॥ २१॥
मम पुत्रो मम भ्राता मम भर्ता रणे हतः। इत्येष श्रूयते शब्दो राक्षसीनां कुले कुले॥ २२॥
रथाश्वनागाश्च हतास्तत्र तत्र सहस्रशः। रणे रामेण शूरेण हताश्चापि पदातयः॥ २३॥
रुद्रो वा यदि वा विष्णुर्महेन्द्रो वा शतक्रतुः। हन्ति नो रामरूपेण यदि वा स्वयमन्तकः॥ २४॥
हतप्रवीरा रामेण निराशा जीविते वयम्। अपश्यन्त्यो भयस्यान्तमनाथा विलपामहे॥ २५॥

"The reasonable advice tendered by Vibhīṣaṇa, which was not only in consonance with righteousness but redounded to the (worldly) interest of Rāvaṇa, nay, which was conducive to the good of all the ogres, did not find favour with Rāvaṇa due to his folly. (19) Had Rāvaṇa (the younger half-brother of Kubera) followed the advice of Vibhīṣaṇa, this (city of) Laṅkā would not have been afflicted with sorrow and turned a crematorium. (20) Rāvaṇa has not realized the greatness of Rāma (even) on hearing of Kumbhakarṇa, who was endowed with extraordinary might, having been killed by Rāma (a scion of Raghu) as well as of Atikāya, who was difficult to disregard, and his beloved son, Indrajit, having been made short work of by Lakṣmaṇa the other day. (21) 'My son, my (own) brother, my husband has been killed in action !' : such is the cry heard from the lips of the ogresses in every family. (22) Chariots, horses and elephants and foot-soldiers too have been struck down in their thousands everywhere on the battlefield by the heroic Rāma. (23) Either (it is) Rudra (the god of destruction) or Lord Viṣṇu (the Protector of the three worlds) or the great Indra (the ruler of the three worlds), who is presupposed to have performed a hundred (horse) sacrifices (in his past existences as a condition precedent to his attaining Indrahood), or it is Death himself who is destroying us in the disguise of Rāma. (24) Our pre-eminent heroes having been killed, we have lost (all) hope of life. Failing to perceive the end of our fear, we are wailing our lot, deprived as we are of our protectors. (25)

रामहस्ताद् दशग्रीवः शूरो दत्तमहावरः। इदं भयं महाघोरं समुत्पन्नं न बुद्ध्यते॥ २६॥
तं न देवा न गन्धर्वा न पिशाचा न राक्षसाः। उपसृष्टं परित्रातुं शक्ता रामेण संयुगे॥ २७॥
उत्पाताश्चापि दृश्यन्ते रावणस्य रणे रणे। कथयन्ति हि रामेण रावणस्य निबर्हणम्॥ २८॥

पितामहेन प्रीतेन देवदानवराक्षसैः। रावणस्यांभयं दत्तं मनुष्येभ्यो न याचितम्॥ २९॥
तदिदं मानुषं मन्ये प्राप्तं निःसंशयं भयम्। जीवितान्तकरं घोरं रक्षसां रावणस्य च॥ ३०॥

"Rāvaṇa (the ten-headed monster), who is heroic and on whom a great boon has been conferred (by Brahmā, the creator), does not perceive this appalling peril which has cropped up at the hands of Rāma. (26) Neither gods nor Gandharvas (celestial musicians) nor Piśācas (fiends) nor ogres will be able to protect Rāvaṇa when he is attacked in combat by Rāma. (27) Evil portents too are perceived in the course of every encounter of Rāvaṇa (with his enemies). They unmistakably foreshadow the destruction of Rāvaṇa by Rāma. (28) Fearlessness against gods, devils and ogres has been vouchsafed to Rāvaṇa by Brahmā (the grandfather of the universe, which was actually created by his mind-born sons, the ten Prajāpatis or lords of creation), when the latter was gratified (by his austerities). No (such) security against human beings was, however, sought by him. (29) Therefore (since no fearlessness against human beings has been secured by Rāvaṇa) I account this impending and formidable peril from human beings as undoubtedly fatal to the ogres as well as to Rāvaṇa (himself). (30)

पीड्यमानास्तु बलिना वरदानेन रक्षसा। दीप्तैस्तपोभिर्विबुधाः पितामहमपूजयन्॥ ३१॥
देवतानां हितार्थाय महात्मा वै पितामहः। उवाच देवतास्तुष्ट इदं सर्वा महद्वचः॥ ३२॥
अद्यप्रभृतिं लोकांस्त्रीन् सर्वे दानवराक्षसाः। भयेन प्रभृता नित्यं विचरिष्यन्ति शाश्वतम्॥ ३३॥
दैवतैस्तु समागम्य सर्वैश्चेन्द्रपुरोगमैः। वृषध्वजस्त्रिपुरहा महादेवः प्रतोषितः॥ ३४॥
प्रसन्नस्तु महादेवो देवानेतद् वचोऽब्रवीत्। उत्पत्स्यति हितार्थं वो नारी रक्षःक्षयावहा॥ ३५॥
एषा देवैः प्रयुक्ता तु क्षुद्यथा दानवान् पुरा। भक्षयिष्यति नः सर्वान् राक्षसघ्नी सरावणान्॥ ३६॥
रावणस्यापनीतेन दुर्विनीतस्य दुर्मतेः। अयं निष्टानको घोरः शोकेन समभिप्लुतः॥ ३७॥
तं न पश्यामहे लोके यो नः शरणदो भवेत्। राघवेणोपसृष्टानां कालेनेव युगक्षये॥ ३८॥
नास्ति नः शरणं किंचिद्भये महति तिष्ठताम्। दावाग्निवेष्टितानां हि करेणूनां यथा वने॥ ३९॥
प्राप्तकालं कृतं तेन पौलस्त्येन महात्मना। यत एव भयं दृष्टं तमेव शरणं गतः॥ ४०॥

"While being oppressed by the mighty ogre (Rāvaṇa) by virtue of the bestowal of a boon (by Brahmā), as well as of his severe austerities the gods for their part worshipped Brahmā (the grandfather of the universe). (31) Feeling gratified (by their worship) the high-souled Brahmā (the grandfather of the universe) actually gave to them all the following momentous assurances for the good of the gods:— (32) 'From this day (onward) all the devils and ogres will ever range the three worlds, constantly filled with fear.' (33) Nay, coming together in the meantime, all the gods headed by Indra propitiated the great divinity Lord Śiva (the destroyer of three cities of gold, silver and iron, built by the demon Maya in heaven, in the air and on the earth respectively), whose ensign bears the device of a bull. (34) Feeling gratified, Lord Śiva (the great divinity) for his part gave to the gods the following assurance:—"For your good will appear a woman who will bring about the destruction of the ogres." (35) Employed by the gods, this woman, for her part, who is destined to put an end to the ogres, will, as hunger consumed the devils in the past, devour us all including Rāvaṇa. (36) Thanks to the misconduct of the evil-minded and wicked Rāvaṇa this terrible destruction attended by grief stares us in the face (37) We do not perceive anyone in the world who may (be able to) afford protection to us, threatened (as we are) with destruction by Śrī Rāma (a scion of Raghu) even as created beings are threatened with destruction by the Time-Spirit at the end of the world-cycle. (38) There is no haven for us who stand in great peril any more than there is any shelter for female elephants encompassed by a wild fire in a forest. (39) Something opportune was done by the high-souled Vibhīṣaṇa (a scion of sage Pulastya), who sought as a refuge him alone from whom danger was suspected by him." (40)

ततः उवाच

इतीव सर्वा रजनीचरस्त्रियः परस्परं सम्परिरभ्य बाहुभिः।
विषेदुरार्तातिभयाभिपीडिता विनेदुरुच्चैश्च तदा सुदारुणम्॥ ४१॥
इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे चतुर्नवतितमः सर्गः॥ ९४॥

Tightly folding one another in their arms, so did all the ogresses give way to despondency at that moment and cried at the top of their voice in heart-rending tones, afflicted as they were and sore-stricken with dismay. (41)

Thus ends Canto Ninety-four in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

पञ्चनवतितमः सर्गः

Canto XCV

Rāvaṇa calls together his generals and, marching with them to the field of battle, exhibits his valour against the enemy

आर्तानां राक्षसीनां तु लङ्कायां वै कुले कुले। रावणः करुणं शब्दं शुश्राव परिदेवितम्॥ १॥
स तु दीर्घं विनिःश्वस्य मुहूर्तं ध्यानमास्थितः। बभूव परमक्रुद्धो रावणो भीमदर्शनः॥ २॥
संदश्य दशनैरोष्ठं क्रोधसंरक्तलोचनः। राक्षसैरपि दुर्दर्शः कालाग्निरिव मूर्तिमान्॥ ३॥
उवाच च समीपस्थान् राक्षसान् राक्षसेश्वरः। क्रोधाव्यक्तकथस्तत्र निर्दहन्निव चक्षुषा॥ ४॥
महोदरं महापार्श्वं विरूपाक्षं च राक्षसम्। शीघ्रं वदत सैन्यानि निर्यातेति ममाज्ञया॥ ५॥
तस्य तद् वचनं श्रुत्वा राक्षसास्ते भयार्दिताः। चोदयामासुरव्यग्रान् राक्षसांस्तान्नृपाज्ञया॥ ६॥
ते तु सर्वे तथेत्युक्त्वा राक्षसा भीमदर्शनाः। कृतस्वस्त्ययनाः सर्वे ते रणाभिमुखा ययुः॥ ७॥
प्रतिपूज्य यथान्यायं रावणं ते महारथाः। तस्थुः प्राञ्जलयः सर्वे भर्तुर्विजयकाङ्क्षिणः॥ ८॥
ततोवाच प्रहस्यैतान् रावणः क्रोधमूर्च्छितः। महोदरमहापार्श्वौ विरूपाक्षं च राक्षसम्॥ ९॥

Rāvaṇa for his part actually heard the piteous and plaintive cry of the afflicted ogresses in every house at Laṅkā. (1) Sighing for a long time, and remaining engrossed in thought awhile, the aforesaid Rāvaṇa for his part got highly enraged and assumed a terrible aspect. (2) Nipping his lips with his teeth, his eyes crimson with wrath, the king of ogres, who looked like the fire of dissolution incarnate, and whose sight was difficult to endure even for the ogres, commanded the ogres standing near on that spot, viz., Mahodara, Mahāpārśwa and the ogre Virūpākṣa (as follows), in words indistinct through anger, as though consuming them with his glance:— (3-4) "Speedily instruct the troops at my command, as follows:—'March out (to the battlefield)!" (5) Hearing his aforesaid command, the said ogres, who were stricken with fear, enjoined the aforementioned ogres, who felt (quite) unagitated, in accordance with the king's order. (6) Saying "Amen!" and having performed a religious rite preparatory to all sacred undertakings for averting evil, all the aforesaid ogres of terrible aspect for their part sallied forth with their faces turned towards the battlefield. (7) Paying reverence to Rāvaṇa according to the rules of propriety, all those great car-warriors stood with joined palms wishing triumph to their master. (8) Laughing heartily (in sneer), Rāvaṇa, who was filled with anger, then spoke (as follows) to the said warriors, viz., Mahodara and Mahāpārśwa and the ogre Virūpākṣa:—(9)

अद्य बाणैर्धनुर्मुक्तैर्युगान्तादित्यसंनिभैः। राघवं लक्ष्मणं चैव नेष्यामि यमसादनम्॥ १०॥
खरस्य कुम्भकर्णस्य प्रहस्तेन्द्रजितोस्तथा। करिष्यामि प्रतीकारमद्य शत्रुवधादहम्॥ ११॥
नैवान्तरिक्षं न दिशो न च द्यौर्नापि सागराः। प्रकाशत्वं गमिष्यन्ति मद्बाणजलदावृताः॥ १२॥
अद्य वानरमुख्यानां तानि यूथानि भागशः। धनुषा शरजालेन वधिष्यामि पतत्रिणा॥ १३॥

अद्य वानरसैन्यानि रथेन पवनौजसा । धनुस्समुद्रादुद्भूतैर्मथिष्यामि शरोर्मिभिः ॥ १४ ॥
व्याकोशपद्मवक्त्राणि पद्मकेसरवर्चसाम् । अद्य यूथतटाकानि गजवत्प्रमथाम्यहम् ॥ १५ ॥

"With the shafts loosed from my bow and resembling the sun as seen at the end of the world-cycle I shall dispatch Rāma (a scion of Raghu) as well as Lakṣmaṇa to the abode of Yama (the god of retribution) today. (10) Through the death of my (aforesaid) enemies I shall avenge Khara, Kumbhakarṇa, Prahasta and Indrajit today. (11) Overcast with clouds in the shape of my arrows, neither space nor the (four) quarters nor again heaven nor even the seas will come to view. (12) With a succession of plumed arrows joined with my bow I shall wipe out by turns the well-known battalions of the foremost of monkeys today. (13) Mounted on my chariot swift as the wind I shall knock down the simian ranks with waves in the shape of arrows arisen from the ocean of my bow. (14) Like an elephant I shall lay waste today ponds in the form of battalions of the monkeys shining like the filaments of a lotus with their faces resembling open lotuses. (15)

सशरैरद्य वदनैः संख्ये वानरयूथपाः । मण्डयिष्यन्ति वसुधां सनालैरिव पङ्कजैः ॥ १६ ॥
अद्य यूथप्रचण्डानां हरीणां द्रुमयोधिनाम् । मुक्तेनैकेषुणा युद्धे भेत्स्यामि च शतं शतम् ॥ १७ ॥
हतो भ्राता च येषां वै येषां च तनयो हतः । वधेनाद्य रिपोस्तेषां करोम्यश्रुप्रमार्जनम् ॥ १८ ॥
अद्य मद्बाणनिर्भिन्नैः प्रस्तीर्णैर्गतचेतनैः । करोमि वानरैर्युद्धे यत्नावेक्ष्यतलां महीम् ॥ १९ ॥
अद्य काकाश्च गृध्राश्च ये च मांसाशिनोऽपरे । सर्वांस्तांस्तर्पयिष्यामि शत्रुमांसैः शराहतैः ॥ २० ॥
कल्प्यतां मे रथः शीघ्रं क्षिप्रमानीयतां धनुः । अनुप्रयान्तु मां युद्धे येऽत्र शिष्टा निशाचराः ॥ २१ ॥

"With their heads transfixed with arrows the commanders of monkey troops lying on the battlefield will adorn the earth as with lotuses accompanied by stalks. (16) With each arrow loosed in the course of the combat I shall pierce today one full hundred of monkeys fighting with trees and the most violent of their division. (17) Through the destruction of my, adversary today I shall fully wipe the tears of those whose brother has actually been killed and whose son has been struck down. (18) With the monkeys pierced with my shafts and lying scattered on the battlefield deprived of life I shall carpet the earth so fully that it would be possible to discern its surface (only) with effort. (19) Whatever crows and vultures and other carnivorous animals or birds there are, I shall sate them all with the flesh of my enemies served by my arrows. (20) Let my chariot be got ready with all speed and let my bow (to) be brought without delay. Let the rangers of the night who have survived this time follow me to the battlefield.".(21)

तस्य तद् वचनं श्रुत्वा महापार्श्वोऽब्रवीद् वचः । बलाध्यक्षान् स्थितांस्तत्र बलं संत्वर्यतामिति ॥ २२ ॥
बलाध्यक्षास्तु संयुक्ता राक्षसांस्तान् गृहे गृहे । चोदयन्तः परिययुर्लङ्कां लघुपराक्रमाः ॥ २३ ॥
ततो मुहूर्तान्निष्पेतू राक्षसा भीमदर्शनाः । नदन्तो भीमवदना· नानाप्रहरणैर्भुजैः ॥ २४ ॥
असिभिः पट्टिशैः शूलैर्गदाभिर्मुसलैर्हलैः । शक्तिभिस्तीक्ष्णधाराभिर्महद्भिः कूटमुद्गरैः ॥ २५ ॥
यष्टिभिर्विविधैश्चक्रैर्निशितैश्च परश्वधैः । भिन्दिपालैः शतघ्नीभिरन्यैश्चापि वरायुधैः ॥ २६ ॥

Hearing the foregoing speech of Rāvaṇa, Mahāpārśwa enjoined the troop-commanders standing there as follows:—"Let the army be mobilized with all speed." (22) When enjoined (as aforesaid), the troop-commanders for their part went round Laṅkā at a swift pace, urging on the well-known ogres in every house (to march to the battlefield). (23) Thereupon ogres of terrible aspect with hideous faces presently ran out roaring, their arms equipped with weapons of every kind, viz., swords, sharp-edged darts, pikes, maces, clubs, Halas (plough-like weapons), sharp-pointed javelins and huge Kūṭamudgaras, staffs, discuses of every kind, sharpened axes, Bhindipālas (a kind of sling for throwing stones), Śataghnīs (a stone or cylindrical piece of wood studded with iron pikes) and other excellent weapons. (24—26)

अथानयन् बलाध्यक्षाश्चत्वारो रावणाज्ञया । रथानां नियुतं साग्रं नागानां नियुतत्रयम् ॥ २७ ॥
अश्वानां षष्टिकोट्यस्तु खरोष्ट्राणां तथैव च । पदातयस्त्वसंख्याता जग्मुस्ते राजशासनात् ॥ २८ ॥

[illegible]

बलाध्यक्षाश्च संस्थाप्य राज्ञः सेनां पुरःस्थिताम् । एतस्मिन्नन्तरे सूतः स्थापयामास तं रथम्॥ २९ ॥
दिव्यास्त्रवरसम्पन्नं नानालङ्कारभूषितम् । नानायुधसमाकीर्णं किङ्किणीजालसंयुतम्॥ ३० ॥
नानारत्नपरिक्षिप्तं रत्नस्तम्भैर्विराजितम् । जाम्बूनदमयैश्चैव सहस्रकलशैर्वृतम्॥ ३१ ॥

At the king's command four troop-commanders then led (to the battlefield) more than a lakh of chariots and three lakhs of elephants. (27) Nay, six crores of horses and the same number of mules and camels and innumerable foot-soldiers marched (to the battlefield) at the king's command. (28) Having duly rallied the king's army stationed in the city, the troop-commanders too marched (to the battlefield). In the meantime the (king's) charioteer placed (on the battlefield) his well-known chariot equipped with the foremost of celestial missiles, adorned with various jewels, filled with weapons of every kind, furnished with rows of small bells, encrusted with precious stones of various kinds, beautified with be jewelled pillars and covered with thousands of round gold pinnacles. (29—31)

तं दृष्ट्वा राक्षसाः सर्वे विस्मयं परमं गताः । तं दृष्ट्वा सहसोत्थाय रावणो राक्षसेश्वरः॥ ३२ ॥
कोटिसूर्यप्रतीकाशं ज्वलन्तमिव पावकम्।
द्रुतं सूतसमायुक्तं युक्ताष्टतुरगं रथम् । आरुरोह तदा भीमं दीप्यमानं स्वतेजसा॥ ३३ ॥
ततः प्रयातः सहसा राक्षसैर्बहुभिर्वृतः । रावणः सत्त्वगाम्भीर्याद्दारयन्निव मेदिनीम्॥ ३४ ॥
ततश्चासीन्महानादस्तूर्याणां च ततस्ततः । मृदङ्गैः पटहैः शङ्खैः कलहैः सह रक्षसाम्॥ ३५ ॥
आगतो रक्षसां राजा छत्रचामरसंयुतः।
सीतापहारी दुर्वृत्तो ब्रह्मघ्नो देवकण्टकः । योद्धुं रघुवरेणेति शुश्रुवे कलहध्वनिः॥ ३६ ॥
तेन नादेन महता पृथिवी समकम्पत । तं शब्दं सहसा श्रुत्वा वानरा दुद्रुवुर्भयात्॥ ३७ ॥

All the ogres were struck with great wonder to behold the chariot. Springing up from his seat on seeing the swift-going formidable chariot, which resembled a blazing fire and shone like crores of suns, was controlled by a charioteer, had eight horses yoked to it and was effulgent with its own splendour, Rāvaṇa, the king of ogres, forthwith ascended it on that occasion. (32-33) Surrounded by numerous ogres, Rāvaṇa (thus) precipitately set out from Laṅkā rending the earth as it were by the abundance of his might. (34) Then there burst forth on all sides a loud flourish of trumpets accompanied by the roll of clay tomtoms and tabors, the blast of conches and the clamour of ogres. (35) "There comes the ruler of ogres, the abductor of Sītā, the destroyer of Brāhmaṇas, the thorn in the sides of gods, notorious for his bad conduct and accompanied by his canopy and pair of whisks to try his strength with Rāma (the foremost of the Raghus)!" Such was the clamour heard (on all sides). (36) The earth violently shook at that loud din. The monkeys precipitately fled in panic on hearing that noise. (37)

रावणस्तु महाबाहुः सचिवैः परिवारितः । आजगाम महातेजा जयाय विजयं प्रति॥ ३८ ॥
रावणेनाभ्यनुज्ञातौ महापार्श्वमहोदरौ । विरूपाक्षश्च दुर्धर्षो रथानारुरुहुस्तदा॥ ३९ ॥
ते तु हृष्टाभिनर्दन्तो भिन्दन्त इव मेदिनीम् । नादं घोरं विमुञ्चन्तो निर्ययुर्जयकाङ्क्षिणः॥ ४० ॥
ततो युद्धाय तेजस्वी रक्षोगणबलैर्वृतः । निर्ययावुद्यतधनुः कालान्तकयमोपमः॥ ४१ ॥
ततः प्रजविताश्वेन रथेन स महारथः । द्वारेण निर्ययौ तेन यत्र तौ रामलक्ष्मणौ॥ ४२ ॥

Surrounded by his ministers, the mighty-armed Rāvaṇa for his part, who was endowed with extraordinary energy, turned up (on the battlefield) in quest of victory and for the (avowed) purpose of victory. (38) Duly permitted by Rāvaṇa, Mahāpārśwa and Mahodara as also Virūpākṣa, who was difficult to overpower, then mounted their chariots. (39) Roaring exultantly as though rending the earth and raising a formidable uproar, they set out eager for victory. (40) Surrounded by battalions consisting of hordes of ogres, the energetic monarch, who vied with Yama playing the role of Death at the time of universal Dissolution, set out for the combat with his bow uplifted. (41) In his chariot drawn by exceedingly swift horses that great car-warrior then made his exit through the (northern) gate where the celebrated Śrī Rāma and Lakṣmaṇa were. (42)

ततो नष्टप्रभः सूर्यो दिशश्च तिमिरावृताः । द्विजाश्च नेदुर्घोराश्च संचचाल च मेदिनी ॥ ४३ ॥
ववर्ष रुधिरं देवश्चस्खलुश्च तुरंगमाः । ध्वजाग्रे न्यपतद्‌गृध्रो विनेदुश्चाशिवं शिवाः॥ ४४ ॥
नयनं चास्फुरद् वामं वामो बाहुरकम्पत । विवर्णवदनश्चासीत् किंचिदभ्रश्यत स्वनः ॥ ४५ ॥
ततो निष्पततो युद्धे दशग्रीवस्य रक्षसः । रणे निधनशंसीनि रूपाण्येतानि जज्ञिरे ॥ ४६ ॥
अन्तरिक्षात् पपातोल्का निर्घातसमनिःस्वना । विनेदुरशिवा गृध्रा वायसैरभिमिश्रिताः ॥ ४७ ॥
एतानचिन्तयन् घोरानुत्पातान् समवस्थितान् । निर्ययौ रावणो मोहाद्वधार्थं कालचोदितः ॥ ४८ ॥

At that moment the sun lost its brilliance and the (four) quarters were enveloped in gloom. Nay, the birds emitted fearful notes and the earth too violently shook. (43) Again, the cloud rained blood and the horses (of Rāvaṇa) stumbled. A vulture perched on the top of his ensign, while she jackals emitted sinister howls. (44) His left eye twitched and his left arm quivered. His face grew pale and his voice turned a bit hoarse. (45) Again, even as the ten-headed ogre (Rāvaṇa) set forth for an encounter the following evil phenomena presaging his death appeared on the battlefield. (46) A meteor fell from the sky with a crash resembling a peal of thunder. United with crows, vultures emitted sinister cries. (47) Not minding these fearful portents unmistakably present (before him), impelled as he was by Death, Rāvaṇa rushed madly to his doom. (48)

तेषां तु रथघोषेण राक्षसानां महात्मनाम् । वानराणामपि चमूर्युद्धायैवाभ्यवर्तत ॥ ४९ ॥
तेषां तु तुमुलं युद्धं बभूव कपिरक्षसाम् । अन्योन्यमाह्वयानानां क्रुद्धानां जयमिच्छताम् ॥ ५० ॥
ततः क्रुद्धो दशग्रीवः शरैः काञ्चनभूषणैः । वानराणामनीकेषु चकार कदनं महत् ॥ ५१ ॥
निकृत्तशिरसः केचिद् रावणेन बलीमुखाः । केचिद्विच्छिन्नहृदयाः केचिच्छ्रोत्रविवर्जिताः ॥ ५२ ॥
निरुच्छ्वासा हताः केचित्केचित्पार्श्वेषु दारिताः । केचिद्विभिन्नशिरसः केचिच्चक्षुर्विनाकृताः ॥ ५३ ॥
दशाननः क्रोधविवृत्तनेत्रो यतो यतोऽभ्येति रथेन संख्ये ।
ततस्ततस्तस्य शरप्रवेगं सोढुं न शेकुर्हरियूथपास्ते ॥ ५४ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे पञ्चनवतितमः सर्गः ॥ ९५ ॥

At the sound of the chariots of those gigantic ogres the simian army too stood ready facing them for an encounter. (49) A tumultuous contest actually ensued between the monkeys and the ogres, who challenged each his adversary, enraged as they were and eager for victory. (50) Provoked to anger, Rāvaṇa (the ten-headed monster) thereupon played great havoc among the simian ranks with his arrows decked with gold. (51) Some monkeys had their heads cut off by Rāvaṇa; others had their hearts pierced and still others were deprived of their ears. (52) Some were struck down lifeless, others were split in the flanks; some more had their skulls smashed and still others were deprived of their eyes. (53) Wheresoever the ten-headed monster drove in his chariot on the battlefield, his eyes rolling in fury, the celebrated commanders of monkey troops stationed in that quarter could not withstand the mad fury of his arrows. (54)

Thus ends Canto Ninety-five in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

* * *

षण्णवतितमः सर्गः

Canto XCVI

Destruction of the army of ogres at the hands of Sugrīva and the fall of Virūpākṣa

तथा तैः कृत्तगात्रैस्तु दशग्रीवेण मार्गणैः । बभूव वसुधा तत्र प्रकीर्णा हरिभिस्तदा ॥ १ ॥

रावणस्याप्रसह्यं तं शरसम्पातमेकतः। न शेकुः सहितुं दीप्तं पतङ्गा ज्वलनं यथा॥ २॥
तेऽर्दिता निशितैर्बाणैः क्रोशन्तो विप्रदुद्रुवुः। पावकार्चिः समाविष्टा दह्यमाना यथा गजाः॥ ३॥
प्लवङ्गानामनीकानि महाभ्राणीव मारुतः। संययौ समरे तस्मिन् विधमन् रावणः शरैः॥ ४॥
कदनं तरसा कृत्वा राक्षसेन्द्रो वनौकसाम्। आससाद ततो युद्धे त्वरितं राघवं रणे॥ ५॥

The battlefield of Laṅkā for its part was strewn on that occasion with those monkeys whose limbs had thus been torn asunder by the ten-headed monster with his arrows. (1) The monkeys could not stand (even) for an instant the irresistible hail of shafts loosed by Rāvaṇa, any more than moths would stand a blazing fire. (2) Tormented by those sharp arrows, they fled screaming like elephants enveloped in flames and getting scorched (by them). (3) Rāvaṇa advanced in that fray destroying the simian ranks with his arrows in the same way as the wind would dissipate large clouds. (4) Having brought about with speed the destruction of the monkeys (lit., the denizens of the woods), Rāvaṇa (the king of ogres) then hurriedly approached Śrī Rāma (a scion of Raghu) on the battlefield. (5)

सुग्रीवस्तान् कपीन्दृष्ट्वा भग्रान् विद्रावितान् रणे। गुल्मे सुषेणं निक्षिप्य चक्रे युद्धे द्रुतं मनः॥ ६ ॥
आत्मनः सदृशं वीरं स तं निक्षिप्य वानरम्। सुग्रीवोऽभिमुखं शत्रुं प्रतस्थे पादपायुधः॥ ७ ॥
पार्श्वतः पृष्ठतश्चास्य सर्वे वानरयूथपाः। अनुजग्मुर्महाशैलान् विविधांश्च वनस्पतीन्॥ ८ ॥
ननर्द युधि सुग्रीवः स्वरेण महता महान्। पोथयन् विविधांश्चान्यान् ममन्थोत्तमराक्षसान्॥ ९ ॥
ममर्द च महाकायो राक्षसान् वानरेश्वरः। युगान्तसमये वायुः प्रवृद्धानगमानिव॥ १०॥
राक्षसानामनीकेषु शैलवर्षं ववर्ष ह। अश्मवर्षं यथा मेघः पक्षिसंघेषु कानने॥ ११॥
कपिराजविमुक्तैस्तैः शैलवर्षैस्तु राक्षसाः। विकीर्णशिरसः पेतुर्विकीर्णा इव पर्वताः॥ १२॥

Seeing the aforesaid monkeys routed in combat and put to flight, and placing Suṣeṇa in charge of the division, Sugrīva immediately threw his mind into the fight. (6) Appointing as his substitute the aforesaid monkey, who was a hero as good as himself, the celebrated Sugrīva marched towards the enemy, armed with a tree. (7) Seizing hold of enormous rocks and trees of various kinds, all the commanders of monkey troops (excepting Suṣeṇa) followed at his side as well as at his heels. (8) The mighty Sugrīva roared at a high pitch on the battlefield and destroyed the foremost ogres, annihilating various other ogres (too). (9) Nay, the gigantic king of monkeys killed the ogres (even) as the wind knocks down at the end of a world-cycle trees which have grown immensely. (10) He let fall on the ogre troops, they say, a shower of rocks even as a cloud would let loose a shower of hailstones in the midst of flocks of birds in a forest. (11) Their heads smashed by those showers of rocks let fall by the king of monkeys, the ogres for their part toppled down like crumbling mountains. (12)

अथ संक्षीयमाणेषु राक्षसेषु समन्ततः। सुग्रीवेण प्रभग्नेषु नदत्सु च पतत्सु च॥ १३॥
विरूपाक्षः स्वकं नाम धन्वी विश्राव्य राक्षसः। रथादाप्लुत्य दुर्धर्षो गजस्कन्धमुपारुहत्॥ १४॥
स तं द्विपमथारुह्य विरूपाक्षो महाबलः। ननर्द भीमनिर्ह्रादं वानरानभ्यधावत॥ १५॥
सुग्रीवे स शरान् घोरान् विससर्ज चमूमुखे। स्थापयामास चोद्विग्रान् राक्षसान् सम्प्रहर्षयन्॥ १६॥
सोऽतिविद्धः शितैर्बाणैः कपीन्द्रस्तेन रक्षसा। चुक्रोश च महाक्रोधो वधे चास्य मनो दधे॥ १७॥
ततः पादपमुद्धृत्य शूरः सम्प्रधनो हरिः। अभिपत्य जघानास्य प्रमुखे तं महागजम्॥ १८॥
स तु प्रहाराभिहतः सुग्रीवेण महागजः। अपासर्पद् धनुर्मात्रं निषसाद ननाद च॥ १९॥

Leaping down from his chariot proclaiming his own name, while the ogres, completely routed by Sugrīva, were being annihilated on all sides and were toppling down roaring, the ogre, Virūpākṣa, who was armed with a bow and was difficult to overpower, forthwith mounted the back of an elephant. (13-14) Ascending that elephant, Virūpākṣa, who was endowed with extraordinary might, immediately let forth a terrible roar and rushed towards the monkeys. (15) He rained formidable arrows on Sugrīva in the forefront of battle and stabilized the frightened ogres, duly cheering them up. (16) Deeply pierced with sharp arrows by that ogre, the said king of monkeys, who was seized with great anger, roared and set his mind on killing him. (17) Tearing up a tree and springing forward, the valiant monkey (Sugrīva), who (also) fought well, struck that huge elephant of Virūpākṣa, standing opposite to him. (18) Overwhelmed with his blow by Sugrīva, the collosal elephant for its part receded to a distance of four cubits only, sank down and roared. (19)

गजात् तु मथितात् तूर्णमपक्रम्य स वीर्यवान्। राक्षसोऽभिमुखः शत्रुं प्रत्युद्गम्य ततः कपिम्॥ २०॥
आर्षभं चर्म खड्गं च प्रगृह्य लघुविक्रमः। भर्त्सयन्निव सुग्रीवमाससाद व्यवस्थितम्॥ २१॥
स हि तस्याभिसंक्रुद्धः प्रगृह्य विपुलां शिलाम्। विरूपाक्षस्य चिक्षेप सुग्रीवो जलदोपमाम्॥ २२॥
स तां शिलामापतन्तीं दृष्ट्वा राक्षसपुङ्गवः। अपक्रम्य सुविक्रान्तः खड्गेन प्राहरत्तदा॥ २३॥
तेन खड्गप्रहारेण रक्षसा बलिना हतः। मुहूर्तमभवद् भूमौ विसंज्ञ इव वानरः॥ २४॥
सहसा स तदोत्पत्य राक्षसस्य महाहवे। मुष्टिं संवर्त्य वेगेन पातयामास वक्षसि॥ २५॥
मुष्टिप्रहाराभिहतो विरूपाक्षो निशाचरः। तेन खड्गेम संक्रुद्धः सुग्रीवस्य चमूमुखे॥ २६॥
कवचं पातयामास पद्भ्यामभिहतोऽपतत्। स समुत्थाय पतितः कपिस्तस्य व्यसर्जयत्॥ २७॥
तलप्रहारमशनेः समानं भीमनिःस्वनम्।

Jumping down with all speed from his wounded elephant (nay) seizing hold of his shield made of a bull's hide, and sword and advancing with rapid paces towards the monkey, Sugrīva, with his face turned towards him, that powerful ogre for his part approached his enemy—who stood firm (to meet him)—threatening him as it were. (20-21) Seizing hold of a huge rock, which looked like a cloud, the celebrated Sugrīva, who felt highly enraged, actually hurled it on the aforesaid Virūpākṣa. (22) Seeing that rock falling and jumping aside, that bull among the ogres, who was exceedingly powerful, then struck Sugrīva with his sword. (23) Wounded by the mighty ogre (Virūpākṣa) with a stroke of his sword, the monkey (Sugrīva) lay awhile on the ground unconscious as it were. (24) Springing up all at once and whirling his fist, Sugrīva brought it down violently on the ogre's chest in that major conflict. (25) Filled with rage when wounded by the blow of Sugrīva's fist, the night-ranger, Virūpākṣa, destroyed the former's armour with that sword in the forefront of his army. (Nay,) kicked by him, Sugrīva fell down. Springing to his feet when fallen, the monkey gave the ogre a slap which produced a terrific thunder-like crash.

तलप्रहारं तद् रक्षः सुग्रीवेण समुद्यतम्॥ २८॥
नैपुण्यान्मोचयित्वैनं मुष्टिनोरसि ताडयत्। ततस्तु संक्रुद्धतरः सुग्रीवो वानरेश्वरः॥ २९॥
मोक्षितं चात्मनो दृष्ट्वा प्रहारं तेन रक्षसा। स ददर्शान्तरं तस्य विरूपाक्षस्य वानरः॥ ३०॥
ततोऽन्यं पातयत् क्रोधाच्छङ्खदेशे महातलम्। महेन्द्राशनिकल्पेन तलेनाभिहतः क्षितौ॥ ३१॥
पपात रुधिरक्लिन्नः शोणितं हि समुद्गिरन्। स्त्रोतोभ्यस्तु विरूपाक्षो जलं प्रस्त्रवणादिव॥ ३२॥
विवृत्तनयनं क्रोधात् सफेनं रुधिराप्लुतम्। ददृशुस्ते विरूपाक्षं विरूपाक्षतरं कृतम्॥ ३३॥
स्फुरन्तं परिवर्तन्तं पार्श्वेन रुधिरोक्षितम्। करुणं च विनर्दन्तं ददृशुः कपयो रिपुम्॥ ३४॥
तथा तु तौ संयति सम्प्रयुक्तौ तरस्विनौ वानरराक्षसानाम्।
बलार्णवौ सस्वनतुश्च भीमौ महार्णवौ द्वाविव भिन्नसेतू॥ ३५॥
विनाशितं प्रेक्ष्य विरूपनेत्रं महाबलं तं हरिपार्थिवेन।
बलं समेतं कपिराक्षसानामुद्वृत्तगङ्गाप्रतिमं बभूव॥ ३६॥
इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे षण्णवतितमः सर्गः॥ ९६॥

Dodging by his adroitness the slap, which was about to be dealt by Sugrīva, the ogre, Virūpākṣa, struck the latter on the chest with his fist. Sugrīva, the monkey king, for his part thereupon grew all the more furious. (26—29) (Nay) seeing his blow parried by that ogre, the aforesaid monkey sought an opportunity to strike the said Virūpākṣa. (30) Sugrīva then angrily brought down on the region of his temple-bone a violent blow with his palm. Struck with the palm, which descended like the thunderbolt of the mighty Indra, Virūpākṣa for his part, fell to the ground bathed in blood, emitting blood as he did from (all) the (nine) apertures of his body (*viz.*, the two eyes, the two nostrils, the two ears, the mouth, the penis and the anus) as water flows from a spring. (31-32) The monkeys saw Virūpākṣa bathed in foaming blood, his eyes rolling through anger, and as such rendered all the more monstrous.[*] (33) (Nay) the monkeys beheld their enemy bathed in blood, tossing about, changing sides and bellowing piteously. (34) Closely united (for a hand-to-hand fight) on the battlefield in that way, those two redoubtable armies, the army of the monkeys and that of the ogres, for their part, which were extensive as seas and full of impetuosity, roared like two oceans, which had burst their strands. (35) Perceiving the notorious Virūpākṣa, who was endowed with extrordinary might, made short work of by Sugrīva (the king of monkeys), the united army of the monkeys and the ogres looked like the (holy) Gaṅgā in spate. (36)

Thus ends Canto Ninety-six in the Yudhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

◆

सप्तनवतितमः सर्गः

Canto XCVII

The fearful encounter of Mahodara with Sugrīva and his fall at the latter's hands

हन्यमाने बले तूर्णमन्योन्यं ते महामृधे। सरसीव महाघर्मे सूपक्षीणे बभूवतुः॥ १॥
स्वबलस्य तु घातेन विरूपाक्षवधेन च। बभूव द्विगुणं क्रुद्धो रावणो राक्षसाधिपः॥ २॥
प्रक्षीणं स्वबलं दृष्ट्वा वध्यमानं वलीमुखैः। बभूवास्य व्यथा युद्धे दृष्ट्वा दैवविपर्ययम्॥ ३॥
उवाच च समीपस्थं महोदरमनन्तरम्। अस्मिन् काले महाबाहो जयाशा त्वयि मे स्थिता॥ ४॥
जहि शत्रुचमूं वीर दर्शयाद्य पराक्रमम्। भर्तृपिण्डस्य कालोऽयं निर्वेष्टुं साधु युध्यताम्॥ ५॥

Being destroyed by each other in that major conflict, the aforesaid two armies were soon considerably attenuated like two lakes in midsummer (when sunshine is the brightest). (1) Rāvaṇa, the suzerain lord of ogres, for his part got doubly enraged by the destruction of his own army and the fall of Virūpākṣa. (2) He felt agonized to find his own army greatly thinned while being destroyed by the monkeys and to see the adverseness of his fate. (3) And he spoke (as follows) to Mahodara, standing immediately beside him:—"At this juncture, O mighty-armed one, the hope of my victory is centred in you. (4) Exhibit your valour today and exterminate the hostile army. This is the time (for you) to repay the debt of your master (in the shape of subsistence received from him). Fight well." (5)

एवमुक्तस्तथेत्युक्त्वा राक्षसेन्द्रो महोदरः। प्रविवेशारिसेनां स पतङ्ग इव पावकम्॥ ६ ॥
ततः स कदनं चक्रे वानराणां महाबलः। भर्तृवाक्येन तेजस्वी स्वेन वीर्येण चोदितः॥ ७ ॥
वानराश्च महासत्त्वाः प्रगृह्य विपुलाः शिलाः। प्रविश्यारिबलं भीमं जघ्नुस्ते सर्वराक्षसान्॥ ८ ॥
महोदरः सुसंक्रुद्धः शरैः काञ्चनभूषणैः। चिच्छेद पाणिपादोरु वानराणां महाहवे॥ ९ ॥
ततस्ते वानराः सर्वे राक्षसैरर्दिता भृशम्। दिशो दश द्रुताः केचित्केचित्सुग्रीवमाश्रिताः॥ १०॥

Saying "Amen!" when encouraged in these words, that ogre chief, Mahodara, penetrated deeply into the hostile army (even) as a moth would rush into a flame. (6) Emboldened by the word of his master, the ogre who was endowed with extraordinary might and full of energy, then started playing havoc among the monkeys by dint of his own prowess. (7) Seizing hold of huge rocks and penetrating into the redoubtable hostile army, the aforesaid monkeys too, who were highly courageous, started destroying all the ogres. (8) Getting highly infuriated, Mahodara severed with his arrows decked with gold the hands, feet and thighs of the monkeys in that major combat. (9) All the aforesaid monkeys were struck hard by the ogres. Some (of them) fled into the ten directions, while others took refuge with Sugrīva. (10)

---

[*] There is a pun here on the word Virūpākṣa which means one with mis-shapen eyes.

प्रभग्नं समरे दृष्ट्वा वानराणां महाबलम्। अभिदुद्राव सुग्रीवो महोदरमनन्तरम्॥ ११॥
प्रगृह्य विपुलां घोरां महीधरसमां शिलाम्। चिक्षेप च महातेजास्तद्वधाय हरीश्वरः॥ १२॥
तामापतन्तीं सहसा शिलां दृष्ट्वा महोदरः। असम्भ्रान्तस्ततो बाणैर्निर्बिभेद दुरासदाम्॥ १३॥
रक्षसा तेन बाणौघैर्निकृत्ता सा सहस्रधा। निपपात तदा भूमौ गृध्रचक्रमिवाकुलम्॥ १४॥
तां तु भिन्नां शिलां दृष्ट्वा सुग्रीवः क्रोधमूर्च्छितः। सालमुत्पाट्य चिक्षेप तं स चिच्छेद नैकधा॥ १५॥
शरैश्च विददारैनं शूरः परबलार्दनः। स ददर्श ततः क्रुद्धः परिघं पतितं भुवि॥ १६॥
आविध्य तु स तं दीप्तं परिघं तस्य दर्शयन्। परिघेणोग्रवेगेन जघानास्य हयोत्तमान्॥ १७॥

Seeing the mighty army of the monkeys routed in the encounter, Sugrīva, rushed towards Mahodara, who stood near by. (11) Firmly seizing hold of a huge and a formidable rock, which looked like a mountain, the king of monkeys, who was endowed with extraordinary energy, hurled it with a view to killing the ogre. (12) Seeing that rock falling all of a sudden, Mahodara, who was not the least agitated, forthwith cut it to pieces with his arrows, even though it was difficult to approach. (13) Torn into a thousand and one fragments by that ogre with the streams of his shafts the rock forthwith descended on the ground like a flock of frightened vultures. (14) Filled with fury on beholding that rock broken, and tearing up a sal tree, the celebrated Sugrīva for his part flung it (at his adversary) and Mahodora split it into many pieces. (15) The hero, who was the scourge of hostile forces, also lacerated Sugrīva with his shafts. Provoked to anger, the latter then beheld an iron bludgeon fallen on the ground. (16) Brandishing that flashing bludgeon and exhibiting his own quickness of hand to his adversary, Sugrīva for his part struck down the former's excellent steeds with that bludgeon of terrible velocity. (17)

तस्माद्धतहयाद् वीरः सोऽवप्लुत्य महारथात्। गदां जग्राह संक्रुद्धो राक्षसोऽथ महोदरः॥ १८॥
गदापरिघहस्तौ तौ युधि वीरौ समीयतुः। नर्दन्तौ गोवृषप्रख्यौ घनाविव सविद्युतौ॥ १९॥
ततः क्रुद्धो गदां तस्मै चिक्षेप रजनीचरः। ज्वलन्तीं भास्कराभासां सुग्रीवाय महोदरः॥ २०॥
गदां तां सुमहाघोरामापतन्तीं महाबलः। सुग्रीवो रोषताम्राक्षः समुद्यम्य महाहवे॥ २१॥
आजघान गदां तस्य परिघेण हरीश्वरः। पपात तरसा भिन्नः परिघस्तस्य भूतले॥ २२॥
ततो जग्राह तेजस्वी सुग्रीवो वसुधातलात्। आयसं मुसलं घोरं सर्वतो हेमभूषितम्॥ २३॥
स तमुद्यम्य चिक्षेप सोऽप्यस्य प्राक्षिपद् गदाम्। भिन्नावन्योन्यमासाद्य पेततुस्तौ महीतले॥ २४॥

Leaping down from that huge chariot, whose team of horses had been killed, highly provoked (as he was), that valiant ogre, Mahodara, forthwith seized hold of his mace. (18) Carrying a mace and an iron bludgeon respectively in their hands, and roaring like two bulls and resembling two clouds charged with lightning, those two heroes closed in an encounter. (19) Provoked to anger, the night-ranger, Mahodara, thereupon flung at the celebrated Sugrīva his flaming mace, which shone like the sun. (20) Seeing that exceedingly terrible mace, falling, and lifting up his bludgeon, Sugrīva, the lord of monkeys, who was endowed with extraordinary might and whose eyes had turned coppery through rage, struck the mace of the ogre with his bludgeon, so that the mace fell to the ground and his bludgeon too yielded to the velocity of the mace. (21-22) The spirited Sugrīva thereupon picked up from the earth's surface a formidable steel club encrusted with gold on all sides. (23) Lifting it up, Sugrīva hurled it (at the ogre) and the ogre too flung his mace at Sugrīva. Colliding each with the other, the two missiles broke and fell to the ground. (24)

ततो भिन्नप्रहरणौ मुष्टिभ्यां तौ समीयतुः। तेजोबलसमाविष्टौ दीप्ताविव हुताशनौ॥ २५॥
जघ्नतुस्तौ तदान्योन्यं नदन्तौ च पुनः पुनः। तलैश्चान्योन्यमासाद्य पेततुश्च महीतले॥ २६॥
उत्पेततुस्तदा तूर्णं जघ्नतुश्च परस्परम्। भुजैश्चिक्षिपतुर्वीरावन्योन्यमपराजितौ॥ २७॥
जग्मतुस्तौ श्रमं वीरौ बाहुयुद्धे परंतपौ। आजहार तदा खड्गमदूरपरिवर्तिनम्॥ २८॥
राक्षसश्चर्मणा सार्धं महावेगो महोदरः।
तथैव च महाखड्गं चर्मणा पतितं सह। जग्राह वानरश्रेष्ठः सुग्रीवो वेगवत्तरः॥ २९॥
ततो रोषपरीताङ्गौ नदन्तावभ्यधावताम्। उद्यतासी रणे हृष्टौ युधि शस्त्रविशारदौ॥ ३०॥
दक्षिणं मण्डलं चोभौ सुतूर्णं सम्परीयतुः। अन्योन्यमभिसंक्रुद्धौ जये प्रणिहितावुभौ॥ ३१॥

Their weapons shattered, the two warriors, who were fully endowed with ardour and strength and resembled two lit., fires, now contended with their fists. (25) Nay, roaring again and again, they then slapped each other and, meeting each other, rolled on the earths surface. (26) They sprang on their feet at once and began to strike each other (once more). Remaining undiscomfited, the two heroes pushed each other with their arms. (27) The two champions, the scourge of their enemy, felt exhausted in the course of their wrestling. The ogre Mahodara, who was endowed with great impetuosity them picked up a sword alongwith a shield lying not very far. Likewise Sugrīva, the foremost of the monkeys, too, who was (even) more impetuous, seized of a huge sword fallen with a shield. (28-29) Thereupon the two warriors, who were adept in the use of weapons on the battlefield and whose limbs were seized with anger, sprang forward roaring with joy (to meet each other) with their swords upraised. (30) Both moved with great rapidity from left to right and from right to left of each other (to parry the strokes of their adversary). Both were enraged at each other and intent on conquering each other. (31)

स तु शूरो महावेगो वीर्यश्लाघी महोदरः। महावर्मणि तं खड्गं पातयामास दुर्मतिः॥ ३२॥
लग्नमुत्कर्षतः खड्गं खड्गेन कपिकुञ्जरः। जहार सशिरस्त्राणं कुण्डलोपगतं शिरः॥ ३३॥
निकृत्तशिरसस्तस्य पतितस्य महीतले। तद्बलं राक्षसेन्द्रस्य दृष्ट्वा तत्र न दृश्यते॥ ३४॥
हत्वा तं वानरैः सार्धं ननाद मुदितो हरिः। चुक्रोध च दशग्रीवो बभौ हृष्टश्च राघवः॥ ३५॥
विषण्णवदनाः सर्वे राक्षसा दीनचेतसः। विद्रवन्ति ततः सर्वे भयवित्रस्तचेतसः॥ ३६॥
महोदरं तं विनिपात्य भूमौ महागिरेः कीर्णमिवैकदेशम्।
सूर्यात्मजस्तत्र रराज लक्ष्म्या सूर्यः स्वतेजोभिरिवाप्रधृष्यः॥ ३७॥
अथ विजयमवाप्य वानरेन्द्रः समरमुखे सुरसिद्धयक्षसङ्घैः।
अवनितलगतैश्च भूतसङ्घैर्हरुषसमाकुलितैर्निरीक्ष्यमाणः॥ ३८॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे सप्तनवतितमः सर्गः॥ ९७॥

That evil-minded hero, Mahodara, for his part,who was endowed with great impetuosity and was proud of his own virility, let fall his aforesaid sword on the heavy mail (of Sugrīva). (32) Sugrīva (an elephant among the monkeys) severed with his (own) sword the head of Mahodara, which was adorned with ear-rings, helmet and all, (even) while the latter was extracting his sword; which had got stuck into Sugrīva's armour. (33) Beholding the fall of Mahodara (the ogre chief), who lay on the earth's surface, his head having been severed, his army could no longer be seen on the battlefield. (34) Having made short work of Mahodara, the monkey (Sugrīva) began to cheer with the monkeys, delighted as he was; while Rāvaṇa (the ten-headed monster) flew into a rage and Śrī Rāma (a scion of Raghu) looked happy. (35) With their faces downcast all the ogres felt dejected. (Nay,) their mind stricken with fear, all fled away from the battlefield. (36) Having thrown to the ground the aforesaid Mahodara, who looked like a part of a huge mountain broken off, Sugrīva (son of the sun-god) shone in his glory on the battlefield like the sun, which is unassailable on account of its rays. (37) Having scored a victory in the forefront of the battle, Sugrīva (the king of monkeys) continued to be gazed upon by the hosts of gods, Siddhas (a class of demigods who are endowed with mystic powers by virtue of their very birth) and Yakṣas (another class of demigods attending upon Kubera, the god of riches) as well as by the multitudes of beings standing on the earth's surface, who (all) felt overwhelmed with delight. (38)

Thus ends Canto Ninety-seven in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

* * *

अष्टनवतितमः सर्गः

Canto XCVIII

Fall of Mahāpārśwa at the hands of Aṅgada

महोदरे तु निहते महापार्श्वो महाबलः। सुग्रीवेण समीक्ष्याथ क्रोधात्संरक्तलोचनः॥ १॥
अङ्गदस्य चमूं भीमां क्षोभयामास मार्गणैः। स वानराणां मुख्यानामुत्तमाङ्गानि राक्षसः॥ २॥
पातयामास कायेभ्यः फलं वृन्तादिवानिलः। केषांचिदिषुभिर्बाहूंश्चिच्छेदाथ स राक्षसः॥ ३॥
वानराणां सुसंरब्धः पार्श्वं केषांचिदाक्षिपत्। तेऽर्दिता बाणवर्षेण महापार्श्वेन वानराः॥ ४॥
विषादविमुखाः सर्वे बभूवुर्गतचेतसः। निशम्य बलमुद्विग्नमङ्गदो राक्षसार्दितम्॥ ५॥
वेगं चक्रे महावेगः समुद्र इव पर्वसु। आयसं परिघं गृह्य सूर्यरश्मिसमप्रभम्॥ ६॥
समरे वानरश्रेष्ठो महापार्श्वे न्यपातयत्। स तु तेन प्रहारेण महापार्श्वो विचेतनः॥ ७॥
ससूतः स्यन्दनात् तस्माद् विसंज्ञश्चापतद् भुवि।

Gazing on Sugrīva when Mahodara had been struck down by the latter, Mahāpārśwa for his part, who was endowed with extraordinary might, and whose eyes had turned crimson through anger, forthwith set up a commotion with his shafts in the formidable ranks of Aṅgada. (Nay) that ogre severed the heads of the leading monkeys from their trunks even as the wind would detach a fruit from its stalk. Again with his arrows he also cut off the arms of some monkeys; while, getting infuriated, he tore off the region of the ribs of the others. Oppressed with a hail of shafts by Mahāpārśwa, all the monkeys wore a dejected look from despondency and lost heart. Seeing his army frightened on being hard pressed by the ogre (Mahāpārśwa), Aṅgada, who was endowed with great impetuosity, exhibited his tempo like a sea on the full-moon days. Seizing hold of an iron bludgeon, which shone like the rays of the sun, Aṅgada (the foremost of the monkeys) flung it at Mahāpārśwa on the battlefield. Stunned by that blow, Mahāpārśwa for his part dropped senseless on the ground from his chariot alongwith the charioteer.

तस्यर्क्षराजस्तेजस्वी नीलाञ्जनचयोपमः॥ ८॥
निष्पत्य सुमहावीर्यः स्वयूथान्मेघसंनिभात्। प्रगृह्य गिरिशृङ्गाभां क्रुद्धः स विपुलां शिलाम्॥ ९ ॥
अश्वाञ्जघान तरसा बभञ्ज स्यन्दनं च तम्। मुहूर्ताल्लब्धसंज्ञस्तु महापार्श्वो महाबलः॥ १०॥
अङ्गदं बहुभिर्बाणैर्भूयस्तं प्रत्यविध्यत। जाम्बवन्तं त्रिभिर्बाणैराजघान स्तनान्तरे॥ ११॥
ऋक्षराजं गवाक्षं च जघान बहुभिः शरैः। गवाक्षं जाम्बवन्तं च स दृष्ट्वा शरपीडितौ॥ १२॥
जग्राह परिघं घोरमङ्गदः क्रोधमूर्च्छितः। तस्याङ्गदः सरोषाक्षो राक्षसस्य तमायसम्॥ १३॥
दूरस्थितस्य परिघं रविरश्मिसमप्रभम्। द्वाभ्यां भुजाभ्यां संगृह्य भ्रामयित्वा च वेगवत्॥ १४॥
महापार्श्वस्य चिक्षेप वधार्थं वालिनः सुतः।

Rushing forward from his battalion, which closely resembled a (dark) cloud, and seizing in fury a huge rock, resembling a mountain-peak, the celebrated Jāmbavān (the king of bears), who was full of ardour and exceedingly powerful and looked like a heap of black antimony, struck down his horses with impetuosity and shattered his well-known chariot. Having regained his consciousness after a while, Mahāpārśwa for his part, who was endowed with extraordinary might, pierced the celebrated Aṅgada once more with numerous arrows and struck Jāmbavān the ruler of bears, with three arrows in the chest. He also struck Gavākṣa, with numerous shafts. Seized with anger on seeing Gavākṣa as well as Jāmbavān tormented with arrows, Aṅgada picked up a formidable iron bludgeon. Firmly grasping that iron bludgeon, which shone like the rays of the sun, with both hands and brandishing it with force, Aṅgada, son of Vālī, his eyes red with anger, hurled it with the intention of killing the ogre Mahāpārśwa, who stood at a distance.

स तु क्षिप्तो बलवता परिघस्तस्य रक्षसः॥ १५॥
धनुश्च सशरं हस्ताच्छिरस्त्राणं च पातयत्। तं समासाद्य वेगेन वालिपुत्रः प्रतापवान्॥ १६॥
तलेनाभ्यहनत् क्रुद्धः कर्णमूले सकुण्डले। स तु क्रुद्धो महावेगो महापार्श्वो महाद्युतिः॥ १७॥
करेणैकेन जग्राह सुमहान्तं परश्वधम्। तं तैलधौतं विमलं शैलसारमयं दृढम्॥ १८॥
राक्षसः परमक्रुद्धो वालिपुत्रे न्यपातयत्। तेन वामांसफलके भृशं प्रत्यवपातितम्॥ १९॥
अङ्गदो मोक्षयामास सरोषः स परश्वधम्। स वीरो वज्रसंकाशमङ्गदो मुष्टिमात्मनः॥ २०॥
संवर्तयत् सुसंक्रुद्धः पितुस्तुल्यपराक्रमः। राक्षसस्य स्तनाभ्याशे मर्मज्ञो हृदयं प्रति॥ २१॥
इन्द्राशनिसमस्पर्शं स मुष्टिं विन्यपातयत्। तेन तस्य निपातेन राक्षसस्य महामृधे॥ २२॥
पफाल हृदयं चास्य स पपात हतो भुवि। तस्मिन् विनिहते भूमौ तत्सैन्यं सम्प्रचुक्षुभे॥ २३॥
अभवच्च महान् क्रोधः समरे रावणस्य तु। वानराणां प्रहृष्टानां सिंहनादः सुपुष्कलः॥ २४॥
स्फोटयन्निव शब्देन लङ्कां साट्टालगोपुराम्। सहेन्द्रेणेव देवानां नादः समभवन्महान्॥ २५॥
अथेन्द्रशत्रुस्त्रिदशालयानां वनौकसां चैव महाप्रणादम्।
श्रुत्वा सरोषं युधि राक्षसेन्द्रः पुनश्च युद्धाभिमुखोऽवतस्थे॥ २६॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डेऽष्टनवतितमः सर्गः॥ ९८॥

Thrown by the mighty Aṅgada, that bludgeon for its part knocked the bow with the arrow fitted to it from the ogre's hand as also his helmet. (Nay) approaching the ogre with all speed, the glorious Aṅgada (son of Vālī), full of rage, slapped him on the temple (root of the ear), shining with an earring. Provoked to anger, Mahāpārśwa for his part, who was endowed with great impetuosity and extraordinary splendour, seized hold of a huge axe in one hand. Extremely enraged, the ogre hurled that stainless and solid axe, which had been washed in oil (and sharpened thereby) and was made of steel, at the son of Vālī. Full of fury, the celebrated Aṅgada (however) evaded the axe, which had been aimed with violence at his left shoulder-bone. The aforesaid Aṅgada, who was the equal of his deceased father in prowess and was extremely enraged, clenched his adament-like fist. (Nay) knowing (as he did) the vital parts of the body, he let fall the fist, which impinged like the thunderbolt, on the bosom of the ogre in the vicinity of his breasts. Due to its impact the bosom of the ogre burst open and he fell down dead on the ground in that major conflict. On Mahāpārśwa having been struck down on the ground, his army got confused, while a violent rage actually took possession of Rāvaṇa on the battlefield. A very high-pitched roar rose among the monkeys, who felt greatly rejoiced. (1—24) A loud clamour, which resembled the noise of gods, accompanied by (their ruler) Indra, followed, rendering asunder as it were with its vibrations the city of Laṅkā including its attics and ornamental gates. (25) Nay, hearing to his rage the loud uproar of the gods (lit., the dwellers in heaven) as well as of the monkeys (the denizens of the forest), Rāvaṇa (the lord of ogres), the (avowed) enemy of Indra, stood on the battlefield once more, prepared for a conflict. (26)

Thus ends Canto Ninety-eight in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

* * *

एकोनशततमः सर्गः

Canto XCIX

Śrī Rāma's Encounter with Rāvaṇa

महोदरमहापार्श्वौ हतौ दृष्ट्वा स रावणः। तस्मिंश्च निहते वीरे विरूपाक्षे महाबले॥ १॥
आविवेश महान् क्रोधो रावणं तु महामृधे। सूतं संचोदयामास वाक्यं चेदमुवाच ह॥ २॥
निहतानाममात्यानां रुद्धस्य नगरस्य च। दुःखमेवापनेष्यामि हत्वा तौ रामलक्ष्मणौ॥ ३॥
रामवृक्षं रणे हन्मि सीतापुष्पफलप्रदम्। प्रशाखा यस्य सुग्रीवो जाम्बवान् कुमुदो नलः॥ ४॥
द्विविदश्चैव मैन्दश्च अङ्गदो गन्धमादनः। हनूमांश्च सुषेणश्च सर्वे च हरियूथपाः॥ ५॥

On seeing Mahodara and Mahāpārśwa killed, nay, the notorious champion Virūpākṣa, who was endowed with extraordinary might, having (already) been struck down, a great rage actually seized Rāvaṇa in the course of the great conflict. (Nay) he urged on his charioteer and addressed to him the following words: so the tradition goes:—(1-2) "Killing the two princes, Rāma and Lakṣmaṇa, I shall certainly get rid of the suffering caused (to me) on account of the ministers who have been killed and the city which has been laid siege to (by the monkeys). (3) In the fight I shall cut down the tree in the shape of Rāma, which is going to yield fruit through its blossom in the form of Sītā, (nay) whose principal boughs are Sugrīva, Jāmbavān, Kumuda, Nala, as well as Dwivida and Mainda, Aṅgada, Gandhamādana as also Hanūmān and Suṣeṇa and all the other commanders of monkey troops." (4-5)

स दिशो दश घोषेण रथस्यातिरथो महान्। नादयन् प्रययौ तूर्णं राघवं चाभ्यधावत॥ ६ ॥
पूरिता तेन शब्देन सनदीगिरिकानना। संचचाल मही सर्वा त्रस्तसिंहमृगद्विजा॥ ७ ॥
तामसं सुमहाघोरं चकारास्त्रं सुदारुणम्। निर्ददाह कपीन् सर्वांस्ते प्रपेतुः समन्ततः॥ ८ ॥
उत्पपात रजो भूमौ तैर्भग्नैः सम्प्रधावितैः। नहि तत्सहितुं शेकुर्ब्रह्मणा निर्मितं स्वयम्॥ ९ ॥
तान्यनीकान्यनेकानि रावणस्य शरोत्तमैः। दृष्ट्वा भग्नानि शतशो राघवः पर्यवस्थितः॥ १०॥
ततो राक्षसशार्दूलो विद्राव्य हरिवाहिनीम्। स ददर्श ततो रामं तिष्ठन्तमपराजितम्॥ ११॥
लक्ष्मणेन सह भ्रात्रा विष्णुना वासवं यथा। आलिखन्तमिवाकाशमवष्टभ्य महद् धनुः॥ १२॥
पद्मपत्रविशालाक्षं दीर्घबाहुमरिंदमम्।

(Saying so and) causing (all) the ten directions to resound with the rattling of his chariot, that mighty and surpassing car-warrior drove rapidly and rushed towards Śrī Rāma (a scion of Raghu). (6) Filled by that sound the entire globe including rivers, mountains and forests, trembled throwing the lions and other beasts as well as birds into a fright. (7) He manifested an exceedingly formidable and terrible mystic missile presided over by Rāhu (a giant presiding over the planet of that name and consisting of darkness), and with it he began to consume all the monkeys, who started falling down on all sides. (8) Dust rose on the earth as they ran with all speed when frustrated; for they could no longer endure the missile, which had been brought into being by Brahmā (the creator) himself. (9) Seeing those numerous divisions (of the monkeys) routed in hundreds by the excellent arrows of Rāvaṇa, Śrī Rāma (a scion of Raghu) took his stand firmly (on the battlefield). (10) Having put the army of the monkeys to flight, that tiger among the ogres then beheld Śrī Rāma, the tamer of his enemies, who was endowed with long arms and eyes large as lotus petals standing unconquered with his (younger half-) brother Lakṣmaṇa—like Indra accompanied by his (younger brother) Upendra (Lord Viṣṇu)—holding up his bow as though scraping the sky.

ततो रामो महातेजाः सौमित्रिसहितो बली॥ १३॥
वानरांश्च रणे भग्नानापतन्तं च रावणम्। समीक्ष्य राघवो हृष्टो मध्ये जग्राह कार्मुकम्॥ १४॥

विस्फारयितुमारेभे ततः स धनुरुत्तमम्। महावेगं महानादं निर्भिन्दन्निव मेदिनीम्॥ १५॥
रावणस्य च बाणौघै रामविस्फारितेन च। शब्देन राक्षसास्तेन पेतुश्च शतशस्तदा॥ १६॥
तयोः शरपथं प्राप्य रावणो राजपुत्रयोः। स बभौ च यथा राहुः समीपे शशिसूर्ययोः॥ १७॥
तमिच्छन् प्रथमं योद्धुं लक्ष्मणो निशितैः शरैः। मुमोच धनुरायम्य शरानग्निशिखोपमान्॥ १८॥
तान् मुक्तमात्रानाकाशे लक्ष्मणेन धनुष्मता। बाणान् बाणैर्महातेजा रावणः प्रत्यवारयत्॥ १९॥
एकमेकेन बाणेन त्रिभिस्त्रीन् दशभिर्दश। लक्ष्मणस्य प्रचिच्छेद दर्शयन् पाणिलाघवम्॥ २०॥

Nay, perceiving the monkeys routed in combat and Rāvaṇa approaching, the mighty Śrī Rāma, who was endowed with extraordinary energy and was accompanied by Lakṣmaṇa, thereupon joyfully took hold of his bow at the middle. (11—14) He then began to stretch the excellent bow, which was endowed with great impelling force and sonorous, as though he was going to rend the globe asunder. (15) Nay, ogres fell (to the ground) in their hundreds at the well-known (buzzing) sound produced by the streams of Rāvaṇa's arrows as well as by the twang of Śrī Rāma's bow. (16) Again coming within the range of the aforesaid two princes (Lakṣmaṇa and Śrī Rāma), the notorious Rāvaṇa resembled Rāhu (the Daitya presiding over the planet of that name, who is held by the Purāṇas to be responsible for the solar as well as the lunar eclipses standing in the vicinity of the moon and the sun. (17) Desiring to engage him with his own sharpened arrows in the first instance and stretching his bow, Lakṣmaṇa loosed his shafts resembling tongues of fire. (18) Rāvaṇa, who was endowed with extraordinary energy, intercepted in the air with his own arrows the aforesaid arrows as soon as they were loosed by Lakṣmaṇa, an excellent archer. (19) Demonstrating his lightness of hand, he split the arrows of Lakṣmaṇa one with one, three with three and ten with ten arrows. (20)

अभ्यतिक्रम्य सौमित्रिं रावणः समितिंजयः। आससाद रणे रामं स्थितं शैलमिवापरम्॥ २१॥
स राघवं समासाद्य क्रोधसंरक्तलोचनः। व्यसृजच्छरवर्षाणि रावणो राक्षसेश्वरः॥ २२॥
शरधारास्ततो रामो रावणस्य धनुश्च्युताः। दृष्ट्वैवापतिताः शीघ्रं भल्लाञ्जग्राह सत्वरम्॥ २३॥
ताञ्छरौघांस्ततो भल्लैस्तीक्ष्णैश्चिच्छेद राघवः। दीप्यमानान् महाघोराञ्छरानाशीविषोपमान्॥ २४॥
राघवो रावणं तूर्णं रावणो राघवं तथा। अन्योन्यं विविधैस्तीक्ष्णैः शरवर्षैर्ववर्षतुः॥ २५॥
चेरतुश्च चिरं चित्रं मण्डलं सव्यदक्षिणम्। बाणवेगात् समुत्क्षिप्तावन्योन्यमपराजितौ॥ २६॥

Overpassing Lakṣmaṇa (son of Sumitrā), Rāvaṇa, who (ever) won battles, approached Śrī Rāma, standing like another mountain on the battlefield. (21) Duly approaching Śrī Rāma (a scion of Raghu), his eyes turning crimson through anger, Rāvaṇa, the lord of ogres, loosed showers of shafts (upon him). (22) Immediately on beholding the volleys of arrows loosed from the bow of Rāvaṇa approaching, Śrī Rāma thereupon quickly seized hold in all haste of Bhallas (a variety of arrows with a crescent-shaped head). (23) Śrī Rāma (a scion of Raghu) then tore asunder with sharp-edged Bhallas those streams of flaming arrows—arrows which were very formidable and resembled venomous serpents. (24) Śrī Rāma (a scion of Raghu) and Rāvaṇa rapidly covered each other with showers of sharp-pointed shafts of various kinds—Śrī Rāma covering Rāvaṇa and vice versa. (25) Pushing back each other with the onrush of their arrows and remaining undefeated, the two warriors described circles of various kinds round each other from left to right. (26)

तयोर्भूतानि वित्रेसुर्युगपत् सम्प्रयुध्यतोः। रौद्रयोः सायकमुचोर्यमान्तकनिकाशयोः॥ २७॥
सततं विविधैर्बाणैर्बभूव गगनं तदा। घनैरिवातपापाये विद्युन्मालासमाकुलैः॥ २८॥
गवाक्षितमिवाकाशं बभूव शरवृष्टिभिः। महावेगैः सुतीक्ष्णाग्रैर्गृध्रपत्रैः सुवाजितैः॥ २९॥
शरान्धकारमाकाशं चक्रतुः परमं तदा। गतेऽस्तं तपने चापि महामेघाविवोत्थितौ॥ ३०॥
तयोरभून्महायुद्धमन्योन्यवधकाङ्क्षिणोः। अनासाद्यमचिन्त्यं च वृत्रवासवयोरिव॥ ३१॥

उभौ हि परमेष्वासावुभौ युद्धविशारदौ। उभावस्त्रविदां मुख्यावुभौ युद्धे विचेरतुः॥ ३२॥
उभौ हि येन व्रजतस्तेन तेन शरोर्मयः। ऊर्मयो वायुना विद्धा जग्मुः सागरयोरिव॥ ३३॥

Created beings were seized with terror even as the two redoubtable heroes, who resembled the god of retribution and the god of death respectively, simultaneously struck with violence loosing arrows (at each other). (27) The sky was overcast at that time with arrows of various kinds even as it is covered during the monsoon with clouds crowded with flashes of lightning. (28) The vault of heaven was studded with eye-holes as it were by showers of shafts of extraordinary velocity, which were extremely sharp-pointed, were adorned with plumes of vultures and were loosed with great impetuosity. (29) Like two huge clouds risen into view at a time when the sun had set and even when it rose, the two warriors enveloped the sky with great darkness with their arrows. (30) Like the duel that took place (in the hoary past) between the demon Vṛtra and Indra, an unapproachable and unimaginable major conflict ensued between the two warriors, who sought the destruction of each other. (31) Indeed both were armed with excellent bows, both were skilled in fighting, both were the foremost of those adept in the use of missiles and both moved unhampered on the battlefield. (32) Indeed whichever course they both took (in their manoeuvrings) streams of shafts were set in motion like waves in two oceans, whipped up by the wind. (33)

ततः संसक्तहस्तस्तु रावणो लोकरावणः। नाराचमालां रामस्य ललाटे प्रत्यमुञ्चत॥ ३४॥
रौद्रचापप्रयुक्तां तां नीलोत्पलदलप्रभाम्। शिरसाधारयद् रामो न व्यथामभ्यपद्यत॥ ३५॥
अथ मन्त्रानपि जपन् रौद्रमस्त्रमुदीरयन्। शरान् भूयः समादाय रामः क्रोधसमन्वितः॥ ३६॥
मुमोच च महातेजाश्चापमायम्य वीर्यवान्। ताञ्शरान् राक्षसेन्द्राय चिक्षेपाच्छिन्नसायकः॥ ३७॥
ते महामेघसंकाशे कवचे पतिताः शराः। अवध्ये राक्षसेन्द्रस्य न व्यथां जनयंस्तदा॥ ३८॥
पुनरेवाथ तं रामो रथस्थं राक्षसाधिपम्। ललाटे परमास्त्रेण सर्वास्त्रकुशलोऽभिनत्॥ ३९॥
ते भित्त्वा बाणरूपाणि पञ्चशीर्षा इवोरगाः। श्वसन्तो विविशुर्भूमिं रावणप्रतिकूलिताः॥ ४०॥

Then Rāvaṇa, for his part, who made people cry (wherever he went) and whose hands were (constantly) employed (in discharging arrows), dug into the brow of Śrī Rāma a succession of steel arrows, which adorned it like a chaplet. (34) Śrī Rāma bore that chaplet, loosed from the terrible bow of Rāvaṇa and shining like the petals of a blue lotus, on his head and did not experience any pain. (35) Then, seizing hold of more arrows (nay) reciting sacred formulas (and thereby invoking the mystic missile sought for) and making use of the missile presided over by Rudra (the god of destruction), and stretching his bow, the valiant Śrī Rāma, who was endowed with extraordinary energy, and was seized with anger, let fly those arrows in uninterrupted succession against the king of ogres. (36-37) Fallen on the impenetrable armour of Rāvaṇa (the ruler of ogres), which looked like a large cloud, the aforesaid arrows did not cause any pain (to him) at the time. (38) Śrī Rāma, who was an adept in the use of all mystic missiles, forthwith pierced that suzerain lord of ogres, seated in his chariot, once more in the forehead with an excellent missile. (39) Having pierced the excellent arrows (of Rāvaṇa), the arrows of Śrī Rāma (generated by the missile) penetrated like five-headed hissing serpents into the earth, when repelled by Rāvaṇa (40)

निहत्य राघवस्यास्त्रं रावणः क्रोधमूर्च्छितः। आसुरं सुमहाघोरमस्त्रं प्रादुश्चकार सः॥ ४१॥
सिंहव्याघ्रमुखांश्चापि कङ्ककोकमुखानपि। गृध्रश्येनमुखांश्चापि शृगालवदनांस्तथा॥ ४२॥
ईहामृगमुखांश्चापि व्यादितास्यान् भयावहान्। पञ्चास्याँल्लेलिहानांश्च ससर्ज निशिताञ्शरान्॥ ४३॥
शरान् खरमुखांश्चान्यान् वराहमुखसंश्रितान्। श्वानकुक्कुटवक्त्रांश्च मकराशीविषाननान्॥ ४४॥
एतांश्चान्यांश्च मायाभिः ससर्ज निशिताञ्छरान्। रामं प्रति महातेजाः क्रुद्धः सर्प इव श्वसन्॥ ४५॥
आसुरेण समाविष्टः सोऽस्त्रेण रघुपुङ्गवः। ससर्जास्त्रं महोत्साहं पावकं पावकोपमः॥ ४६॥

अग्निदीप्तमुखान् बाणांस्तत्र सूर्यमुखानपि।
चन्द्रार्धचन्द्रवक्त्रांश्च धूमकेतुमुखानपि। ग्रहनक्षत्रवर्णांश्च महोल्कामुखसंस्थितान्॥ ४७ ॥
विद्युज्जिह्वोपमांश्चापि ससर्ज विविधाञ्छरान्। ते रावणशरा घोरा राघवास्त्रसमाहताः॥ ४८ ॥
विलयं जग्मुराकाशे जघ्नुश्चैव सहस्रशः। तदस्त्रं निहतं दृष्ट्वा रामेणाक्लिष्टकर्मणा॥ ४९ ॥
हृष्टा नेदुस्ततः सर्वे कपयः कामरूपिणः। सुग्रीवाभिमुखा वीराः सम्परिक्षिप्य राघवम्॥ ५० ॥
ततस्तदस्त्रं विनिहत्य राघवः प्रसह्य तद् रावणबाहुनिस्सृतम्।
मुदान्वितो दाशरथिर्महात्मा विनेदुरुच्चैर्मुदिताः कपीश्वराः॥ ५१ ॥
इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे एकोनशततमः सर्गः॥ ९९ ॥

Rendering the missile of Śrī Rāma (a scion of Raghu) void, the aforesaid Rāvaṇa, who was filled with wrath, manifested an exceedingly dreadful missile, presided over by demoniac forces. (41) He loosed arrows having the heads of lions and tigers, those of buzzards and red geese, even of vultures and faloons, as well as those of jackals and wolves, also shafts having the heads of terrible lions with their mouths wide open and even to resembling serpents, also those having the heads of donkeys and others having the heads of boars, dogs and cocks, alligators and venomous snakes. (42—44) Hissing like a serpent provoked to anger, Rāvaṇa, who was endowed with extraordinary energy, let loose against Śrī Rāma by his conjuring tricks these and other whetted arrows. (45) Overwhelmed by that missile presided over by demoniac forces, that prince of the Raghus, who was endowed with extraordinary animation and resembled the god of fire (in brilliance), employed the missile presided over by the god of fire. (46) He produced through it arrows of every description, some with heads bright as fire, others with heads shining like the sun, the moon, the crescent, a comet and a huge meteor respectively, others shining like planets and lunar mansions and some resembling flashes of lightning. Pierced by the missile employed by Śrī Rāma (a scion of Raghu) those formidable arrows of Rāvaṇa melted away in the air; yet (before they did so) they killed the monkeys in thousands. Rejoiced to see that missile (presided over by demoniac forces) rendered void by Śrī Rāma of unwearied action, and encompassing Śrī Rāma (a scion of Raghu), all the monkeys, who were capable of changing their form at will, thereupon raised a clamour facing Sugrīva. (47—50) The high-souled Śrī Rāma (a scion of Raghu), son of Daśaratha, was then filled with joy on having forcibly rendered void that well-known missile which had flown from the arms of Rāvaṇa; while the valiant monkey chiefs, full of joy, shouted at the top of their voice. (51)

Thus ends Canto Ninety-nine in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

* * *

शततमः सर्गः

Canto C

Encounter of Śrī Rāma with Rāvaṇa; Lakṣmaṇa swoons under a blow of Rāvaṇa's javelin and Rāvaṇa flees a way from the battlefield

तस्मिन् प्रतिहतेऽस्त्रे तु रावणो राक्षसाधिपः। क्रोधं च द्विगुणं चक्रे क्रोधाच्चास्त्रमनन्तरम्॥ १ ॥
मयेन विहितं रौद्रमन्यदस्त्रं महाद्युतिः। उत्स्रष्टुं रावणो भीमं राघवाय प्रचक्रमे॥ २ ॥
ततः शूलानि निश्चेरुर्गदाश्च मुसलानि च। कार्मुकाद् दीप्यमानानि वज्रसाराणि सर्वशः॥ ३ ॥
मुद्गराः कूटपाशाश्च दीप्ताश्चाशनयस्तथा। निष्पेतुर्विविधास्तीक्ष्णा वाता इव युगक्षये॥ ४ ॥

तदस्त्रं राघवः श्रीमानुत्तमास्त्रविदां वरः। जघान परमास्त्रेण गान्धर्वेण महाद्युतिः॥५॥

The aforesaid missile having been counteracted (by Śrī Rāma), Rāvaṇa, the suzerain lord of ogres, for his part doubled his fury and in his wrath the latter, who was endowed with extraordinary splendour, forthwith proceeded to aim at Śrī Rāma (a scion of Raghu) another fearful missile presided over by Rudra (the god of destruction) and produced by the demon Maya. (1-2) Then issued forth on all sides from his bow flaming pikes and maces as well as clubs, hard as adamant, mallets, deceptive nooses and fiery thunderbolts of various kinds like piercing gales at the end of the world-cycle. (3-4) The glorious Rāma (a scion of Raghu), the foremost of those proficient in the use of excellent missiles, who was endowed with extraordinary splendour, neutralized that missile with the excellent missile presided over by the Gandharvas (celestial musicians). (5)

तस्मिन् प्रतिहतेऽस्त्रे तु राघवेण महात्मना। रावणः क्रोधताम्राक्षः सौरमस्त्रमुदीरयत्॥ ६ ॥
ततश्चक्राणि निष्पेतुर्भास्वराणि महान्ति च। कार्मुकाद् भीमवेगस्य दशग्रीवस्य धीमतः॥ ७ ॥
तैरासीद् गगनं दीप्तं सम्पतद्भिः समन्ततः। पतद्भिश्च दिशो दीप्ताश्चन्द्रसूर्यग्रहैरिव॥ ८ ॥
तानि चिच्छेद बाणौघैश्चक्राणि तु स राघवः। आयुधानि च चित्राणि रावणस्य चमूमुखे॥ ९ ॥
तदस्त्रं तु हतं दृष्ट्वा रावणो राक्षसाधिपः। विव्याध दशभिर्बाणै रामं सर्वेषु मर्मसु॥१०॥
स विद्धो दशभिर्बाणैर्महाकार्मुकनिस्सृतैः। रावणेन महातेजा न प्राकम्पत राघवः॥११॥
ततो विव्याध गात्रेषु सर्वेषु समितिंजयः। राघवस्तु सुसंक्रुद्धो रावणं बहुभिः शरैः॥१२॥

The aforesaid missile having been rendered void by the high-souled Śrī Rāma (a scion of Raghu), Rāvaṇa for his part, his eyes coppery with wrath, employed the missile presided over by the sun-god. (6) Thereupon issued brilliant and large discuses from the bow of the resourceful Rāvaṇa (the ten-headed monster) of terrible impetuosity. (7) (Even) as they rose into view and fell on all sides the sky was lit up and the quarters illuminated as by the sun, the moon and other planets. (8) The celebrated Śrī Rāma (a scion of Raghu), however, split those discuses and (other) strange weapons with the streams of his shafts in the forefront of Rāvaṇa's army. (9) Seeing that missile frustrated, Rāvaṇa, the suzerain lord of ogres, for his part pierced Śrī Rāma with ten arrows in all his vital parts. (10) Though pierced by Rāvaṇa with ten shafts which had shot forth from his huge bow, Śrī Rāma (a scion of Raghu), who was endowed with extraordinary energy, did not flinch. (11) Extremely enraged, Śrī Rāma (a scion of Raghu), for his part, who (ever) won battles, thereupon pierced Rāvaṇa in all his limbs with numerous arrows. (12)

एतस्मिन्नन्तरे क्रुद्धो राघवस्यानुजो बली। लक्ष्मणः सायकान् सप्त जग्राह परवीरहा॥१३॥
तैः सायकैर्महावेगै रावणस्य महाद्युतिः। ध्वजं मनुष्यशीर्षं तु तस्य चिच्छेद नैकधा॥१४॥
सारथेश्चापि बाणेन शिरो ज्वलितकुण्डलम्। जहार लक्ष्मणः श्रीमान् नैर्ऋतस्य महाबलः॥१५॥
तस्य बाणैश्च चिच्छेद धनुर्गजकरोपमम्। लक्ष्मणो राक्षसेन्द्रस्य पञ्चभिर्निशितैस्तदा॥१६॥
नीलमेघनिभांश्चास्य सदश्वान् पर्वतोपमान्। जघानाप्लुत्य गदया रावणस्य विभीषणः॥१७॥

Provoked to anger, in the meantime the mighty Lakṣmaṇa, younger (half-) brother of Śrī Rāma (a scion of Raghu), the destroyer of hostile champions, seized hold of seven arrows. (13) With those shafts, which were impelled with great force, Lakṣmaṇa (who was endowed with extraordinary splendour) for his part tore (to begin with) into a number of pieces the standard of Rāvaṇa, which bore the device of a man's head. (14) With a single arrow the glorious Lakṣmaṇa, who was endowed with extraordinary might, also severed the head of the ogre's charioteer, which was adorned with flaming earrings. (15) Nay, with five whetted shafts Lakṣmaṇa then split asunder the bow of that king of ogres, which resembled the proboscis of an elephant. (16) And bounding forward, Vibhīṣaṇa struck down with his mace Rāvaṇa's excellent horses which resembled a dark cloud (in hue) and were tall as hills. (17)

हताश्वात् तु तदा वेगादवप्लुत्य महारथात्। कोपमाहारयत् तीव्रं भ्रातरं प्रति रावणः॥ १८॥
ततः शक्तिं महाशक्तिः प्रदीप्तामशनीमिव। विभीषणाय चिक्षेप राक्षसेन्द्रः प्रतापवान्॥ १९॥
अप्राप्तामेव तां बाणैस्त्रिभिश्चिच्छेद लक्ष्मणः। अथोदतिष्ठत् संनादो वानराणां महारणे॥ २०॥
सम्पपात त्रिधा छिन्ना शक्तिः काञ्चनमालिनी। सविस्फुलिङ्गा ज्वलिता महोल्केव दिवश्च्युता॥ २१॥
ततः सम्भाविततरां कालेनापि दुरासदाम्। जग्राह विपुलां शक्तिं दीप्यमानां स्वतेजसा॥ २२॥
सा वेगिता बलवता रावणेन दुरात्मना। जज्वाल सुमहातेजा दीप्ताशनिसमप्रभा॥ २३॥

Leaping down with all speed from his huge chariot, whose horses had been killed, Rāvaṇa for his part then exhibited a violent rage against his (youngest) brother. (18) Thereupon the powerful king of ogres, who was endowed with extraordinary energy, flung at Vibhīṣaṇa a flaming javelin, which resembled the thunderbolt. (19) With three shafts Lakṣmaṇa (however) tore it asunder even before it reached him. A loud cheer forthwith rose among the monkeys in that major conflict. (20) Split into three fragments the javelin, which was wreathed in gold, fell down like an enormous flaming meteor, emitting sparks, fallen from the heavens. (21) Rāvaṇa thereupon seized hold of a big javelin, which was highly renowned (for its infallibility), was difficult to approach even for Death, and was shining with its own splendour. (22) Brandished with violence by the mighty and evil-minded Rāvaṇa, that immensely splendid javelin, which shone like a flaming thunderbolt, gave out a lurid gleam. (23)

एतस्मिन्नन्तरे वीरो लक्ष्मणस्तं विभीषणम्। प्राणसंशयमापन्नं तूर्णमभ्यवपद्यत॥ २४॥
तं विमोक्षयितुं वीरश्चापमायम्य लक्ष्मणः। रावणं शक्तिहस्तं वै शरवर्षैरवाकिरत्॥ २५॥
कीर्यमाणः शरौघेण विसृष्टेन महात्मना। न प्रहर्तुं मनश्चक्रे विमुखीकृतविक्रमः॥ २६॥
मोक्षितं भ्रातरं दृष्ट्वा लक्ष्मणेन स रावणः। लक्ष्मणाभिमुखस्तिष्ठन्निदं वचनमब्रवीत्॥ २७॥
मोक्षितस्ते बलश्लाघिन् यस्मादेवं विभीषणः। विमुच्य राक्षसं शक्तिस्त्वयीयं विनिपात्यते॥ २८॥
एषा ते हृदयं भित्त्वा शक्तिर्लोहितलक्षणा। मद्बाहुपरिघोत्सृष्टा प्राणानादाय यास्यति॥ २९॥

In the meantime the heroic Lakṣmaṇa speedily came to the rescue of the aforesaid Vibhīṣaṇa, who had reached a stage in which his life was in danger. (24) Stretching his bow, the gallant Lakṣmaṇa actually covered with volleys of arrows Rāvaṇa, who stood, javelin in hand, in order to save Vibhīṣaṇa. (25) Being covered (as aforesaid) with a stream of shafts discharged by the high-souled Lakṣmaṇa, Rāvaṇa, whose prowess stood balked (in this way), no longer felt inclined to strike. (26) Standing with his face turned towards Lakṣmaṇa on seeing his (younger) brother (Vibhīṣaṇa) rescued by Lakṣmaṇa, the notorious Rāvaṇa spoke as follows:—(27) "Letting off the ogre (Vibhīṣaṇa), this javelin is being violently hurled on you in as much as Vibhīṣaṇa has thus been rescued by you, O vaunter of your strength!" (28) Piercing your heart, when hurled by my bludgeon-like arm, and stained with blood, this javelin, will depart (only) after taking your life." (29)

इत्येवमुक्त्वा तां शक्तिमष्टघण्टां महास्वनाम्। मयेन मायाविहिताममोघां शत्रुघातिनीम्॥ ३०॥
लक्ष्मणाय समुद्दिश्य ज्वलन्तीमिव तेजसा। रावणः परमक्रुद्धश्चिक्षेप च ननाद च॥ ३१॥
स क्षिप्ता भीमवेगेन वज्राशनिसमस्वना। शक्तिरभ्यपतद् वेगाल्लक्ष्मणं रणमूर्धनि॥ ३२॥
तामनुव्याहरच्छक्तिमापतन्तीं स राघवः। स्वस्त्यस्तु लक्ष्मणायेति मोघा भव हतोद्यमा॥ ३३॥
रावणेन रणे शक्तिः क्रुद्धेनाशीविषोपमा। मुक्ताऽऽशूरस्य भीतस्य लक्ष्मणस्य ममज्ज सा॥ ३४॥
न्यपतत् सा महावेगा लक्ष्मणस्य महोरसि। जिह्वेवोरगराजस्य दीप्यमाना महाद्युतिः॥ ३५॥
ततो रावणवेगेन सुदूरमवगाढया। शक्त्या विभिन्नहृदयः पपात भुवि लक्ष्मणः॥ ३६॥

Saying so and levelling at Lakṣmaṇa that infallible javelin, which was adorned with eight bells and made a loud noise (in the course of its flight), (nay) which had been designed by the domon Maya by dint of magic, was capable of destroying the enemy and shone as it were with splendour, Rāvaṇa, who was extremely enraged, hurled it and roared. (30-31) Flung with terrible impetuosity and cracking like a thunderbolt, that javelin flew with force towards Lakṣmaṇa in the forefront of the battle. (32) Addressing that javelin even as it was falling (on Lakṣmaṇa), that scion of Raghu imprecated it as follows:—"May all be well with Lakṣmaṇa! May you prove ineffectual ! May your attempt (to kill Lakṣmaṇa) be frustrated !! " (33) Released by the enraged Rāvaṇa on the battlefield, that javelin, which was deadly as a venomous snake, felled at once on the bosom of Lakṣmaṇa, who stood fearless. (34) Flying with great violence and flaming like the tongue of Vāsuki (the lord of serpents), the javelin, which was full of extraordinary splendour, descended on the broad chest of Lakṣmaṇa. (35) Pierced grievously by the javelin, which had penetrated very deep due to the (tremendous) force exerted by Rāvaṇa, Lakṣmaṇa thereupon fell to the ground. (36)

तदवस्थं समीपस्थो लक्ष्मणं प्रेक्ष्य राघवः। भ्रातृस्नेहान्महातेजा विषण्णहृदयोऽभवत्॥ ३७॥
स मुहूर्तमिव ध्यात्वा बाष्पपर्याकुलेक्षणः। बभूव संरब्धतरो युगान्त इव पावकः॥ ३८॥
न विषादस्य कालोऽयमिति संचिन्त्य राघवः।
चक्रे सुतुमुलं युद्धं रावणस्य वधे धृतः। सर्वयत्नेन महता लक्ष्मणं परिवीक्ष्य च॥ ३९॥

Observing Lakṣmaṇa reduced to that predicament, Śrī Rāma (a scion of Raghu), who stood near, felt despondent at heart because of brotherly affection, even though he was endowed with extraordinary courage. (37) Reflecting awhile as it were, his eyes bedimmed with tears, he felt all the more enraged (even) like the fire at the end of a world-cycle. (38) Realizing that it was not the time for feeling disconsolate, and gazing on Lakṣmaṇa, Śrī Rāma (a scion of Raghu), resumed the fierce struggle with a mighty and whole-hearted endeavour, resolved as he was upon the destruction of Rāvaṇa. (39)

स ददर्श ततो रामः शक्त्या भिन्नं महाहवे। लक्ष्मणं रुधिरादिग्धं सपन्नगमिवाचलम्॥ ४०॥
तामपि प्रहितां शक्तिं रावणेन बलीयसा। यत्नतस्ते हरिश्रेष्ठा न शेकुरवमर्दितुम्॥ ४१॥
अर्दिताश्चैव बाणौघैस्ते प्रवेकेण रक्षसाम्। सौमित्रेः सा विनिर्भिद्य प्रविष्टा धरणीतलम्॥ ४२॥
तां कराभ्यां परामृश्य रामः शक्तिं भयावहाम्। बभञ्ज समरे क्रुद्धो बलवान् विचकर्ष च॥ ४३॥
तस्य निष्कर्षतः शक्तिं रावणेन बलीयसा। शराः सर्वेषु गात्रेषु पातिता मर्मभेदिनः॥ ४४॥
अचिन्तयित्वा तान् बाणान् समाश्लिष्य च लक्ष्मणम्। अब्रवीच्च हनूमन्तं सुग्रीवं च महाकपिम्॥ ४५॥

The aforesaid Śrī Rāma then beheld Lakṣmaṇa pierced with a javelin in the great struggle and bathed in blood, and resembling a mountain with a snake (penetrating its centre). (40) The jewels among the monkeys could not extract even with effort that javelin, propelled (as it was) by the exceedingly mighty Rāvaṇa and also because they were overwhelmed by the stream of arrows loosed by the prince of ogres. Nay, passing through the body of Lakṣmaṇa (son of Sumitrā), it had penetrated into the surface of the earth. (41-42) Seizing hold of the terrible javelin with his hands, the mighty Rāma drew it out and, getting enraged, snapped it in the course of the struggle. (43) While he was (busy) extracting the javelin, arrows which pierced his vital parts were hurled by the exceedingly mighty Rāvaṇa on all his limbs. (44) Not minding those arrows, and embracing Lakṣmaṇa, he spoke (as follows) to Hanūmān and the great monkey, Sugrīva:—(45)

लक्ष्मणं परिवार्यैवं तिष्ठध्वं वानरोत्तमाः। पराक्रमस्य कालोऽयं सम्प्राप्तो मे चिरेप्सितः॥ ४६॥
पापात्मायं दशग्रीवो वध्यतां पापनिश्चयः। काङ्क्षितं चातकस्येव घर्मान्ते मेघदर्शनम्॥ ४७॥
अस्मिन् मुहूर्ते नचिरात् सत्यं प्रतिशृणोमि वः। अरावणमरामं वा जगद् द्रक्ष्यथ वानराः॥ ४८॥
राज्यनाशं वने वासं दण्डके परिधावनम्। वैदेह्याश्च परामर्शो रक्षोभिश्च समागमम्॥ ४९॥
प्राप्तं दुःखं महाघोरं क्लेशश्च निरयोपमः। अद्य सर्वमहं त्यक्ष्ये निहत्वा रावणं रणे॥ ५०॥

"Remain encompassing Lakṣmaṇa as you are doing, O princes of monkeys. The occasion, long sought by me to manifest my prowess, has come. Let this ten-headed monster of sinful mind and sinful resolve be made short work of. His death is sought by me as the sight of a cloud by a Cātaka bird at the end of summer. (46-47) I take this unfailing vow before you at this hour, O monkeys, that before long you will see the world devoid of Rāvaṇa or Rāma (myself). (48) I suffered the loss of my sovereignty, exile in the forest, peregrination in the woods of Daṇḍaka and the insult offered to Sītā (a princess of the Videha territory) by the ogre (Rāvaṇa). (49) (In this way) great and terrible agony has been suffered by me as also (bodily) torment approaching the tortures in hell. Making short work of Rāvaṇa in combat, I shall have done with all (this) today. (50)

यदर्थं वानरं सैन्यं समानीतमिदं मया।
सुग्रीवश्च कृतो राज्ये निहत्वा वालिनं रणे। यदर्थं सागरः क्रान्तः सेतुर्बद्धश्च सागरे॥५१॥
सोऽयमद्य रणे पापश्चक्षुर्विषयमागतः। चक्षुर्विषयमागत्य नायं जीवितुमर्हति॥५२॥
दृष्टिं दृष्टिविषस्येव सर्पस्य मम रावणः। यथा वा वैनतेयस्य दृष्टिं प्राप्तो भुजंगमः॥५३॥
सुखं पश्यत दुर्धर्षा युद्धं वानरपुङ्गवाः। आसीनाः पर्वताग्रेषु ममेदं रावणस्य च॥५४॥
अद्य पश्यन्तु रामस्य रामत्वं मम संयुगे। त्रयो लोकाः सगन्धर्वाः सदेवाः सर्षिचारणाः॥५५॥
अद्य कर्म करिष्यामि यल्लोकाः सचराचराः।
सदेवाः कथयिष्यन्ति यावद् भूमिर्धरिष्यति। समागम्य सदा लोके यथा युद्धं प्रवर्तितम्॥५६॥

"This sinful ogre on whose account this army of monkeys has been dragged by me (to this distant land), Sugrīva has been installed on the throne (of Kiṣkindhā) after disposing of Vālī in combat, and on whose account the sea has been crossed and a bridge thrown over it, has fallen within the range of my vision on the battlefield today. Having come within my sight, he does not deserve to survive (any longer). (51-52) Having fallen within my view, Rāvaṇa cannot survive any more than one who has entered the range of vision of a snake injecting (deadly) venom with his (very) glance or than a serpent who has fallen under the gaze of Garuḍa (the king of birds and enemy of serpents). (53) Perched on mountain-peaks, O bulls among the monkeys, witness at ease you, who are so difficult to overpower, this trial of strength between myself and Rāvaṇa. (54) Let (all) the three worlds (viz., earth, heaven and the intermediate region) including the Gandharvas (celestial musicians), gods, Ṛṣis (the seers of Vedic Mantras) and Cāraṇas (celestial bards) behold (with their own eyes) today the Rāmahood of Rāma in the course of my combat. (55) I shall accomplish today a feat which people in the world including all living beings, mobile as well immobile, gods not excepted, will ever recount together, describing how the combat proceeded, as long as the earth is able to support those inhabiting it." (56)

एवमुक्त्वा शितैर्बाणैस्तप्तकाञ्चनभूषणैः। आजघान रणे रामो दशग्रीवं समाहितः॥५७॥
तथा प्रदीप्तैर्नाराचैर्मुसलैश्चापि रावणः। अभ्यवर्षत्तदा रामं धाराभिरिव तोयदः॥५८॥
रामरावणमुक्तानामन्योन्यमभिनिघ्नताम्। वराणां च शराणां च बभूव तुमुलः स्वनः॥५९॥
विच्छिन्नाश्च विकीर्णाश्च रामरावणयोः शराः। अन्तरिक्षात् प्रदीप्ताग्रा निपेतुर्धरणीतले॥६०॥
तयोर्ज्यातलनिर्घोषो रामरावणयोर्महान्। त्रासनः सर्वभूतानां बभूवाद्भुतोपमः॥६१॥
स कीर्यमाणः शरजालवृष्टिभिर्महात्मना दीप्तधनुष्मतार्दितः।
भयात् प्रदुद्राव समेत्य रावणो यथानिलेनाभिहतो बलाहकः॥६२॥
इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे शततमः सर्गः॥ १००॥

Saying so, Śrī Rāma steadily proceeded to strike Rāvaṇa (the ten-headed monster) on the battlefield with penetrating shafts embellished with refined gold. (57) Rāvaṇa too likewise covered Śrī Rāma on that occasion with flaming steel arrows and clubs (even) as a cloud would cover a mountain with torrents of rain. (58) Nay, a confused din arose from the excellent arrows loosed by Śrī Rāma (on the one hand), and Rāvaṇa (on the other) as they struck each its opponent. (59) Split asunder and scattered, the shafts with flaming points of Śrī Rāma and Rāvaṇa fell from the space to the earth's surface. (60) The mighty sound produced by the impact of the bow-string on the palms of the two heroes, which struck terror in all living beings, was astonishing as it were to hear. (61) Being covered by hails of shafts and overwhelmed by the high-souled Śrī Rāma, who was armed with a flaming bow, on closing with him, Rāvaṇa took to his heels out of fear, even as a cloud would disperse when propelled by a gale. (62)

Thus ends Canto One hundred in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

एकाधिकशततमः सर्गः

Canto CI

Śrī Rāma laments over the precarious condition of Lakṣmaṇa. The latter regains consciousness under the treatment of the monkey Suṣeṇa with the help of a herb brought at his instance all the way from the Himālaya mountain by Hanumān

शक्त्या निपातितं दृष्ट्वा रावणेन बलीयसा। लक्ष्मणं समरे शूरं शोणितौघपरिप्लुतम्॥ १॥
स दत्त्वा तुमुलं युद्धं रावणस्य दुरात्मनः। विसृजन्नेव बाणौघान् सुषेणमिदमब्रवीत्॥ २॥

Beholding the heroic Lakṣmaṇa soaked in a stream of blood, when struck down in combat with a javelin by the exceedingly mighty Rāvaṇa, and having offered a fierce combat to the evil-minded Rāvaṇa, Śrī Rāma spoke as follows to the (monkey chief) Suṣeṇa even while discharging streams of shafts (at his stalwart opponent):—(1-2)

एष रावणवीर्येण लक्ष्मणः पतितो भुवि। सर्पवच्चेष्टते वीरो मम शोकमुदीरयन्॥ ३॥
शोणितार्द्रमिमं वीरं प्राणैः प्रियतरं मम। पश्यतो मम का शक्तिर्योद्धुं पर्याकुलात्मनः॥ ४॥
अयं स समरश्लाघी भ्राता मे शुभलक्षणः। यदि पञ्चत्वमापन्नः प्राणैर्मे किं सुखेन वा॥ ५॥
लज्जतीव हि मे वीर्यं भ्रश्यतीव कराद् धनुः। सायका व्यवसीदन्ति दृष्टिर्बाष्पवशं गता॥ ६॥
अवसीदन्ति गात्राणि स्वप्नयाने नृणामिव। चिन्ता मे वर्धते तीव्रा मुमूर्षापि च जायते॥ ७॥
भ्रातरं निहतं दृष्ट्वा रावणेन दुरात्मना। विष्टनन्तं तु दुःखार्तं मर्मण्यभिहतं भृशम्॥ ८॥

"Fallen on the ground yielding to the prowess of Rāvaṇa, here is the gallant Lakṣmaṇa writhing like a serpent and causing grief to me. (3) My strength to fight is failing (even) as I behold this hero, who is dearer to me than life (itself), drenched with blood, my mind being greatly agitated. (4) If (God forbid) this well-known (half-) brother of mine, who is endowed with auspicious bodily marks and (always) speaks highly of war, meet with his death, of what use is life or happiness to me? (5) My valour is feeling shy as it were; my bow seems to slip from my hand; arrows are dropping down and my vision has been overpowered by tears. (6) My limbs are failing (even) like those of men in sleep; my acute anxiety is growing and I even wish to die on seeing my (younger half-) brother, who has been struck down by the evil-minded Rāvaṇa, seriously wounded in his vital parts, stricken with agony and groaning." (7-8)

राघवो भ्रातरं दृष्ट्वा प्रियं प्राणं बहिश्चरम्। दुःखेन महताऽऽविष्टो ध्यानशोकपरायणः॥ ९ ॥
परं विषादमापन्नो विललापाकुलेन्द्रियः। भ्रातरं निहतं दृष्ट्वा लक्ष्मणं रणपांसुषु॥ १०॥

विजयोऽपि हि मे शूर न प्रियायोपकल्पते। अचक्षुर्विषयश्चन्द्रः कां प्रीतिं जनयिष्यति॥ ११॥
किं मे युद्धेन किं प्राणैर्युद्धकार्यं न विद्यते। यत्रायं निहतः शेते रणमूर्धनि लक्ष्मणः॥ १२॥
यथैव मां वनं यान्तमनुयाति महाद्युतिः। अहमप्यनुयास्यामि तथैवैनं यमक्षयम्॥ १३॥
इष्टबन्धुजनो नित्यं मां स नित्यमनुव्रतः। इमामवस्थां गमितो राक्षसैः कूटयोधिभिः॥ १४॥
देशे देशे कलत्राणि देशे देशे च बान्धवाः। तं तु देशं न पश्यामि यत्र भ्राता सहोदरः॥ १५॥

Seeing his beloved (younger half-) brother, who was his (very) life-breath moving outside (as it were), Śrī Rāma (a scion of Raghu), who was seized with great agony, gave himself up to anxiety and grief. (9) Beholding Lakṣmaṇa lying wounded in the dust of the battlefield, he fell a prey to extreme despondency and lamented (as follows), distracted in mind as he was:— (10) "Even victory, O hero, will not really conduce to my pleasure. What delight will the moon afford if it appears before a man who has lost his vision? (11) What purpose of mine will be served by fighting or even by life? I have no use for the war as a result of which Lakṣmaṇa lies killed in the forefront of battle here? (12) Even as Lakṣmaṇa (who is endowed with extraordinary splendour) followed me when I retired to the forest, I too shall likewise follow him to the abode of Death. (13) Alas! Lakṣmaṇa, who always loved his kinsfolk (like me) and was ever devoted to me, has been led to this pass by the ogres, who are given to treacherous warfare. (14) Wives may be found everywhere and kinsmen (too) can be had everywhere. I, however, see no place where a uterine (real) brother could be had. (15)

किं नु राज्येन दुर्धर्षलक्ष्मणेन विना मम। कथं वक्ष्याम्यहं त्वम्बां सुमित्रां पुत्रवत्सलाम्॥ १६॥
उपालम्भं न शक्ष्यामि सोढुं दत्तं सुमित्रया। किं नु वक्ष्यामि कौसल्यां मातरं किं नु कैकयीम्॥ १७॥
भरतं किं नु वक्ष्यामि शत्रुघ्नं च महाबलम्। सह तेन वनं यातो विना तेनागतः कथम्॥ १८॥
इहैव मरणं श्रेयो न तु बन्धुविगर्हणम्। किं मया दुष्कृतं कर्म कृतमन्यत्र जन्मनि॥ १९॥
येन मे धार्मिको भ्राता निहतश्चाग्रतः स्थितः। हा भ्रातर्मनुजश्रेष्ठ शूराणां प्रवर प्रभो॥ २०॥
एकाकी किं नु मां त्यक्त्वा परलोकाय गच्छसि। विलपन्तं च मां भ्रातः किमर्थं नावभाषसे॥ २१॥
उत्तिष्ठ पश्य किं शेषे दीनं मां पश्य चक्षुषा। शोकार्तस्य प्रमत्तस्य पर्वतेषु वनेषु च॥ २२॥
विषण्णस्य महाबाहो समाश्वासयिता मम।

"What object of mine on earth will be achieved by sovereignty without Lakṣmaṇa, who was difficult to overpower? What shall I actually say to mother Sumitrā, who is (so) fond of her son? (16) I shall not be able to endure the reproach which will be levelled (at me) by Sumitrā. Oh, what on earth shall I say to mother Kausalyā and what shall I say to Kaikayī ? (17) Again, what shall I say to Bharata as well as to Śatrughna, who is endowed with extraordinary might, when they ask me, how I came back without Lakṣmaṇa even though I retired to the forest alongwith him. (18) It is better to give up the ghost at this very place rather than hear the reproaches of one's own people. What sinful deed was perpetrated by me in a former existence, due to which my pious (younger half-) brother lies killed before me? O my powerful brother, the foremost of men and the prince of heroes, how are you actually departing to the other world alone, deserting me? Nay, why don't you actually speak to me, even though I am lamenting, O brother? Rise and look round ? Why are you lying down ? (19—21) Look at me with your own eyes, miserable as I am. You have been my comforter whenever, stricken with grief, I roamed listlessly amidst the mountains and woods or felt despondent, O mighty-armed one!"

राममेवं ब्रुवाणं तु शोकव्याकुलितेन्द्रियम्॥ २३॥
आश्वासयन्नुवाचेदं सुषेणः परमं वचः। त्यजेमां नरशार्दूल बुद्धिं वैक्लव्यकारिणीम्॥ २४॥
शोकसंजननीं चिन्तां तुल्यां बाणैश्चमूमुखे। नैव पञ्चत्वमापन्नो लक्ष्मणो लक्ष्मिवर्धनः॥ २५॥
न ह्यस्य विकृतं वक्त्रं न च श्यामत्वमागतम्। सुप्रभं च प्रसन्नं च मुखमस्य निरीक्ष्यताम्॥ २६॥

पर्वतं महोदयम्

पद्मपत्रतलौ हस्तौ सुप्रसन्ने च लोचने। नेदृशं दृश्यते रूपं गतासूनां विशाम्पते॥ २७॥
विषादं मा कृथा वीर सप्राणोऽयमरिंदम। आख्याति तु प्रसुप्तस्य स्रस्तगात्रस्य भूतले॥ २८॥
सोच्छ्वासं हृदयं वीर कम्पमानं मुहुर्मुहुः।

Comforting Śrī Rāma, who was wailing as aforesaid, his mind distracted with grief, Suṣeṇa for his part addressed the following excellent words:— "Give up this idea which causes affliction to you, this anxiety, which gives rise to grief and is as piercing as shafts in the forefront of battle O tiger among men! Surely Lakṣmaṇa, the enhancer of prosperity, has not met his death (lit., returned the five elements); for his features have not changed nor have they grown dark. His countenance may (yet) be seen very bright and cheerful. (22—26) The palms of his hands (still) resemble the petals of a lotus and his eyes are very bright. The appearance of those whose life has departed is not observed to be such, O ruler of the people! (27) Do not give way to despondency, O hero ! He is (still) alive, O tamer of your enemies! The repeatedly throbbing heart of Lakṣmaṇa, who is lying on the earth's surface fast asleep with his limbs relaxed proclaims him to be living, O gallant prince ! "

एवमुक्त्वा महाप्राज्ञः सुषेणो राघवं वचः॥ २९॥
समीपस्थमुवाचेदं हनूमन्तं महाकपिम् । सौम्य शीघ्रमितो गत्वा पर्वतं हि महोदयम्॥ ३०॥
पूर्वं तु कथितो योऽसौ वीर जाम्बवता तव। दक्षिणे शिखरे जातां महौषधिमिहानय॥ ३१॥
विशल्यकरणीं नाम्ना सावर्ण्यकरणीं तथा। संजीवकरणीं वीर संधानीं च महौषधीम्॥ ३२॥
संजीवनार्थं वीरस्य लक्ष्मणस्य त्वमानय।

Having addressed the foregoing words to Śrī Rāma (a scion of Raghu), the highly sagacious Suṣeṇa spoke as follows to the great monkey, Hanūmān, who stood near:— "Bounding with all speed from this place, O gentle one, to the Mahodaya mountain, the one which has already been made fully known to you by Jāmbavān, O gallant one , bring here the valuable herb, which has sprung up on its southern peak. (28—31) Bring you for restoring the heroic Lakṣmaṇa to consciousness the precious herb Viśalyakaraṇī* by name, Sāvarṇyakaraṇī,† Saṁjīvakaraṇī,‡ and the precious herb, Saṁdhānī,§ O gallant one! "

इत्येवमुक्तो हनुमान् गत्वा चौषधिपर्वतम् । चिन्तामभ्यगमच्छ्रीमानजानंस्ता महौषधीः॥ ३३॥
तस्य बुद्धिः समुत्पन्ना मारुतेरमितौजसः। इदमेव गमिष्यामि गृहीत्वा शिखरं गिरेः॥ ३४॥
अस्मिंस्तु शिखरे जातामोषधीं तां सुखावहाम् । प्रतर्केणावगच्छामि सुषेणो ह्येवमब्रवीत्॥ ३५॥
अगृह्य यदि गच्छामि विशल्यकरणीमहम् । कालात्ययेन दोषः स्याद्वैक्लव्यं च महद्भवेत्॥ ३६॥

Springing to the (said) mountain rich in herbs, when spoken to as aforesaid, the glorious Hanumān became thoughtful, unable as he was to recognize those valuable herbs. (32-33) The thought came to that son of the wind-god, whose strength was immeasurable, "I shall go back taking this mountain peak itself. (34) By recourse to reasoning I conclude that curative herb to be growing on this peak alone; for Suṣeṇa has said so. (35) If I return without taking the herb Viśalyakaraṇī harm may come (to Lakṣmaṇa) through passage of time and a great perplexity may arise." (36)

---

* A herb credited with the virtue of expelling an arrow etc., from the body, healing the wound and relieving pain.

† Another herb supposed to possess the property of counteracting the discolouration caused by a wound, burn etc., and restoring the original colour of the skin.

‡ Another herb believed to possess the virtue of bringing back an unconscious person to consciousness.

§ A herb credited with the property of joining a fractured bone.

यासेत

इति संचिन्त्य हनुमान् गत्वा क्षिप्रं महाबलः । आसाद्य पर्वतश्रेष्ठं त्रिः प्रकम्प्य गिरेः शिरः ॥ ३७ ॥
फुल्लनानातरुगणं समुत्पाट्य महाबलः । गृहीत्वा हरिशार्दूलो हस्ताभ्यां समतोलयत् ॥ ३८ ॥
स नीलमिव जीमूतं तोयपूर्णं नभस्तलात् । उत्पपात गृहीत्वा तु हनूमाञ्शिखरं गिरेः ॥ ३९ ॥
समागम्य महावेगः संन्यस्य शिखरं गिरेः । विश्रम्य किंचिद्धनुमान् सुषेणमिदमब्रवीत् ॥ ४० ॥
औषधीर्नावगच्छामि ता अहं हरिपुङ्गव । तदिदं शिखरं कृत्स्नं गिरेस्तस्याहृतं मया ॥ ४१ ॥

Reflecting thus, and moving rapidly and reaching the Mahodaya (the foremost of the mountains), nay, violently shaking thrice the mountain-peak, which was clothed with multitudinous trees in flower, and breaking it up and holding it in his two hands, Hanumān, a tiger among monkeys, who was endowed with extraordinary might, balanced it. (37-38) Seizing hold of the mountain-peak, which resembled a dark rainy cloud, the said Hanūmān for his part bounded from the earth's surface into the air. (39) Approaching Suṣeṇa, (nay) setting down the mountain-peak and resting awhile, Hanumān, who was endowed with extraordinary swiftness, spoke as follows:— (40) "Since I did not recognize those herbs, O bull among monkeys, here is a whole summit of that mountain brought by me in consequence. " (41)

एवं कथयमानं तु प्रशस्य पवनात्मजम् । सुषेणो वानरश्रेष्ठो जग्राहोत्पाट्य चौषधीः ॥ ४२ ॥
विस्मितास्तु बभूवुस्ते सर्वे वानरपुङ्गवाः । दृष्ट्वा तु हनुमत्कर्म सुरैरपि सुदुष्करम् ॥ ४३ ॥
ततः संक्षोदयित्वा तामोषधीं वानरोत्तमः । लक्ष्मणस्य ददौ नस्तः सुषेणः सुमहाद्युतिः ॥ ४४ ॥
सशल्यः स समाघ्राय लक्ष्मणः परवीरहा । विशल्यो विरुजः शीघ्रमुदतिष्ठन्महीतलात् ॥ ४५ ॥
तमुत्थितं तु हरयो भूतलात् प्रेक्ष्य लक्ष्मणम् । साधुसाध्विति सुप्रीता लक्ष्मणं प्रत्यपूजयन् ॥ ४६ ॥
एह्येहीत्यब्रवीद् रामो लक्ष्मणं परवीरहा । सस्वजे गाढमालिङ्ग्य बाष्पपर्याकुलेक्षणः ॥ ४७ ॥
अब्रवीच्च परिष्वज्य सौमित्रिं राघवस्तदा । दिष्ट्या त्वां वीर पश्यामि मरणात्पुनरागतम् ॥ ४८ ॥
नहि मे जीवितेनार्थः सीतया च जयेन वा । को हि मे जीवितेनार्थस्त्वयि पञ्चत्वमागते ॥ ४९ ॥

Applauding Hanumān (sprung from the loins of the wind-god), who was speaking as aforesaid, and tearing up the herbs, Suṣeṇa, the foremost of monkeys, for his part took hold of them. (42) All those bulls among monkeys (who were present there) for their part were amazed to witness the feat of Hanumān, which was really most difficult to perform even for gods. (43) Crushing that herb, Suṣeṇa, the foremost of monkeys, who was endowed with exceptional splendour, thereupon administered it to Lakṣmaṇa through his nostrils. (44) Duly inhaling it, Lakṣmaṇa, the destroyer of hostile champions, who still retained the javelin (in his body), instantly rose from the earth's surface, rid as he was of the javelin as also of his pain. (45) Overjoyed to perceive the aforesaid Lakṣmaṇa, who was endowed with auspicious marks, risen from the earth's surface, the monkeys for their part applauded him, saying "Excellent! Excellent!! " (46) Śrī Rāma, the destroyer of hostile champions, said to Lakṣmaṇa, "Come, come." (Nay) tightly folding him in his arms, he pressed him to his bosom, his eyes bedimmed with tears. (47) Nay, after embracing Lakṣmaṇa (son of Sumitrā), Śrī Rāma (a scion of Raghu) then said (to him), "Luckily enough, O gallant one, I see you returned from the jaws of Death. (48) Indeed no purpose of mine would have been be served by my (own) life nor by Sītā nor by victory. What end of mine would be achieved by my survival if you have returned to the five elements? " (49)

इत्येवं ब्रुवतस्तस्य राघवस्य महात्मनः । खिन्नः शिथिलया वाचा लक्ष्मणो वाक्यमब्रवीत् ॥ ५० ॥
तां प्रतिज्ञां प्रतिज्ञाय पुरा सत्यपराक्रम । लघुः कश्चिदिवासत्त्वो नैवं त्वं वक्तुमर्हसि ॥ ५१ ॥
नहि प्रतिज्ञां कुर्वन्ति वितथां सत्यवादिनः । लक्षणं हि महत्त्वस्य प्रतिज्ञापरिपालनम् ॥ ५२ ॥
नैराश्यमुपगन्तुं च नालं ते मत्कृतेऽनघ । वधेन रावणस्याद्य प्रतिज्ञामनुपालय ॥ ५३ ॥
न जीवन् यास्यते शत्रुस्तव बाणपथं गतः । नर्दतस्तीक्ष्णदंष्ट्रस्य सिंहस्येव महागजः ॥ ५४ ॥
अहं तु वधमिच्छामि शीघ्रमस्य दुरात्मनः । यावदस्तं न यात्येष कृतकर्मा दिवाकरः ॥ ५५ ॥

यदि वधमिच्छसि रावणस्य संख्ये यदि च कृतां हि तवेच्छसि प्रतिज्ञाम्।
यदि तव राजसुताभिलाष आर्य कुरु च वचो मम शीघ्रमद्य वीर॥५६॥
इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे एकाधिकशततमः सर्गः॥ १०१ ॥

Pained by the irresolute talk of the high-souled Śrī Rāma (a scion of Raghu), who was speaking in this strain, Lakṣmaṇa submitted as follows:— (50) "Having solemnly taken that pledge (of killing Rāvaṇa and crowning Vibhīṣaṇa on the throne of Laṅkā) before, O prince of unfailing prowess, you ought not to speak as you have done like a weak and spiritless man. (51) Those who (always) speak the truth never render their vow futile; for the fulfilment of one's vow is the mark of greatness. (52) Moreover it is not becoming of you to give way to despair on my account, O sinless one ! (Pray) redeem your pledge by killing Rāvaṇa today. (53) Fallen a victim to your shafts, your adversary cannot escape alive any more than an elephant fallen in the clutch of a roaring lion possessing sharp teeth. (54) I for my part wish to see this evil-minded fellow die quickly before the yonder sun sinks below the horizon, its task (of going round the sky) accomplished. (55) If you seek to kill Rāvaṇa on the field of battle and if you wish to fulfil the vow actually taken by you and there is a longing in you for the daughter of Janaka, O worthy hero, (pray) do what I tell you without delay." (56)

Thus ends Canto One hundred and one in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

* * *

द्व्यधिकशततमः सर्गः

Canto CII

Seated in a chariot sent by Indra (the ruler of gods), Śrī Rāma renews his combat with Rāvaṇa

लक्ष्मणेन तु तद् वाक्यमुक्तं श्रुत्वा स राघवः। संदधे परवीरघ्नो धनुरादाय वीर्यवान्॥१॥
रावणाय शरान् घोरान् विससर्ज चमूमुखे। अथान्यं रथमास्थाय रावणो राक्षसाधिपः॥२॥
अभ्यधावत काकुत्स्थं स्वर्भानुरिव भास्करम्।
दशग्रीवो रथस्थस्तु रामं वज्रोपमैः शरैः। आजघान महाशैलं धाराभिरिव तोयदः॥३॥
दीप्तपावकसंकाशैः शरैः काञ्चनभूषणैः। अभ्यवर्षद् रणे रामो दशग्रीवं समाहितः॥४॥
भूमौ स्थितस्य रामस्य रथस्थस्य स रक्षसः। न समं युद्धमित्याहुर्देवगन्धर्वकिंनराः॥५॥
ततो देववरः श्रीमाञ्श्रुत्वा तेषां वचोऽमृतम्। आहूय मातलिं शक्रो वचनं चेदमब्रवीत्॥६॥
रथेन मम भूमिष्ठं शीघ्रं याहि रघूत्तमम्। आहूय भूतलं यातः कुरु देवहितं महत्॥७॥

Seizng hold of his bow on hearing the aforesaid counsel tendered by Lakṣmaṇa, that valiant scion of Raghu, the destroyer of hostile champions, for his part fitted formidable shafts to it and loosed them on Rāvaṇa at the head of his army. Taking his seat in another chariot, Rāvaṇa, the suzerain lord of ogres, forthwith rushed against Śrī Rāma (a scion of Kakutstha) as the planet Rāhu (the demon presiding over the planet of that name) would rush towards the sun (on the eve of a solar eclipse). Seated in his chariot, Rāvaṇa (the ten-headed monster) for his part struck Śrī Rāma with shafts hard as adamant, (even) as a rainy cloud would lash a huge mountain with torrents. (1—3) Śrī Rāma steadily covered the ten-headed monster on the battlefield with arrows decked with gold and shining like a blazing fire. (4) " The combat between Śrī Rāma, who is standing on the ground, and the ogre, who is seated in a chariot, is not well-matched," so declared the gods, Gandharvas (celestial musicians) and Kinnaras (a class of demigods credited with a human figure and the head of a horse). (5) Summoning (his charioteer) Mātali on hearing their talk, sweet as nectar, the glorious Indra, the foremost of gods, thereupon spoke as follows:— (6) "Proceed with all speed in my chariot to Śrī Rāma, the foremost of the Raghus, who stands on the ground; and inviting him to take his seat in the chariot on reaching the earth, render a signal service to the gods (thereby)." (7)

इत्युक्तो देवराजेन मातलिर्देवसारथिः। प्रणम्य शिरसा देवं ततो वचनमब्रवीत्॥ ८॥
शीघ्रं यास्यामि देवेन्द्र सारथ्यं च करोम्यहम्। ततो हयैश्च संयोज्य हरितैः स्यन्दनोत्तमम्॥ ९॥
ततः काञ्चनचित्राङ्गः किङ्किणीशतभूषितः।
तरुणादित्यसंकाशो वैदूर्यमयकूबरः। सदश्वैः काञ्चनापीडैर्युक्तः श्वेतप्रकीर्णकैः॥ १०॥
हरिभिः सूर्यसंकाशैर्हेमजालविभूषितैः। रुक्मवेणुध्वजः श्रीमान् देवराजरथो वरः॥ ११॥
देवराजेन संदिष्टो रथमारुह्य मातलिः। अभ्यवर्तत काकुत्स्थमवतीर्य त्रिविष्टपात्॥ १२॥

Saluting the god with his head bent low, when commanded as aforesaid by Indra (the ruler of gods), Mātali, the charioteer of gods, thereupon submitted as follows:—(8) "I shall proceed immediately, O lord of gods, and perform the duty of a charioteer (to Śrī Rāma) ." Nay, providing with green horses the excellent chariot (of Indra, the ruler of gods,), he forthwith brought it to the presence of Indra. (9) Then came the glorious and excellent chariot of Indra (the ruler of gods), bearing a standard raised on a golden staff, the body of which was wrought with gold and looked charming, nay, which was fitted up with hundreds of tiny bells and with its pole of cat's-eye gems shone like the morning sun, and which was yoked to excellent green horses decked with gold ornaments and white whisks and covered with nets of gold and shining like the sun. (10-11) Mounting the chariot as enjoined by Indra (the ruler of gods), and descending from paradise, Mātali stood opposite to Śrī Rāma (a scion of Kakutstha). (12)

अब्रवीच्च तदा रामं सप्रतोदो रथे स्थितः। प्राञ्जलिर्मातलिर्वाक्यं सहस्राक्षस्य सारथिः॥ १३॥
सहस्राक्षेण काकुत्स्थ रथोऽयं विजयाय ते। दत्तस्तव महासत्त्व श्रीमञ्शत्रुनिबर्हण॥ १४॥
इदमैन्द्रं महच्चापं कवचं चाग्निसंनिभम्। शराश्चादित्यसंकाशाः शक्तिश्च विमला शिवा॥ १५॥
आरुह्येमं रथं वीर राक्षसं जहि रावणम्। मया सारथिना देव महेन्द्र इव दानवान्॥ १६॥
इत्युक्तः सम्परिक्रम्य रथं तमभिवाद्य च। आरुरोह तदा रामो लोकाँल्लक्ष्म्या विराजयन्॥ १७॥
तद् बभौ चाद्भुतं युद्धं द्वैरथं रोमहर्षणम्। रामस्य च महाबाहो रावणस्य च रक्षसः॥ १८॥

Nay, remaining seated in his chariot, armed with a lash, Mātali, the charioteer of Indra (the thousand-eyed god), then made with joined palms the following submission to Śrī Rāma:—(13) "This chariot has been offered to you by Indra (the thousand-eyed god) to bring you victory, O glorious scion of Kakutstha, the exterminator of your enemies, endowed (as you are) with extraordinary courage. (14) Here is the mighty bow belonging to Indra, as well as his armour shining as fire, nay, his arrows bright as the sun and his stainless auspicious javelin. (15) Mounting this chariot, O gallant prince, with me as your charioteer, make short work of the ogre Rāvaṇa (even) as the mighty Indra killed the giants, my lord !" (16) Duly walking round that chariot clockwise (as a mark of respect) and saluting it, when requested as aforesaid by (Mātali), Śrī Rāma then ascended the chariot, illumining (all) the (three) worlds by his splendour. (17) Then ensued a wonderful and thrilling duel, between the mighty-armed Śrī Rāma and the ogre, Rāvaṇa. (18)

स गान्धर्वेण गान्धर्वं दैवं दैवेन राघवः। अस्त्रं राक्षसराजस्य जघान परमास्त्रवित्॥ १९॥
अस्त्रं तु परमं घोरं राक्षसं राक्षसाधिपः। ससर्ज परमक्रुद्धः पुनरेव निशाचरः॥ २०॥
ते रावणधनुर्मुक्ताः शराः काञ्चनभूषणाः। अभ्यवर्तन्त काकुत्स्थं सर्पा भूत्वा महाविषाः॥ २१॥

राम चन्द्रमा

ते दीप्तवदना दीप्तं वमन्तो ज्वलनं मुखैः। राममेवाभ्यवर्तन्त व्यादितास्या भयानकाः॥ २२॥
तैर्वासुकिसमस्पर्शैर्दीप्तभोगैर्महाविषैः। दिशश्च संतताः सर्वा विदिशश्च समावृताः॥ २३॥
तान् दृष्ट्वा पन्नगान् रामः समापतत आहवे। अस्त्रं गारुत्मतं घोरं प्रादुश्चक्रे भयावहम्॥ २४॥
ते राघवधनुर्मुक्ता रुक्मपुङ्खाः शिखिप्रभाः। सुपर्णाः काञ्चना भूत्वा विचेरुः सर्पशत्रवः॥ २५॥
ते तान् सर्वाञ्शराञ्जघ्नुः सर्परूपान् महाजवान्। सुपर्णरूपा रामस्य विशिखाः कामरूपिणः॥ २६॥
अस्त्रे प्रतिहते क्रुद्धो रावणो राक्षसाधिपः। अभ्यवर्षत् तदा रामं घोराभिः शरवृष्टिभिः॥ २७॥
ततः शरसहस्रेण राममक्लिष्टकारिणम्। अर्दयित्वा शरौघेण मातलिं प्रत्यविध्यत॥ २८॥
चिच्छेद केतुमुद्दिश्य शरेणैकेन रावणः। पातयित्वा रथोपस्थे रथात् केतुं च काञ्चनम्॥ २९॥
ऐन्द्रानपि जघानाश्वाञ्शरजालेन रावणः।

That scion of Raghu, who was supremely skilled in the use of excellent missiles, destroyed the missile presided over by Gandharvas as well as that presided over by gods, discharged by Rāvaṇa, by means of missiles of the same kind. (19) Greatly enraged, Rāvaṇa (a ranger of the night), the suzerain lord of ogres, for his part once more loosed an exceedingly formidable missile presided over by ogres. (20) Turning into highly venomous serpents, the aforesaid arrows loosed from the bow of Rāvaṇa, which were decked with gold, rushed towards Śrī Rāma (a scion of Kakutstha). (21) With flaming mouths wide open, and vomiting a blazing fire from them, those dreadful arrows darted towards Śrī Rāma alone. (22) By those highly venomous reptiles with flaming coils, whose impact was hard as that of Vāsuki (the king of serpents), all the quarters stood covered and the corners between the quarters too stood enveloped. (23) Seeing those reptiles flying (at him) on the battlefield, Śrī Rāma discharged the formidable and fearful missile presided over by Garuḍa (the king of birds, an avowed enemy of serpents). (24) Turning into golden eagles, the (natural) enemies of snakes, those golden-feathered arrows loosed from the bow of Śrī Rāma (a scion of Raghu) which shone like flames, flew about. (25) Appearing in the form of eagles, the aforesaid arrows of Śrī Rāma, which were able to change their form at will, destroyed all those shafts which flew with great speed in the form of snakes. (26) Provoked to anger on his missile having been frustrated by Śrī Rāma, the suzerain lord of ogres, then covered Śrī Rāma with formidable showers of shafts. (27) Having overwhelmed Śrī Rāma of unwearied action with a thousand arrows, he then pierced Mātali with a stream of shafts. (28) He tore the standard (of Indra's chariot) with a single arrow aimed at it, and having felled the golden ensign from (the top of) the chariot down to the seat of the chariot, Rāvaṇa struck Indra's horses as well with a series of arrows.

विषेदुर्देवगन्धर्वचारणा दानवैः सह॥ ३०॥
राममार्तं तदा दृष्ट्वा सिद्धाश्च परमर्षयः। व्यथिता वानरेन्द्राश्च बभूवुः सविभीषणाः॥ ३१॥
रामचन्द्रमसं दृष्ट्वा ग्रस्तं रावणराहुणा। प्राजापत्यं च नक्षत्रं रोहिणीं शशिनः प्रियाम्॥ ३२॥
समाक्रम्य बुधस्तस्थौ प्रजानामहितावहः। सधूमपरिवृत्तोर्मिः प्रज्वलन्निव सागरः॥ ३३॥
उत्पपात तदा क्रुद्धः स्पृशन्निव दिवाकरम्। शस्त्रवर्णः सुपरुषो मन्दरश्मिर्दिवाकरः॥ ३४॥
अदृश्यत कबन्धाङ्कः संसक्तो धूमकेतुना। कोसलानां च नक्षत्रं व्यक्तमिन्द्राग्निदैवतम्॥ ३५॥
आहत्याङ्गारकस्तस्थौ विशाखमपि चाम्बरे। दशास्यो विंशतिभुजः प्रगृहीतशरासनः॥ ३६॥
अदृश्यत दशग्रीवो मैनाक इव पर्वतः।

Seeing Śrī Rāma afflicted, the gods, Gandharvas (celestial musicians) and Cāraṇas (celestial bards) alongwith the devils as also the Siddhas (a class of demigods endowed with mystic powers by virtue of their very birth) and the foremost Ṛṣis became despondent; while monkey chiefs alongwith Vibhīṣaṇa felt troubled. (29—31) Seeing the moon in the shape of Śrī Rāma eclipsed by the planet Rāhu in the shape of Rāvaṇa, the planet Mercury stood assailing the constellation Rohiṇī—presided over by the god Prajāpati (the lord of creation), the beloved of the moon—and spelling disaster to (all) created beings. Burning as it were in fury, the ocean rose high at that time as though it was going to touch the sun, its mist-wreathed waves turning round. Looking ashy in colour and assuming a stern aspect, its rays grown faint, the sun appeared with a headless trunk in its lap and united with a comet. The planet Mars too evidently stood assailing in the heavens the constellation Viśākhā, presided over by the gods Indra and Agni (the god of fire), which is propitious to the kings of Kosala. A bow held tightly (in his hands), Rāvaṇa (the ten-headed monster) with his ten faces and twenty arms looked like the Maināka mountain.

निरस्यमानो रामस्तु दशग्रीवेण रक्षसा॥ ३७॥
नाशक्नोदभिसंधातुं सायकान् रणमूर्धनि । स कृत्वा भ्रुकुटिं क्रुद्धः किंचित् संरक्तलोचनः॥ ३८॥
जगाम सुमहाक्रोधं निर्दहन्निव राक्षसान्।
तस्य क्रुद्धस्य वदनं दृष्ट्वा रामस्य धीमतः। सर्वभूतानि वित्रेसुः प्राकम्पत च मेदिनी॥ ३९॥
सिंहशार्दूलवाञ्छैलः संचचाल चलद्द्रुमः। बभूव चापि क्षुभितः समुद्रः सरिताम्पतिः॥ ४०॥
खराश्च खरनिर्घोषा गगने परुषा घनाः। औत्पातिकाश्च नर्दन्तः समन्तात्परिचक्रमुः॥ ४१॥

Being overwhelmed by the ten-headed ogre, Śrī Rāma for his part could not (even) fit his arrows to his bow in the forefront of the battle. Knitting his brows, his eyes turned slightly crimson, he gave way to a fierce rage as though he would consume the ogres. Casting their eyes at the countenance of the sagacious Śrī Rāma, who was provoked to anger, all created beings were seized with terror and the earth began to quake. (32—39) Full of lions and tigers, the (Trikūṭa) mountain shook, its trees swaying (to and fro). The lord of rivers, the ocean too was agitated. (40) Nay, looking like donkeys and emitting a harsh sound, nay, assuming a stern aspect, portentous clouds described circles in the sky on all sides, thundering (all the time). (41)

रामं दृष्ट्वा सुसंक्रुद्धमुत्पातांश्चैव दारुणान्। वित्रेषुः सर्वभूतानि रावणस्याभवद् भयम्॥ ४२॥
विमानस्थास्तदा देवा गन्धर्वाश्च महोरगाः। ऋषिदानवदैत्याश्च गरुत्मन्तश्च खेचराः॥ ४३॥
ददृशुस्ते तदा युद्धं लोकसंवर्तसंस्थितम्। नानाप्रहरणैर्भीमैः शूरयोः सम्प्रयुध्यतोः॥ ४४॥
ऊचुः सुरासुराः सर्वे तदा 'विग्रहमागताः। प्रेक्षमाणा महायुद्धं वाक्यं भक्त्या प्रहृष्टवत्॥ ४५॥
दशग्रीवं जयेत्याहुरसुराः समवस्थिताः। देवा राममथोचुस्ते त्वं जयेति पुनः पुनः॥ ४६॥

Finding Śrī Rāma extremely enraged and also beholding fearful portents, all created beings felt dismayed and fear seized Rāvaṇa (too). (42) Seated in their aerial cars, gods and Gandharvas (celestial musicians), great Nagas (semi-divine beings having the face of a man and the tail of a serpent and said to inhabit Pātāla, the nethermost subterranean region), as well as Ṛṣis (the seers of Vedic Mantras), devils and giants and eagles remaining in the air, they all witnessed at that time the combat of the two heroes, fighting steadily with various dreadful weapons—a combat which presented the appearance of the final dissolution of the world. (43-44) Thrilled with delight on observing the momentous struggle, all the gods and demons who had come to witness the contest at that time spoke with devotion as follows:—(45) Firmly established (in their respective position), the demons cried out to the ten-headed monster:— "Be victorious !!" The aforesaid gods on the other side called to Śrī Rāma, saying again and again, " Be you triumphant !!" (46)

एतस्मिन्नन्तरे क्रोधाद् राघवस्य च रावणः। प्रहर्तुकामो दुष्टात्मा स्पृशन् प्रहरणं महत्॥ ४७॥
वज्रसारं महानादं सर्वशत्रुनिबर्हणम्। शैलशृङ्गनिभैः कूटैश्चित्तदृष्टिभयावहम्॥ ४८॥
सधूममिव तीक्ष्णाग्रं युगान्ताग्निचयोपमम्। अतिरौद्रमनासाद्यं कालेनापि दुरासदम्॥ ४९॥
त्रासनं सर्वभूतानां दारणं भेदनं तथा। प्रदीप्त इव रोषेण शूलं जग्राह रावणः॥ ५०॥
तच्छूलं परमक्रुद्धो जग्राह युधि वीर्यवान्। अनीकैः समरे शूरै राक्षसैः परिवारितः॥ ५१॥
समुद्यम्य महाकायो ननाद युधि भैरवम्। संरक्तनयनो रोषात् स्वसैन्यमभिहर्षयन्॥ ५२॥
पृथिवीं चान्तरिक्षं च दिशश्च प्रदिशस्तथा। प्राकम्पयत् तदा शब्दो राक्षसेन्द्रस्य दारुणः॥ ५३॥

अतिकायस्य नादेन तेन तस्य दुरात्मनः। सर्वभूतानि वित्रेसुः सागरश्च प्रचुक्षुभे॥५४॥

Nay, in the meantime, stroking an immense weapon, viz., an exceedingly fearful and unassailable dart—which was powerful as the thunderbolt, which made a loud noise (when hurled at its target), and was capable of exterminating all enemies and dreadful to conceive, much more to behold, furnished as it was with spikes resembling mountain peaks, (nay) which with its sharp point resembled a smoke-crested mass of fire blazing at the end of the world-cycle, (again) which was difficult to approach even for Death, and which was the terror of all living beings, capable as it was of tearing and splitting them—the evil-minded Rāvaṇa, so-called because he made others cry, who was keen to strike in rage Śrī Rāma (a scion of Raghu), and was blazing as it were with anger, seized hold of that dart. (47—50) Surrounded by ogres—heroic in combat and formed into battalions—and extremely enraged, the valiant Rāvaṇa took hold of that dart on the field of battle. (51) Duly raising the dart, the colossus terribly roared on the field of battle, (thereby) bringing excessive joy all round to his army, his eyes blood-red with anger. (52) The frightful roar of Rāvaṇa (the ruler of ogres) caused the earth as well as the heavens as also the (four) quarters and the intermediate points of the compass to tremble at that time. (53) All living beings were alarmed at the aforesaid roar of that evil-minded colossus, and the ocean was set in commotion. (54)

स गृहीत्वा महावीर्यः शूलं तद् रावणो महत्। विनद्य सुमहानादं रामं परुषमब्रवीत्॥५५॥
शूलोऽयं वज्रसारस्ते राम रोषान्मयोद्यतः। तव भ्रातृसहायस्य सद्यः प्राणान् हरिष्यति॥५६॥
रक्षसामद्य शूराणां निहतानां चमूमुखे। त्वां निहत्य रणश्लाघिन् करोमि तरसा समम्॥५७॥
तिष्ठेदानीं निहन्मि त्वामेष शूलेन राघव।

Seizing hold of that enormous dart, and emitting a very loud roar, the aforesaid Rāvaṇa, who was endowed with extraordinary valour addressed the following harsh words to Śrī Rāma:— (55) "Raised in fury by me, O Rāma, this dart, which is as powerful as the thunderbolt, will instantly take away your life as well as that of your (younger half-) brother, who stands by you as your helpmate. (56) Making short work of you, I, who (always) commend warfare, shall speedily level you today with the heroic ogres who have been killed (by you) at the head of the army. (57) Wait (a bit), I shall presently strike you down with this dart, O scion of Raghu !"

एवमुक्त्वा स चिक्षेप तच्छूलं राक्षसाधिपः॥५८॥
तद् रावणकरान्मुक्तं विद्युन्मालासमावृतम्। अष्टघण्टं महानादं वियद्गतमशोभत॥५९॥
तच्छूलं राघवो दृष्ट्वा ज्वलन्तं घोरदर्शनम्। ससर्ज विशिखान् रामश्चापमायम्य वीर्यवान्॥६०॥
आपतन्तं शरौघेण वारयामास राघवः। उत्पतन्तं युगान्ताग्निं जलौघैरिव वासवः॥६१॥
निर्ददाह स तान् बाणान् रामकार्मुकनिस्सृतान्। रावणस्य महाञ्शूलः पतङ्गानिव पावकः॥६२॥
तान् दृष्ट्वा भस्मसाद्भूताञ्शूलसंस्पर्शचूर्णितान्। सायकानन्तरिक्षस्थान् राघवः क्रोधमाहरत्॥६३॥
स तां मातलिना नीतां शक्तिं वासवसम्मताम्। जग्राह परमक्रुद्धो राघवो रघुनन्दनः॥६४॥

Saying so, that suzerain lord of ogres hurled the aforesaid dart (at Śrī Rāma). (58) Loosed from the hand of Rāvaṇa, the dart flashed in the air, wreathed as it was in a circle of lightning, and making a loud noise, provided as it was with eight bells. (59) Seeing that flaming dart, terrible to behold, and stretching his bow, the gallant Śrī Rāma loosed (a number of) arrows. (60) Śrī Rāma (a scion of Raghu) tried to intercept the dart (even) as it came flying, with a stream of darts (just) as Indra (the ruler of gods) would endeavour to stay the fire emerging at the end of the world-cycle with showers. (61) That huge spear of Rāvaṇa consumed those arrows loosed from the bow of Śrī Rāma (even) as a flame would consume moths. (62) Seeing those arrows pulverized by the impact of the dart and reduced to ashes (even) in air, Śrī Rāma (a scion of Raghu) gave vent to his fury. (63) Feeling extremely enraged, that scion of Raghu, the delight of the Raghus, seized hold of the celebrated javelin, esteemed by Indra (the ruler of gods) and brought by (his charioteer) Mātali. (64)

सा तोलिता बलवता शक्तिर्घण्टाकृतस्वना। नभः प्रज्वालयामास युगान्तोल्केव सप्रभा॥ ६५॥
सा क्षिप्ता राक्षसेन्द्रस्य तस्मिञ्छूले पपात ह। भिन्नः शक्त्या महाञ्शूलो निपपात गतद्युतिः॥ ६६॥
निर्बिभेद ततो बाणैर्हयानस्य महाजवान्। रामस्तीक्ष्णैर्महावेगैर्वज्रकल्पैरजिह्मगैः ॥६७॥
निर्बिभेदोरसि तदा रावणं निशितैः शरैः। राघवः परमायत्तो ललाटे पत्रिभिस्त्रिभिः॥ ६८॥
स शरैर्भिन्नसर्वाङ्गो गात्रप्रस्रुतशोणितः। राक्षसेन्द्रः समूहस्थः फुल्लाशोक इवाब्भौ॥ ६९॥
स रामबाणैरतिविद्धगात्रो निशाचरेन्द्रः क्षतजार्द्रगात्रः।
जगाम खेदं च समाजमध्ये क्रोधं च चक्रे सुभृशं तदानीम्॥ ७०॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे द्व्यधिकशततमः सर्गः॥ १०२॥

Lifted up by the mighty prince, that brilliant javelin, which was rendered sonorous by its bells, lit up the sky like a meteor appearing at the end of the world-cycle. (65) The javelin, when hurled (by Śrī Rāma) fell on that dart of Rāvaṇa (the king of ogres): so the tradition goes. Split up by the javelin and bereft of its splendour, the enormous dart fell down. (66) Śrī Rāma then pierced the exceedingly fleet horses of Rāvaṇa with his sharp arrows resembling the thunderbolt, which flew with great speed and went straight to their target. (67) Śrī Rāma (a scion of Raghu) who was extremely energetic, then pierced Rāvaṇa in the breast with whetted shafts and (also) in the forehead with three arrows. (68) Pierced with arrows all over his body, blood flowing from his limbs, Rāvaṇa (the ruler of ogres), standing in the midst of a gathering (of ogres), shone like an Aśoka tree in blossom. (69) His limbs abnormally pierced with the arrows of Śrī Rāma and his body bathed in blood, the aforesaid ruler of ogres (lit., rangers of the night) felt exhausted in the midst of his army and at the same time gave vent to a violent rage at that moment. (70)

Thus ends Canto One hundred and two in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

त्र्यधिकशततमः सर्गः

Canto CIII

Śrī Rāma upbraids Rāvaṇa, who, when wounded by the former is removed from the battlefield by his charioteer

स तु तेन तदा क्रोधात् काकुत्स्थेनार्दितो भृशम्। रावणः समरश्लाघी महाक्रोधमुपागमत्॥ १॥
स दीप्तनयनोऽमर्षाच्चापमुद्यम्य वीर्यवान्। अभ्यर्दयत् सुसंक्रुद्धो राघवं परमाहवे॥ २॥
बाणधारासहस्रैस्तैः स तोयद इवाम्बरात्। राघवं रावणो बाणैस्तटाकमिव पूरयन्॥ ३॥
पूरितः शरजालेन धनुर्मुक्तेन संयुगे। महागिरिरिवाकम्प्यः काकुत्स्थो न प्रकम्पते॥ ४॥
स शरैः शरजालानि वारयन् समरे स्थितः। गभस्तीनिव सूर्यस्य प्रतिजग्राह वीर्यवान्॥ ५॥
ततः शरसहस्राणि क्षिप्रहस्तो निशाचरः। निजघानोरसि क्रुद्धो राघवस्य महात्मनः॥ ६॥

Hard pressed by the celebrated scion of Kakutstha in fury at that time, the said Rāvaṇa, for his part, who was given to bragging on the field of battle, flew into a great rage. (1) Raising his bow, his eyes flaming with anger, extremely enraged as he was, the gallant Rāvaṇa pressed Śrī Rāma (a scion of Raghu) hard in that major conflict. (2) He for his part continued to cover

Śrī Rāma (a scion of Raghu) with arrows in the same way as a rainy cloud would fill a pond with thousands of arrow-like torrents falling from the heavens. (3) Śrī Rāma (a scion of Kakutstha), who was unshakable like a large mountain, did not flinch even though covered with a stream of arrows loosed from the bow (of Rāvaṇa) on the field of battle. (4) The heroic prince stood intercepting the streams of arrows (discharged by Rāvaṇa) with his (own) arrows on the battlefield and bore them like the rays of the sun. (5) Provoked to anger, the quick-handed night-stalker then dug thousands of arrows into the breast of the high-souled scion of Raghu. (6)

स शोणितसमादिग्धः समरे लक्ष्मणाग्रजः। दृष्टः फुल्ल इवारण्ये सुमहान् किंशुकद्रुमः॥ ७ ॥
शराभिघातसंरब्धः सोऽभिजग्राह सायकान्। काकुत्स्थः सुमहातेजा युगान्तादित्यवर्चसः॥ ८ ॥
ततोऽन्योन्यं सुसंरब्धौ तावुभौ रामरावणौ। शरान्धकारे समरे नोपलक्षयतां तदा॥ ९ ॥
ततः क्रोधसमाविष्टो रामो दशरथात्मजः। उवाच रावणं वीरः प्रहस्य परुषं वचः॥ १० ॥

Covered with blood on the battlefield, that eldest (half-) brother of Lakṣmaṇa was seen like a huge Kiṁśuka tree with flowers in a forest. (7) Angered by the impact of the arrows (of Rāvaṇa), that scion of Kakutstha, endowed as he was with immense energy, took up arrows which shone like the sun blazing at the end of the world-cycle. (8) Though greatly enraged, both the aforesaid warriors, Śrī Rāma and Rāvaṇa, could not thereupon see each other at that time on the battlefield, which was shrouded in darkness by the (hail of) arrows. (9) Laughing heartily, though filled with anger, the valiant Śrī Rāma, son of Emperor Daśaratha, then administered the following harsh rebuke to Rāvaṇa:— (10)

मम भार्या जनस्थानादज्ञानाद् राक्षसाधम। हृता ते विवशा यस्मात्तस्मात्त्वं नासि वीर्यवान्॥ ११ ॥
मया विरहितां दीनां वर्तमानां महावने। वैदेहीं प्रसभं हृत्वा शूरोऽहमिति मन्यसे॥ १२ ॥
स्त्रीषु शूर विनाथासु परदाराभिमर्शनम्। कृत्वा कापुरुषं कर्म शूरोऽहमिति मन्यसे॥ १३ ॥
भिन्नमर्याद निर्लज्ज चारित्रेष्वनवस्थित। दर्पान्मृत्युमुपादाय शूरोऽहमिति मन्यसे॥ १४ ॥
शूरेण धनदभ्रात्रा बलैः समुदितेन च। श्लाघनीयं महत्कर्म यशस्यं च कृतं त्वया॥ १५ ॥
उत्सेकेनाभिपन्नस्य गर्हितस्याहितस्य च। कर्मणः प्राप्नुहीदानीं तस्याद्य सुमहत्फलम्॥ १६ ॥
शूरोऽहमिति चात्मानमवगच्छसि दुर्मते। नैव लज्जास्ति ते सीतां चौरवद्व्यपकर्षतः॥ १७ ॥
यदि मत्संनिधौ सीता धर्षिता स्यात्त्वया बलात्। भ्रातरं तु खरं पश्येस्तदा मत्सायकैर्हतः॥ १८ ॥
दिष्ट्यासि मम मन्दात्मंश्चक्षुर्विषयमागतः। अद्य त्वां सायकैस्तीक्ष्णैर्नयामि यमसादनम्॥ १९ ॥
अद्य ते मच्छरैश्छिन्नं शिरो ज्वलितकुण्डलम्। क्रव्यादा व्यपकर्षन्तु विकीर्णं रणपांसुषु॥ २० ॥
निपत्योरसि गृध्रास्ते क्षितौ क्षिप्तस्य रावण। पिबन्तु रुधिरं तर्षाद्बाणशल्यान्तरोत्थितम्॥ २१ ॥
अद्य मद्बाणभिन्नस्य गतासोः पतितस्य ते। कर्षन्त्वन्त्राणि पतगा गरुत्मन्त इवोरगान्॥ २२ ॥

"Since my consort was borne away by you from Janasthāna, helpless as she was, through ignorance (about my real strength), O vile ogre, hence you are not heroic. (11) Having carried away by force the miserable Sītā (a princess of the Videha territory) while she was in the great forest away from me, you think: 'I am a hero'. (12) Having perpetrated the cowardly act of laying your hands on another's wife, O ogre, posing as a champion in relation to ladies without a protector, you think: 'I am a hero'. (13) O shameless creature, who have transgressed the bounds of morality and are unstable of character, having laid hold through vanity of death (in the form of Sītā) you think: 'I am a hero'. (14) (Indeed) a laudable, momentous and glorious act has been performed by you, a heroic (half-) brother of Kubera (the god of wealth), rich in might! (15) Reap today and this (very) moment the rich fruit of that detested and pernicious act perpetrated through (sheer) vanity. (16) Although, O evil-minded one, you think to yourself: 'I am a hero', shame did not stand in your way at all when you were bearing Sītā away like a thief.(17) Had Sītā been forcibly laid hands upon by you in my presence, you would have surely joined your (half-) brother, Khara, that (very) moment, when struck with my shafts. (18) By good fortune, O dull-witted one, you have fallen within the range of my sight. I shall dispatch you to the abode of Death with my sharp arrows today. (19) Let carnivorous birds and beasts drag away here and there today your head severed with my arrows and lying scattered in the dust of the battlefield with its dazzling earrings. (20) Let vultures, swooping on your breast when you have been thrown down on the ground, O Rāvaṇa, quaff with avidity your blood gushing forth from the outlet made by the head of my arrow. (21) Let birds (such as crows and vultures) tear out your entrails as eagles would pluck off snakes when you fall dead pierced by my arrows today." (22)

इत्येवं स वदन् वीरो रामः शत्रुनिबर्हणः। राक्षसेन्द्रं समीपस्थं शरवर्षैरवाकिरत्॥ २३॥
बभूव द्विगुणं वीर्यं बलं हर्षश्च संयुगे। रामस्यास्त्रबलं चैव शत्रोर्निधनकाङ्क्षिणः॥ २४॥
प्रादुर्बभूवुरस्त्राणि सर्वाणि विदितात्मनः। प्रहर्षाच्च महातेजाः शीघ्रहस्ततरोऽभवत्॥ २५॥
शुभान्येतानि चिह्नानि विज्ञायात्मगतानि सः। भूय एवार्दयद् रामो रावणं राक्षसान्तकृत् ॥ २६॥
हरीणां चाश्मनिकरैः शरवर्षैश्च राघवात्। हन्यमानो दशग्रीवो विघूर्णहृदयोऽभवत्॥ २७॥
यदा च शस्त्रं नारेभे न चकर्ष शरासनम्। नास्य प्रत्यकरोद्वीर्यं विक्लवेनान्तरात्मना॥ २८॥
क्षिप्ताश्चाशु शरास्तेन शस्त्राणि विविधानि च। मरणार्थाय वर्तन्ते मृत्युकालोऽभ्यवर्तत॥ २९॥
सूतस्तु रथनेतास्य तदवस्थं निरीक्ष्य तम्। शनैर्युद्धादसम्भ्रान्तो रथं तस्यापवाहयत्॥ ३०॥
रथं च तस्याथ जवेन सारथिर्निवार्य भीमं जलदस्वनं तदा।
जगाम भीत्या समरान्महीपतिं निरस्तवीर्यं पतितं समीक्ष्य॥ ३१॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे त्र्यधिकशततमः सर्गः॥ १०३॥

Saying so, the valiant Śrī Rāma, the well-known exterminator of his enemies, covered Rāvaṇa (the ruler of ogres), who stood near, with showers of arrows. (23) The prowess, might and martial ardour as well as the force of the missiles of Śrī Rāma, who sought the destruction of his enemy, was redoubled. (24) All the mystic missiles appeared before Śrī Rāma (who was rich in self-knowledge). Nay, in his excessive joy (born of his martial ardour) the prince (who was endowed with extraordinary energy) became more nimble-handed (in discharging arrows). (25) Perceiving these auspicious prognostications in himself, the aforesaid Śrī Rāma, the exterminator of ogres, began to strike Rāvaṇa even more vehemently. (26) While being struck with volleys of stones hurled by the monkeys and the showers of arrows coming from Śrī Rāma, (a scion of Raghu) the ten-headed monster felt bewildered at heart. (27) When, on account of his mind being confused, he could no longer take up weapons nor stretch his bow, nor (again) could he oppose Śrī Rāma's valour, while the arrows and (other) weapons of every kind swiftly discharged by Śrī Rāma had his death for their objective, the hour of his death appeared imminent. (28-29) Perceiving him reduced to such a plight, the charioteer, who controlled his chariot, for his part, calmly and slowly drove his chariot out of the fray. (30) Turning in haste the chariot of Rāvaṇa, which was rumbling like a cloud, on perceiving the king (lit., the lord of the earth) sunk down bereft of energy, the charioteer forthwith sneaked away in dismay from the battlefield. (31)

Thus ends Canto One hundred and three in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

* * *

चतुरधिकशततमः सर्गः

Canto CIV

Rāvaṇa reproaches the charioteer and the latter after satisfying his master with his reply drives his chariot back to the battlefield

स तु मोहात् सुसंक्रुद्धः कृतान्तबलचोदितः। क्रोधसंरक्तनयनो रावणः सूतमब्रवीत्॥ १॥
हीनवीर्यमिवाशक्तं पौरुषेण विवर्जितम्। भीरुं लघुमिवासत्त्वं विहीनमिव तेजसा॥ २॥
विमुक्तमिव मायाभिरस्त्रैरिव बहिष्कृतम्। मामवज्ञाय दुर्बुद्धे स्वया बुद्ध्या विचेष्टसे॥ ३॥
किमर्थं मामवज्ञाय मच्छन्दमनवेक्ष्य च। त्वया शत्रुसमक्षं मे रथोऽयमपवाहितः॥ ४॥
त्वयाद्य हि ममानार्य चिरकालमुपार्जितम्। यशो वीर्यं च तेजश्च प्रत्ययश्च विनाशितः॥ ५॥
शत्रोः प्रख्यातवीर्यस्य रञ्जनीयस्य विक्रमैः। पश्यतो युद्धलुब्धोऽहं कृतः कापुरुषस्त्वया॥ ६॥
यत् त्वं कथमिदं मोहान्न चेद्वहसि दुर्मते। सत्योऽयं प्रतितर्को मे परेण त्वमुपस्कृतः॥ ७॥
नहि तद् विद्यते कर्म सुहृदो हितकाङ्क्षिणः। रिपूणां सदृशं त्वेतद्यत्त्वयैतदनुष्ठितम्॥ ८॥
निवर्तय रथं शीघ्रं यावन्नापैति मे रिपुः। यदि वाध्युषितोऽसि त्वं स्मर्यते यदि मे गुणः॥ ९॥

Feeling extremely enraged due to infatuation, his eyes blood-red through anger, Rāvaṇa, impelled by force of destiny, spoke (as follows) to his charioteer:—(1) "Disdaining me as though I were deficient in prowess, powerless, bereft of manliness, cowardly and petty-minded, devoid of energy, forsaken by conjuring tricks and abandoned by mystic missiles, O evil-minded fellow, you act according to your own discretion! (2-3) What for was this chariot of mine removed by you in the presence of the enemy, belittling me and without ascertaining my will? (4) By you, O unworthy soul, have my glory, which was earned through a long period, nay, my valour, dignity and (peoples') faith (in my bravery) too been wiped out. (5) While my adversary, whose prowess is widely known, and who deserved to be gratified through feats of valour, stood looking on, myself, who was covetous of fighting, was made a coward of by you! (6) In case you do not through perversity drive the chariot at any event (against the enemy), O evil-minded fellow, my suspicion that you stand corrupted by the enemy will be justified. (7) This act which has been done by you (in the shape of removing me from the battlefield, is worthy of an enemy alone. Surely it cannot be the work of a friend wishing well of his friend. (8) Speedily drive the chariot back (to the battlefield) till my enemy does not withdraw, if you have lived with me long enough and if the benefits received from me are (still) remembered (by you)." (9)

एवं परुषमुक्तस्तु हितबुद्धिरबुद्धिना। अब्रवीद्रावणं सूतो हितं सानुनयं वचः॥ १०॥

Spoken to in these harsh words by the insensate Rāvaṇa, the charioteer for his part, who thought well of him, made to Rāvaṇa the following friendly and courteous reply:— (10)

न भीतोऽस्मि न मूढोऽस्मि नोपजप्तोऽस्मि शत्रुभिः। न प्रमत्तो न निःस्नेहो विस्मृता न च सत्क्रिया॥ ११॥
मया तु हितकामेन यशश्च परिरक्षता। स्नेहप्रसन्नमनसा हितमित्यप्रियं कृतम्॥ १२॥
नास्मिन्नर्थे महाराज त्वं मां प्रियहिते रतम्। कश्चिल्लघुरिवानार्यो दोषतो गन्तुमर्हसि॥ १३॥
श्रूयतां प्रति दास्यामि यन्निमित्तं मया रथः। नदीवेग इवाम्भोभिः संयुगे विनिवर्तितः॥ १४॥
श्रमं तवावगच्छामि महता रणकर्मणा। नहि ते वीर्यसौमुख्यं प्रकर्षं नोपधारये॥ १५॥
रथोद्वहनखिन्नाश्च भग्ना मे रथवाजिनः। दीना घर्मपरिश्रान्ता गावो वर्षहता इव॥ १६॥

"I was neither afraid nor perplexed, nor was I won over by the enemies, nor was I negligent nor disloyal, nor (again) have the benefits conferred by you been forgotten (by me). (11) An act which was not to your taste was (nevertheless) done by me as something conducive to your interest with a mind affectionately disposed (towards you) through attachment, desiring (as I did) to be of service to you and safeguarding your glory. (12) Like a petty-minded and unworthy man, you ought not to hold me, devoted as I am to your pleasure and good, guilty in this matter (of taking you away from the field of battle), O monarch! (13) Kindly listen: I will make answer to your query as to why your chariot was taken back by me from the battlefield (even) as the onrush of a stream (disgorging itself into a sea) is pushed back by a tide. (14) I took note of the exhaustion occasioned by your strenuous fighting. Indeed there was no exhibition of valour on your part nor did I notice any superiority to your adversary in you. (15) The steeds of my chariot too, which had been exhausted by drawing the chariot and broken down and, being worn out with sunshine, felt miserable like cows lashed by a downpour. (16)

निमित्तानि च भूयिष्ठं यानि प्रादुर्भवन्ति नः। तेषु तेष्वभिपन्नेषु लक्षयाम्यप्रदक्षिणम्॥ १७॥
देशकालौ च विज्ञेयौ लक्षणानीङ्गितानि च। दैन्यं हर्षश्च खेदश्च रथिनश्च बलाबलम्॥ १८॥
स्थलनिम्नानि भूमेश्च समानि विषमाणि च। युद्धकालश्च विज्ञेयः परस्यान्तरदर्शनम्॥ १९॥
उपयानापयाने च स्थानं प्रत्यपसर्पणम्। सर्वमेतद् रथस्थेन ज्ञेयं रथकुटुम्बिना॥ २०॥
तव विश्रामहेतोस्तु तथैषां रथवाजिनाम्। रौद्रं वर्जयता खेदं क्षमं कृतमिदं मया॥ २१॥
स्वेच्छया न मया वीर रथोऽयमपवाहितः। भर्तुः स्नेहपरीतेन मयेदं यत् कृतं प्रभो॥ २२॥
आज्ञापय यथातत्त्वं वक्ष्यस्यरिनिषूदन। तत् करिष्याम्यहं वीर गतानृण्येन चेतसा॥ २३॥

"Moreover in the event of those portents which appear in large numbers before our eyes (today) proving true, I foresee (only) that which is unpropitious (to us). (17) (Propitious and unpropitious) time and place as well as (good and evil) omens, facial expressions, depression and liveliness, (the measure of) fatigue as also the strength and weakness of the warrior occupying the chariot must be ascertained (by a charioteer). (18) Nay, the eminences and depressions of the earth's surface, as well as the parts which are level and rugged, the time opportune for combat and the visible weak points of the enemy too must be known (by a charioteer). (19) How to advance (towards the enemy) and how to recede, how to hold one's position and how to make good a retreat—all this must be known by a charioteer seated in his chariot. (20) This meet action (of removing you from the battlefield) was evidently taken by me in order to give rest to you as well as to these steeds of the chariot and to relieve your terrible fatigue. (21) Your chariot was not arbitrarily removed by me, O gallant warrior. What was done by me was done because I was overwhelmed with affection for my master, O lord! (22) Command me with an eye to the reality of things, O valiant exterminator of your enemies! (Now) with a mind which feels relieved of all obligations (on having come to your rescue on the field of battle), I shall do that which you will enjoin me to do." (23)

संतुष्टस्तेन वाक्येन रावणस्तस्य सारथेः। प्रशस्यैनं बहुविधं युद्धलुब्धोऽब्रवीदिदम्॥ २४॥
रथं शीघ्रमिमं सूत राघवाभिमुखं नय। नाहत्वा समरे शत्रून् निवर्तिष्यति रावणः॥ २५॥
एवमुक्त्वा रथस्थस्य रावणो राक्षसेश्वरः।
ददौ तस्य शुभं ह्येकं हस्ताभरणमुत्तमम्। श्रुत्वा रावणवाक्यानि सारथिः संन्यवर्तत॥ २६॥
ततो द्रुतं रावणवाक्यचोदितः प्रचोदयामास हयान् स सारथिः।
स राक्षसेन्द्रस्य ततो महारथः क्षणेन रामस्य रणाग्रतोऽभवत्॥ २७॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे चतुरधिकशततमः सर्गः॥ १०४॥

Satisfied with the foregoing explanation of the aforesaid charioteer, nay, applauding him in many ways, Rāvaṇa, who was covetous of fighting, replied as follows:—(24) "Speedily drive this chariot, O charioteer, towards Rāma (a scion of Raghu). Rāvaṇa would not turn back without killing his enemies in combat." (25) Saying so, Rāvaṇa, the lord of ogres, actually bestowed on the charioteer even while the latter remained seated in the chariot, an excellent and brilliant ornament for the hand. Hearing the instructions of Rāvaṇa, the charioteer drove the chariot back (to the battlefield). (26) Urged on by the command of Rāvaṇa, the aforesaid charioteer then immediately drove the horses forward and that huge chariot of Rāvaṇa (the ruler of ogres) thereupon stood in an instant before Śrī Rāma on the battlefield. (27)

Thus ends Canto One hundred and four in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

पञ्चाधिकशततमः सर्गः

Canto CV

Sage Agastya advises Śrī Rāma to recite the 'Āditya-Hṛdaya', a collection of verses in praise of the sun-god, with a view to gaining victory

ततो युद्धपरिश्रान्तं समरे चिन्तया स्थितम्। रावणं चाग्रतो दृष्ट्वा युद्धाय समुपस्थितम्॥ १ ॥
दैवतैश्च समागम्य द्रष्टुमभ्यागतो रणम्। उपगम्याब्रवीद् राममगस्त्यो भगवांस्तदा॥ २ ॥

Beholding Śrī Rāma, standing absorbed in thought on the battlefield, exhausted (as he was) by the fight, and Rāvaṇa facing him, duly prepared for an encounter, and approaching Śrī Rāma, the glorious sage Agastya, who had come in the company of gods to witness the (epoch-making) encounter (of Śrī Rāma with Rāvaṇa) now spoke as follows:—(1-2)

राम राम महाबाहो शृणु गुह्यं सनातनम्। येन सर्वानरीन् वत्स समरे विजयिष्यसे॥ ३ ॥
आदित्यहृदयं पुण्यं सर्वशत्रुविनाशनम्। जयावहं जपं नित्यमक्षयं परमं शिवम्॥ ४ ॥
सर्वमङ्गलमाङ्गल्यं सर्वपापप्रणाशनम्। चिन्ताशोकप्रशमनमायुर्वर्धनमुत्तमम् ॥ ५ ॥

"Rāma, O mighty-armed Śrī Rāma, hearken to the following eternal secret—in the form of a holy, eternal, immortal and supremely blessed and excellent encomium, entitled the "Āditya-Hṛdaya" (which is intended to propitiate Brahma, installed in the heart of the orb of the sun), the blessing of all blessings, by means of which, my child, you will (be able to) conquer once for all your adversaries on the battlefield, and which is calculated to bring victory, root out all sins, allay all anxiety and grief once for all and prolong life. (3—5)

रश्मिमन्तं समुद्यन्तं देवासुरनमस्कृतम्। पूजयस्व विवस्वन्तं भास्करं भुवनेश्वरम्॥ ६ ॥
सर्वदेवात्मको ह्येष तेजस्वी रश्मिभावनः। एष देवासुरगणाँल्लोकान् पाति गभस्तिभिः॥ ७ ॥
एष ब्रह्मा च विष्णुश्च शिवः स्कन्दः प्रजापतिः। महेन्द्रो धनदः कालो यमः सोमो ह्यपां पतिः॥ ८ ॥
पितरो वसवः साध्या अश्विनौ मरुतो मनुः। वायुर्वह्निः प्रजाः प्राण ऋतुकर्ता प्रभाकरः॥ ९ ॥
आदित्यः सविता सूर्यः खगः पूषा गभस्तिमान्। सुवर्णसदृशो भानुर्हिरण्यरेता दिवाकरः॥ १० ॥
हरिदश्वः सहस्रार्चिः सप्तसप्तिर्मरीचिमान्। तिमिरोन्मथनः शम्भुस्त्वष्टा मार्तण्डकोंऽशुमान्॥ ११ ॥
हिरण्यगर्भः शिशिरस्तपनोऽहस्करो रविः। अग्निगर्भोऽदितेः पुत्रः शङ्खः शिशिरनाशनः॥ १२ ॥
व्योमनाथस्तमोभेदी ऋग्यजुःसामपारगः। घनवृष्टिरपां मित्रो विन्ध्यवीथीप्लवङ्गमः॥ १३ ॥
आतपी मण्डली मृत्युः पिङ्गलः सर्वतापनः। कविर्विश्वो महातेजा रक्तः सर्वभवोद्भवः॥ १४ ॥
नक्षत्रग्रहताराणामधिपो विश्वभावनः। तेजसामपि तेजस्वी द्वादशात्मन् नमोऽस्तु ते॥ १५ ॥

"Worship (you) the sun-god, the ruler of the worlds, who is crowned with rays, (nay) who appears at the horizon (everyday without fail), who is greeted by gods and demons (alike) and brings light (to the world). (6) Indeed he is the embodiment of all gods and full of glory and creates and sustains the gods and the demons as well as their worlds by his rays. (7) Indeed he is the same as Brahmā (the Creator) as well as Viṣṇu (the Protector of the universe), Lord Śiva (the god of destruction), Skanda (son of Lord Śiva), Prajāpati (the lord of creation), the mighty

Indra (the ruler of gods), Kubera (the bestower of riches), Kāla (the Time-spirit), Yama (the god of retribution), Soma (the moon-god), Varuṇa (the ruler of the waters), the Pitṛs (manes), the (eight) Vasus, the (twelve) Sādhyas, the (two) Aświs (the physicians of gods), the (forty-nine) Maruts (wind-gods); Manu (a progenitor of the human race), Vāyu (the wind-god) and the god of fire. He constitutes (all) created beings, he is the life-breath (of the universe), the source of the seasons, the storehouse of light, an offspring of Aditi, the progenitor (of all), the sun-god, the courser in the heavens, the nourisher (of all), the possessor of rays, the golden, the brilliant, the one whose energy constitutes the seed of the universe and the maker of day. (8—10) He has seven green horses (yoked to his chariot), is myriad-rayed, full of rays, the destroyer of darkness, the source of happiness, the mitigator of the suffering of his devotees, the infuser of life in the lifeless cosmic egg, all-pervading and the cause of the creation, preservation and destruction of the universe. He is blissful by nature, the ruler of all, the bringer of day and the Teacher. A son of Aditi, he bears the fire of dissolution in his womb, is bliss personified and all-enveloping (like space), the destroyer of cold, the lord of the heavens, the disperser of darkness, a master of the three Vedas (Ṛk, Sāma and Yajur), the sender of thick showers and the friend (giver) of water. He courses swiftly along his own orbit, carries in him the resolve to evolve the universe and is adorned with a circle of rays. He is death (itself), tawny (of hue) and the destroyer of all. He is omniscient, all-formed, endowed with extraordinary brilliance, coppery, the source of all evolutes, the controller of (all) lunar mansions, planets and stars, the creator of all, the resplendent among the splendid. O god appearing in twelve forms (in the shape of twelve months of the year), hail to you! (11—15)

नमः पूर्वाय गिरये पश्चिमायाद्रये नमः। ज्योतिर्गणानां पतये दिनाधिपतये नमः॥ १६॥
जयाय जयभद्राय हर्यश्वाय नमो नमः। नमो नमः सहस्रांशो आदित्याय नमो नमः॥ १७॥
नम उग्राय वीराय सारङ्गाय नमो नमः। नमः पद्मप्रबोधाय प्रचण्डाय नमोऽस्तु ते ॥ १८॥
ब्रह्मेशानाच्युतेशाय सूरायादित्यवर्चसे। भास्वते सर्वभक्षाय रौद्राय वपुषे नमः॥ १९॥
तमोघ्नाय हिमघ्नाय शत्रुघ्नायामितात्मने। कृतघ्नघ्नाय देवाय ज्योतिषां पतये नमः॥ २०॥
तप्तचामीकराभाय हरये विश्वकर्मणे। नमस्तमोऽभिनिघ्नाय रुचये लोकसाक्षिणे॥ २१॥

"Hail to (you in the form of) the eastern mountain and hail to the western mountain. Hail to the lord of hosts of luminaries, the lord of the day. (16) Hail to (you,) the giver of victory, hail to (you,) the joy born of victory! Hail to (you,) the god having green horses (yoked to your chariot). Hail, hail to you with thousands of rays! Hail hail to you, son of Aditi! (17) Hail to (you,) the subduer of the senses, the valiant one! Hail to you as denoted by the mystic syllable OM! Hail to (you,) the awakener of the lotus! Hail to you, the fierce one! (18) Hail (to you,) the ruler of Brahmā, Lord Śiva and Lord Viṣṇu (the infallible)! Hail to (you,) the sun-god, the (spiritual) light indwelling the solar orb, the resplendent one, the devourer of all, appearing in the form of Rudra (who drives away ignorance). (19) Hail to (you,) the dispeller of darkness, the destroyer of cold, the exterminator of foes, the one whose extent is immeasurable, the destroyer of the ungrateful, the god who are the ruler of (all) lights! (20) Hail to you, possessing the lustre of refined gold, the dispeller of ignorance, the architect of the universe, the uprooter of darkness, splendour incarnate, the onlooker of the world! (21)

नाशयत्येष वै भूतं तमेव सृजति प्रभुः। पायत्येष तपत्येष वर्षत्येष गभस्तिभिः॥ २२॥
एष सुप्तेषु जागर्ति भूतेषु परिनिष्ठितः। एष चैवाग्निहोत्रं च फलं चैवाग्निहोत्रिणाम्॥ २३॥
देवाश्च क्रतवश्चैव क्रतूनां फलमेव च। यानि कृत्यानि लोकेषु सर्वेषु परमप्रभुः॥ २४॥
एनमापत्सु कृच्छ्रेषु कान्तारेषु भयेषु च। कीर्तयन् पुरुषः कश्चिन्नावसीदति राघव॥ २५॥
पूजयस्वैनमेकाग्रो देवदेवं जगत्पतिम्। एतत्त्रिगुणितं जप्त्वा युद्धेषु विजयिष्यति॥ २६॥
अस्मिन् क्षणे महाबाहो रावणं त्वं जहिष्यसि।

"The aforesaid Lord alone actually destroys, brings into existence and sustains (all) that has come into being. He (alone) radiates heat by his rays and sends showers. (22) Planted in (all) created beings (as their Inner Controller), he remains awake when they have fallen asleep. Nay, he himself is the act of pouring oblations into the sacred fire as well as the fruit attained by those who pour such oblations. (23) Nay, he comprises (all) the gods as well as the sacrifices as also the fruit of sacrifices. Again, he is the Supreme Controller of (all) activities which are found in all living beings. (24) No individual celebrating the aforesaid Lord (through the foregoing encomium) in straits, in difficulties, in the woods as well as in times of peril comes to grief, O scion of Raghu! (25) Worship the aforesaid Lord of the universe, the adored of (all) gods, with a concentrated mind. Muttering this praise (as many as) three times, one will come out victorious in combats. You will (be able to) make short work of Rāvaṇa this (very) moment, O mighty-armed one!"

एवमुक्त्वा ततोऽगस्त्यो जगाम स यथागतम्॥ २७॥
एतच्छ्रुत्वा महातेजा नष्टशोकोऽभवत् तदा। धारयामास सुप्रीतो राघवः प्रयतात्मवान्॥ २८॥
आदित्यं प्रेक्ष्य जप्त्वेदं परं हर्षमवाप्तवान्। त्रिराचम्य शुचिर्भूत्वा धनुरादाय वीर्यवान्॥ २९॥
रावणं प्रेक्ष्य हृष्टात्मा जयार्थं समुपागमत्। सर्वयत्नेन महता वृतस्तस्य वधेऽभवत्॥ ३०॥
अथ रविरवदन्निरीक्ष्य रामं मुदितमनाः परमं प्रहृष्यमाणः।
निशिचरपतिसंक्षयं विदित्वा सुरगणमध्यगतो वचस्त्वरेति॥ ३१॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे पञ्चाधिकशततमः सर्गः॥ १०५॥

Saying so, the celebrated Sage Agastya thereupon left in the same way as he had come. (26-27) Hearing this advice, Śrī Rāma (a scion of Raghu), who was endowed with extraordinary energy and had a subdued mind, found his grief immediately dissipated. Nay, feeling greatly delighted, he retained the alleluia in his memory. (28) Sipping water thrice (with the name of the Lord on his lips) and getting purified (in this way), (nay) looking intently on (the orb of) the sun and repeating this prayer, the valiant one experienced supreme felicity. Seizing hold of his bow (afterwards) and fixing his eyes on Rāvaṇa, the hero (who felt delighted in mind) advanced (on the battlefield) with a view to attaining victory (in combat). He stood vowed to kill Rāvaṇa with an intense and all-sided effort. (29—30) Delighted in mind to gaze on Śrī Rāma, (nay) feeling supremely exhilarated on perceiving the destruction of Rāvaṇa (the ruler of the night-stalkers) at hand, the sun-god, standing (in person) in the midst of a host of gods, exclaimed: "Make haste!" (31)

Thus ends Canto One hundred and five in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

* * *

षडधिकशततमः सर्गः

Canto CVI

Catching sight of Rāvaṇa's chariot, Śrī Rāma asks Mātali to be on his guard. A description of portents prognosticating the fall of Rāvaṇa and good omens predicting the victory of Śrī Rāma

सारथिः स रथं हृष्टः परसैन्यप्रधर्षणम्। गन्धर्वनगराकारं समुच्छ्रितपताकिनम्॥ १॥
युक्तं परमसम्पन्नैर्वाजिभिर्हेममालिभिः। युद्धोपकरणैः पूर्णं पताकाध्वजमालिनम्॥ २॥
ग्रसन्तमिव चाकाशं नादयन्तं वसुंधराम्। प्रणाशं परसैन्यानां स्वसैन्यस्य प्रहर्षणम्॥ ३॥

रावणस्य रथं क्षिप्रं चोदयामास सारथिः। तमापतन्तं सहसा स्वनवन्तं महाध्वजम्॥ ४॥
रथं राक्षसराजस्य नरराजो ददर्श ह। कृष्णवाजिसमायुक्तं युक्तं रौद्रेण वर्चसा॥ ५॥
दीप्यमानमिवाकाशे विमानं सूर्यवर्चसम्। तडित्पताकागहनं दर्शितेन्द्रायुधप्रभम्॥ ६॥
शरधारा विमुञ्चन्तं धाराधरमिवाम्बुदम्।

Feeling delighted, that charioteer, the charioteer of Rāvaṇa, drove forward with speed his chariot, a chariot which was capable of crushing the enemy's army and was a wonderful piece of art (like the city of the Gandharvas), which bore exceptionally lofty pennons and was drawn by horses richly endowed with excellent qualities and adorned with gold necklaces, which was fully equipped with implements of war and adorned with rows of flags and pennons, which was swallowing space as it were and was making the earth resound (with its sound), (nay), which was the doom of the enemy's forces and brought immense joy to its own. Śrī Rāma (the ruler of men), they say, saw advancing precipitately (towards him) the aforesaid chariot of Rāvaṇa (the king of ogres), which bore a huge standard and was noisy, (nay), which was drawn by sombre steeds and clothed with a dreadful lustre and was shining in space like an aerial car, bright as the sun, and which, crowded as it was with pennons that flashed like lightning and displaying as it did the splendours of a rainbow (because of its decorations), looked like a cloud holding streams of water and releasing torrents in the shape of arrows.

स दृष्ट्वा मेघसंकाशमापतन्तं रथं रिपोः॥ ७॥
गिरेर्वज्राभिमृष्टस्य दीर्यतः सदृशस्वनम्। विस्फारयन् वै वेगेन बालचन्द्रानतं धनुः॥ ८ ॥
उवाच मातलिं रामः सहस्राक्षस्य सारथिम्। मातले पश्य संरब्धमापतन्तं रथं रिपोः॥ ९ ॥
यथापसव्यं पतता वेगेन महता पुनः। समरे हन्तुमात्मानं तथानेन कृता मतिः॥ १०॥
तदप्रमादमातिष्ठ प्रत्युद्गच्छ रथं रिपोः। विध्वंसयितुमिच्छामि वायुर्मेघमिवोत्थितम्॥ ११॥
अविक्लवमसम्भ्रान्तमव्यग्रहृदयेक्षणम्। रश्मिसंचारनियतं प्रचोदय रथं द्रुतम्॥ १२॥
कामं न त्वं समाधेयः पुरंदररथोचितः। युयुत्सुरहमेकाग्रः स्मारये त्वां न शिक्षये॥ १३॥
परितुष्टः स रामस्य तेन वाक्येन मातलिः। प्रचोदयामास रथं सुरसारथिरुत्तमः॥ १४॥
अपसव्यं ततः कुर्वन् रावणस्य महारथम्। चक्रसम्भूतरजसा रावणं व्यवधूनयत्॥ १५॥
ततः क्रुद्धो दशग्रीवस्ताम्रविस्फारितेक्षणः। रथप्रतिमुखं रामं सायकैरवधूनयत्॥ १६॥
धर्षणामर्षितो रामो धैर्यं रोषेण लम्भयन्। जग्राह सुमहावेगमैन्द्रं युधि शरासनम्॥ १७॥
शरांश्च सुमहावेगान् सूर्यरश्मिसमप्रभान्।
तदुपोढं महद् युद्धमन्योन्यवधकाङ्क्षिणोः। परस्पराभिमुखयोर्दृप्तयोरिव सिंहयोः॥ १८॥

Beholding the enemy's chariot advancing like a cloud and making noise like a mountain bursting asunder when struck with lightning, and stretching with impetuosity his bow, which when bent looked like the crescent moon, Śrī Rāma spoke (as follows) to Mātali, the charioteer of Indra (the god with a thousand eyes):—"From the way in which he is darting forward from left to right with great impetuosity once more it appears that heart has been set by him upon destroying himself in combat. (1—10) Therefore take care and advance towards the enemy's chariot. I wish to destroy it completely (even) as the wind would blow away a cloud coming into view. (11) Without confusion or getting flurried and with a steady heart and vision and the movement of the reins fully controlled, drive the chariot swiftly. (12) True, you need not be instructed (by me) accustomed as you are to drive the chariot of Indra (the destroyer of strongholds). Keen as I am to fight with one-pointed attention, I (just) refresh your memory and do not admonish you." (13) Extremely gratified with the foregoing apology of Śrī Rāma, Mātali, the excellent charioteer of gods, drove the chariot on. (14) Passing the huge chariot of Rāvaṇa on the right, Śrī Rāma then set Rāvaṇa a trembling by the dust risen from the wheels (of his own chariot). (15) With his coppery eyes wide open, angered as he was, Rāvaṇa thereupon struck Śrī Rāma, who stood facing his chariot, with arrows. (16) Joining patience with anger, though provoked by the assault, Śrī Rāma seized hold on the battlefield of Indra's bow, which was possessed of extraordinary impulse, as also arrows of exceeding swiftness, which were brilliant like sunbeams. Then ensued a major conflict between the two warriors (Śrī Rāma and Rāvaṇa), who stood facing each other like two proud lions, desirous of killing each other. (17-18)

ततो देवाः सगन्धर्वाः सिद्धाश्च परमर्षयः। समीयुर्द्वैरथं द्रष्टुं रावणक्षयकाङ्क्षिणः॥ १९॥
समुत्पेतुरथोत्पाता दारुणा रोमहर्षणाः। रावणस्य विनाशाय राघवस्योदयाय च॥ २०॥
ववर्ष रुधिरं देवो रावणस्य रथोपरि। वाता मण्डलिनस्तीव्रा व्यपसव्यं प्रचक्रमुः॥ २१॥
महद् गृध्रकुलं चास्य भ्रममाणं नभःस्थले। येन येन रथो याति तेन तेन प्रधावति॥ २२॥
संध्यया चावृता लङ्का जपापुष्पनिकाशया। दृश्यते सम्प्रदीप्तेव दिवसेऽपि वसुंधरा॥ २३॥
सनिर्घाता महोल्काश्च सम्प्रपेतुर्महास्वनाः। विषादयंस्ते रक्षांसि रावणस्य तदाहिताः॥ २४॥

Thereupon gods accompanied by Gandharvas (celestial musicians), Siddhas (a class of demigods endowed with mystic powers from their very birth) and great Ṛṣis (too) assembled to witness the duel, longing as they did for the destruction of Rāvaṇa. (19) Then burst into view fearful portents that caused one's hair to stand on end, giving a warning of doom to Rāvaṇa and prosperity to the scion of Raghu. (20) The god of rain rained blood on the chariot of Rāvaṇa, while violent whirlwinds blew from left to right. (21) Hovering in the aerial region, a large flock of vultures followed the evolutions of his chariot. (22) Nay, Laṅkā looked enshrouded in dusk hued like a (red) Japa flower even in the daytime and the region round about appeared aglow (with it). (23) Huge meteors accompanied by thunder fell with a great noise at that time. Forboding evil to Rāvaṇa, they filled the ogres with despondency at that time. (24)

रावणश्च यतस्तत्र प्रचचाल वसुंधरा। रक्षसां च प्रहरतां गृहीता इव बाहवः॥ २५॥
ताम्राः पीताः सिताः श्वेताः पतिताः सूर्यरश्मयः। दृश्यन्ते रावणस्याग्रे पर्वतस्येव धातवः॥ २६॥
गृध्रैरनुगताश्चास्य वमन्त्यो ज्वलनं मुखैः। प्रणेदुर्मुखमीक्षन्त्यः संरब्धमशिवं शिवाः॥ २७॥
प्रतिकूलं ववौ वायू रणे पांसून् समुत्किरन्। तस्य राक्षसराजस्य कुर्वन् दृष्टिविलोपनम्॥ २८॥
निपेतुरिन्द्राशनयः सैन्ये चास्य समन्ततः। दुर्विषह्यस्वरा घोरा विना जलधरोदयम्॥ २९॥
दिशश्च प्रदिशः सर्वा बभूवुस्तिमिरावृताः। पांसुवर्षेण महता दुर्दर्शं च नभोऽभवत्॥ ३०॥

Nay, the earth shock in whichever direction Rāvaṇa moved and the arms of the ogres were clasped as it were (even) as they struck. (25) Fallen before Rāvaṇa, the rays of the sun appeared coppery, yellow, white and dark like ores on a mountain. (26) Nay, beholding the angry mien of Rāvaṇa and vomiting fire from their mouths, she-jackals, followed by vultures, uttered sinister howls. (27) Raising the clouds of dust over the battlefield and clouding the vision of that king of ogres, the wind blew in a direction unfavourable to him. (28) Nay, without the appearance of any cloud fearful thunderbolts of Indra (the god of rain), fell on his army, on all sides with a noise which was hard to endure. (29) All the quarters as well as the intermediate points of the compass were shrouded in darkness; and due to a shower of dust the sky became obscure. (30)

कुर्वत्यः कलहं घोरं सारिकास्तद्रथं प्रति। निपेतुः शतशस्तत्र दारुणा दारुणारुताः॥ ३१॥
जघनेभ्यः स्फुलिङ्गाश्च नेत्रेभ्योऽश्रूणि संततम्। मुमुचुस्तस्य तुरगास्तुल्यमग्निं च वारि च॥ ३२॥
एवंप्रकारा बहवः समुत्पाता भयावहाः। रावणस्य विनाशाय दारुणाः सम्प्रजज्ञिरे॥ ३३॥
रामस्यापि निमित्तानि सौम्यानि च शिवानि च। बभूवुर्जयशंसीनि प्रादुर्भूतानि सर्वशः॥ ३४॥
निमित्तानीह सौम्यानि राघवः स्वजयाय वै। दृष्ट्वा परमसंहृष्टो हतं मेने च रावणम्॥ ३५॥

ततो निरीक्ष्यात्मगतानि राघवो रणे निमित्तानि निमित्तकोविदः।
जगाम हर्षं च परां च निर्वृतिं चकार युद्धे ह्यधिकं च विक्रमम्॥ ३६॥
इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे षडधिकशततमः सर्गः॥ १०६॥

Carrying on a desperate fight (among themselves) and emitting sharp cries fearful minas fell in hundreds on his chariot on that battlefield. (31) The horses of his chariot incessantly let out sparks from their hips and loins and tears from their eyes, releasing out (in this way) fire and water (both) at a time. (32) Foreboding disaster to Rāvaṇa, many such appalling and fearful portents appeared. (33) Before Śrī Rāma too appeared on all sides omens which were delightful and propitious and foreshadowed victory to him. Śrī Rāma (a scion of Raghu) was really over-joyed to behold on this occasion delightful omens foretelling his own triumph, and regarded Rāvaṇa as (already) killed. (34-35) Śrī Rāma, who was well-versed in the science of omens, now experienced delight, nay, supreme felicity on observing the omens appearing on his own person on the battlefield and exhibited even greater prowess in combat. (36)

Thus ends Canto One hundred and six in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

* * *

सप्ताधिकशततमः सर्गः

Canto CVII

Fierce encounter of Śrī Rāma with Rāvaṇa

ततः प्रवृत्तं सुक्रूरं रामरावणयोस्तदा। सुमहद् द्वैरथं युद्धं सर्वलोकभयावहम्॥ १॥
ततो राक्षससैन्यं च हरीणां च महद्बलम्। प्रगृहीतप्रहरणं निश्चेष्टं समवर्तत॥ २॥
सम्प्रयुद्धौ तु तौ दृष्ट्वा बलवन्नरराक्षसौ। व्याक्षिप्तहृदयाः सर्वे परं विस्मयमागताः॥ ३॥
नानाप्रहरणैर्व्यग्रैर्भुजैर्विस्मितबुद्धयः। तस्थुः प्रेक्ष्य च संग्रामं नाभिजग्मुः परस्परम्॥ ४॥
रक्षसां रावणं चापि वानराणां च राघवम्। पश्यतां विस्मिताक्षाणां सैन्यं चित्रमिवाबभौ॥ ५॥
तौ तु तत्र निमित्तानि दृष्ट्वा राघवरावणौ। कृतबुद्धी स्थिरामर्षौ युयुधाते ह्यभीतवत्॥ ६॥
जेतव्यमिति काकुत्स्थो मर्तव्यमिति रावणः। धृतौ स्ववीर्यसर्वस्वं युद्धेऽदर्शयतां तदा॥ ७॥

Then ensued on that occasion a fierce and prolonged duel between Śrī Rāma and Rāvaṇa, which struck terror in all the worlds. (1) At that time the army of ogres as well as the huge army of the monkeys stood motionless with their weapons held fast (in their hands). (2) Distracted in heart to behold the two warriors, a human being and an ogre, (both) full of might, engaged in a desperate duel, all for their part experienced great wonderment. (3) Their arms, which were ready with weapons and impatient for action, the warriors (on both sides) stood amazed in mind to witness the encounter and did not attack one another. (4) The army of the ogres, who were looking on Rāvaṇa, as well as of the monkeys, who were gazing on Śrī Rāma with astonished eyes, appeared as though they were paintings. (5) Indeed, having made up their minds (to carry the contest through) and firm in their indignation, the aforesaid Śrī Rāma (a scion of Raghu) and Rāvaṇa for their part fought fearlessly, as it were, on witnessing the omens on the field of battle. (6) Śrī Rāma (a scion of Kakutstha), who was convinced that he was going to win (in combat) and Rāvaṇa, who was firmly persuaded that he would die, exhibited the entire wealth of their prowess in the struggle on that occasion. (7)

ततः क्रोधाद् दशग्रीवः शरान् संधाय वीर्यवान्। मुमोच ध्वजमुद्दिश्य राघवस्य रथे स्थितम्॥ ८॥
ते शरास्तमनासाद्य पुरंदररथध्वजम्। रथशक्तिं परामृश्य निपेतुर्धरणीतले॥ ९॥
ततो रामोऽपि संक्रुद्धश्चापमाकृष्य वीर्यवान्। कृतप्रतिकृतं कर्तुं मनसा सम्प्रचक्रमे॥ १०॥

रावणध्वजमुद्दिश्य मुमोच निशितं शरम्। महासर्पमिवासह्यं ज्वलन्तं स्वेन तेजसा॥ ११॥
रामश्चिक्षेप तेजस्वी केतुमुद्दिश्य सायकम्। जगाम स महीं छित्त्वा दशग्रीवध्वजं शरः॥ १२॥
स निकृत्तोऽपतद् भूमौ रावणस्यन्दनध्वजः।

Fitting arrows to his bow, the valiant Rāvaṇa (the ten-headed monster), thereupon loosed them in his wrath at the standard fixed on the chariot of Śrī Rāma (a scion of Raghu). (8) Failing to reach the aforesaid ensign on the chariot of Indra (a destroyer of citadels) and glancing off the staff supporting the banner, those arrows fell on the earth's surface. (9) Stretching his bow in great fury, the valiant, Śrī Rāma too duly proceeded with his mind to return blow for blow. (10) He loosed a whetted shaft, irresistible as a great snake and burning with its own glory, aiming it at the banner of Rāvaṇa. (11) The glorious Śrī Rāma let fly the arrow aiming it at the standard of Rāvaṇa. Tearing asunder the ensign of Rāvaṇa (the ten-headed monster), that arrow entered the earth. (12) Torn down, the flag of Rāvaṇa's chariot fell to the ground.

ध्वजस्योन्मथनं दृष्ट्वा रावणः स महाबलः॥ १३॥
सम्प्रदीप्तोऽभवत् क्रोधादमर्षात् प्रदहन्निव। स रोषवशमापन्नः शरवर्षं ववर्ष ह॥ १४॥
रामस्य तुरगान् दीप्तैः शरैर्विव्याध रावणः। ते दिव्या हरयस्तत्र नास्खलन्नापि बभ्रमुः॥ १५॥
बभूवुः स्वस्थहृदयाः पद्मनालैरिवाहताः। तेषामसम्भ्रमं दृष्ट्वा वाजिनां रावणस्तदा॥ १६॥
भूय एव सुसंक्रुद्धः शरवर्षं मुमोच ह। गदाश्च परिघांश्चैव चक्राणि मुसलानि च॥ १७॥
गिरिशृङ्गाणि वृक्षांश्च तथा शूलपरश्वधान्।
मायाविहितमेतत् तु शस्त्रवर्षमपातयत्। सहस्रशस्तदा बाणानश्रान्तहृदयोद्यमः॥ १८॥
तुमुलं त्रासजननं भीमं भीमप्रतिस्वनम्। तद् वर्षमभवद् युद्धे नैकशस्त्रमयं महत्॥ १९॥
विमुच्य राघवरथं समन्ताद् वानरे बले। सायकैरन्तरिक्षं च चकार सुनिरन्तरम्॥ २०॥
मुमोच च दशग्रीवो निस्सङ्गेनान्तरात्मना।

The notorious Rāvaṇa, who was endowed with extraordinary might, was inflamed with fury on perceiving the destruction of his standard and stood blazing as it were with indignation. Fallen a prey to anger, he loosed a hail of arrows; so the tradition goes. (13—14) (Nay) with his flaming arrows, Rāvaṇa pierced the horses (of the chariot) of Śrī Rāma. The aforesaid heavenly steeds, (however) neither staggered nor reeled, but remained complacement at heart as they would feel when struck with lotus stalks. Infuriated to perceive the nonchalance of those horses on that occasion, Rāvaṇa they say, let loose a further shower of shafts as also maces as well as iron clubs, discuses and mallets, mountain peaks and trees as well as pikes and axes. He, however, let fall this rain of weapons as a creation of magic. Unwearied at heart as well as in effort, he loosed (more) arrows in thousands on that occasion. (15—18) Leaving alone the chariot of Śrī Rāma (a scion of Raghu), that tumultuous, alarming, fearful and great shower of numerous weapons, which was attended with a terrible echo, descended on the simian army on all sides on the battlefield. Nay, Rāvaṇa (the ten-headed monster) loosed arrows with a mind which had given up (all) hope of survival, and wholly covered the space.

व्यायच्छमानं तं दृष्ट्वा तत्परं रावणं रणे॥ २१॥
प्रहसन्निव काकुत्स्थः संदधे निशिताञ्छरान्। स मुमोच ततो बाणाञ्छतशोऽथ सहस्रशः॥ २२॥
तान् दृष्ट्वा रावणश्चक्रे स्वशरैः खं निरन्तरम्। ताभ्यां नियुक्तेन तदा शरवर्षेण भास्वता॥ २३॥
शरबद्धमिवाभाति द्वितीयं भास्वदम्बरम्। नानिमित्तोऽभवद्बाणो नानिर्भेत्ता न निष्फलः॥ २४॥
अन्योन्यमभिसंहत्य निपेतुर्धरणीतले। तथा विसृजतोर्बाणान् रामरावणयोर्मृधे॥ २५॥
प्रायुध्येतामविच्छिन्नमस्यन्तौ सव्यदक्षिणम्। चक्रतुश्च शरैर्घोरैर्निरुच्छ्वासमिवाम्बरम्॥ २६॥
रावणस्य हयान् रामो हयान् रामस्य रावणः। जघ्नतुस्तौ तदान्योन्यं कृतानुकृतकारिणौ॥ २७॥

Seeing the notorious Rāvaṇa putting forth great effort in the struggle, the celebrated Śrī

Rāma (a scion of Kakutstha) thereupon fitted whetted shafts to his bow as though laughing and then loosed them in hundreds and thousands. (19—22) Seeing those arrows, Rāvaṇa completely covered the sky with his own. Due to that dazzling shower of shafts discharged by the two (contending) warriors at that time, the shining space looked like a second heaven raised with a network of arrows. No arrow (discharged by them) failed to reach the mark; there was not one which failed to pierce its target and not one which was loosed in vain. (23-24) Colliding with one another, the arrows of Śrī Rāma and Rāvaṇa, who were loosing them on the battlefield as aforesaid, fell to the ground. Discharging arrows to their right and left, the two warriors fought vehemently without interruption and covered the sky with their formidable arrows so as not to leave even breathing space (between them) as it were. (25-26) Exchanging blow for blow, the two warriors struck each other on that occasion, Śrī Rāma hitting the steeds of Rāvaṇa and the latter those of Śrī Rāma. (27)

एवं तु तौ सुसंक्रुद्धौ चक्रतुर्युद्धमुत्तमम्। मुहूर्तमभवद् युद्धं तुमुलं रोमहर्षणम्॥ २८ ॥
तौ तथा युध्यमानौ तु समरे रामरावणौ। ददृशुः सर्वभूतानि विस्मितेनान्तरात्मना॥ २९ ॥
अर्दयन्तौ तु समरे तयोस्तौ स्यन्दनोत्तमौ। परस्परमभिक्रुद्धौ परस्परमभिद्रुतौ॥ ३० ॥
परस्परवधे युक्तौ घोररूपौ बभूवतुः। मण्डलानि च वीथीश्च गतप्रत्यागतानि च ॥ ३१ ॥
दर्शयन्तौ बहुविधां सूतौ सारथ्यजां गतिम्। अर्दयन् रावणं रामो राघवं चापि रावणः॥ ३२ ॥
गतिवेगं समापन्नौ प्रवर्तननिवर्तने। क्षिपतोः शरजालानि तयोस्तौ स्यन्दनोत्तमौ॥ ३३ ॥
चेरतुः संयुगमहीं सासारौ जलदाविव। दर्शयित्वा तदा तौ तु गतिं बहुविधां रणे॥ ३४ ॥
परस्परस्याभिमुखौ पुनरेव च तस्थतुः। धुरं धुरेण रथयोर्वक्त्रं वक्त्रेण वाजिनाम्॥ ३५ ॥
पताकाश्च पताकाभिः समीयुः स्थितयोस्तदा।

Extremely enraged, the two warriors for their part thus carried on a keen contest. For an hour or so, there raged a fierce struggle which caused one's hair to stand on end. (28) All created beings (present there) for their part gazed with an astonished mind on the said Śrī Rāma and Rāvaṇa, fighting as aforesaid on the battlefield. (29) Furiously attacking and injuring each other on the battlefield, nay, intent on destroying each other, the aforesaid excellent chariots of the two warriors for their part assumed a terrible aspect. The two charioteers too went on displaying multifarious movements of their chariots born of their driving skill, such as moving in a circle, moving straight and darting forward and receding forthwith. The two warriors had recourse to impetuosity of movement in their forward and backward motion, Śrī Rāma wounding Rāvaṇa and vice versa. Those excellent chariots of the two warriors, who were discharging streams of arrows, ranged the battle-ground like two clouds pouring showers. Having displayed movements of many kinds, on the field of battle, the two chariots once more stood facing each other. The shafts of the two chariots even as they stood at that moment met one with the other; the muzzles of the horses of the one closed with those of the horses of the other and the pennons (too) of the one closed with those of the other.

रावणस्य ततो रामो धनुर्मुक्तैः शितैः शरैः॥ ३६ ॥
चतुर्भिश्चतुरो दीप्तान् हयान् प्रत्यपसर्पयत्। स क्रोधवशमापन्नो हयानामपसर्पणे॥ ३७ ॥
मुमोच निशितान् बाणान् राघवाय दशाननः। सोऽतिविद्धो बलवता दशग्रीवेण राघवः॥ ३८ ॥
जगाम न विकारं च न चापि व्यथितोऽभवत्। चिक्षेप च पुनर्बाणान् वज्रसारसमस्वनान्॥ ३९ ॥
सारथिं वज्रहस्तस्य समुद्दिश्य दशाननः। मातलेस्तु महावेगाः शरीरे पतिताः शराः॥ ४० ॥
न सूक्ष्ममपि सम्मोहं व्यथां वा प्रददुर्युधि। तया धर्षणया क्रुद्धो मातलेर्न तथाऽऽत्मनः॥ ४१ ॥
चकार शरजालेन राघवो विमुखं रिपुम्। विंशतिं त्रिंशतिं षष्टिं शतशोऽथ सहस्रशः॥ ४२ ॥
मुमोच राघवो वीरः सायकान् स्यन्दने रिपोः।

With four sharp arrows loosed from his bow Śrī Rāma thereupon drove back the four spirited horses of Rāvaṇa. Fallen a prey to anger, on the retreating of his horses, that ten-headed monster let fly his whetted shafts against Śrī Rāma (a scion of Raghu). Though grievously wounded by the mighty Rāvaṇa (the ten-headed monster), the said scion of Raghu neither felt agitated nor disquieted. The ten-headed monster then directed arrows which emitted a sound like a stroke of lightning at the charioteer of Indra (who carries the thunderbolt in his hand). Fallen on the body of Mātali, the arrows for their part, which were loosed with great impetuosity, did not cause the least confusion or torment to him on the battlefield. Angered by that assault on Mātali, Śrī Rāma (a scion of Raghu), who for his part did not feel provoked by the assault on himself, made his adversary averse to fighting by (directing) a stream of his arrows against him. The valiant scion of Raghu loosed twenty, thirty, sixty and hundreds and thousnds of arrows on the enemy's chariot.

रावणोऽपि ततः क्रुद्धो रथस्थो राक्षसेश्वरः॥ ४३॥
गदामुसलवर्षेण रामं प्रत्यर्दयद् रणे। तत् प्रवृत्तं पुनर्युद्धं तुमुलं रोमहर्षणम्॥ ४४॥
गदानां मुसलानां च परिघाणां च निःस्वनैः। शराणां पुङ्खवातैश्च क्षुभिताः सप्त सागराः॥ ४५॥
क्षुब्धानां सागराणां च पातालतलवासिनः। व्यथिता दानवाः सर्वे पन्नगाश्च सहस्रशः॥ ४६॥
चकम्पे मेदिनी कृत्स्ना सशैलवनकानना। भास्करो निष्प्रभश्चासीन्न ववौ चापि मारुतः॥ ४७॥
ततो देवाः सगन्धर्वाः सिद्धाश्च परमर्षयः। चिन्तामापेदिरे सर्वे सकिंनरमहोरगाः॥ ४८॥
स्वस्ति गोब्राह्मणेभ्यस्तु लोकास्तिष्ठन्तु शाश्वताः। जयतां राघवः संख्ये रावणं राक्षसेश्वरम्॥ ४९॥
एवं जपन्तोऽपश्यंस्ते देवाः सर्षिगणास्तदा। रामरावणयोर्युद्धं सुघोरं रोमहर्षणम्॥ ५०॥
गन्धर्वाप्सरसां सङ्घा दृष्ट्वा युद्धमनूपमम्। गगनं गगनाकारं सागरः सागरोपमः॥ ५१॥
रामरावणयोर्युद्धं रामरावणयोरिव। एवं ब्रुवन्तो ददृशुस्तद् युद्धं रामरावणम्॥ ५२॥

Provoked to anger, while seated in his chariot, the king of ogres, Rāvaṇa too thereupon tormented Śrī Rāma with a shower of maces and mallets in return. Then there ensued once more a tumultuous struggle, which caused one's hair to stand on end. (30—44) Nay, (all) the seven seas were thrown into agitation by the sound of maces, mallets and iron bludgeons and the gusts raised by the plumes adorning the (flying) arrows. (45) All the devils as well as the snakes inhabiting in their thousands the nethermost subterranean region situated underneath the agitated seas felt disquieted. (46) The entire globe shook with its mountains, forests and jungles. Nay, the sun (the source of light) lost its brilliance and the wind too ceased to blow. (47) Thereupon all the gods—including the Gandharvas (celestial musicians), as well as the Kinnaras (another class of demigods credited with a human figure and the head of a horse or with a horse's body and the head of a man) and huge serpents—as also Siddhas (a class of demigods endowed with mystic powers from their very birth) and great Ṛṣis (the seers of Vedic Mantras) fell a prey to anxiety. (48) "May all be well with the cows and the Brāhmaṇas. May (all) the worlds endure forever. May Śrī Rāma (a scion of Raghu) conquer Rāvaṇa, the king of ogres, in combat!" (49) Saying so, the gods including the hosts of Ṛṣis (the seers of Vedic Mantras) present on the occasion witnessed the fierce struggle between Śrī Rāma and Rāvaṇa, which caused one's hair to stand on end. (50) Watching that matchless struggle and observing that even as the sky is its own compeer and that the sea is its own analogue, the struggle between Śrī Rāma and Rāvaṇa can be likened only to the struggle between Śrī Rāma and Rāvaṇa[*], the hosts of Gandharvas (celestial musicians) and Apsarās (heavenly nymphs) looked on that combat between Śrī Rāma and Rāvaṇa. (51-52)

---

[*] This verse 'गगनं गगनाकारं.........रामरावणयोरिव।' has been quoted in works on Sanskrit poetics as an illustration of the figure of speech known by the name of 'Ananvaya', the occasion of which arises only where the object described is peerless and serves as its own comparison.

ततः क्रोधान्महाबाहू रघूणां कीर्तिवर्धनः। संधाय धनुषा रामः शरमाशीविषोपमम्॥५३॥
रावणस्य शिरोऽछिन्दच्छ्रीमज्ज्वलितकुण्डलम्। तच्छिरः पतितं भूमौ दृष्टं लोकैस्त्रिभिस्तदा॥५४॥
तस्यैव सदृशं चान्यद् रावणस्योत्थितं शिरः। तत् क्षिप्तं क्षिप्रहस्तेन रामेण क्षिप्रकारिणा॥५५॥
द्वितीयं रावणशिरश्छिन्नं संयति सायकैः। छिन्नमात्रं च तच्छीर्षं पुनरेव प्रदृश्यते॥५६॥
तदप्यशनिसंकाशैश्छिन्नं रामस्य सायकैः। एवमेव शतं छिन्नं शिरसां तुल्यवर्चसाम्॥५७॥
न चैव रावणस्यान्तो दृश्यते जीवितक्षये। ततः सर्वास्त्रविद् वीरः कौसल्यानन्दवर्धनः॥५८॥
मार्गणैर्बहुभिर्युक्तैश्चिन्तयामास राघवः। मारीचो निहतो यैस्तु खरो यैस्तु सदूषणः॥५९॥
क्रौञ्चावटे विराधस्तु कबन्धो दण्डकावने। यैः साला गिरयो भग्ना वाली च क्षुभितोऽम्बुधिः॥६०॥
त इमे सायकाः सर्वे युद्धे प्रात्ययिका मम। किं नु तत् कारणं येन रावणे मन्दतेजसः॥६१॥

Fitting to his bow an arrow, which resembled a venomous serpent (in its fierceness) in wrath the mighty-armed Śrī Rāma, who enhanced the glory of the Raghus (his forbears), cut off the glorious head* of Rāvaṇa, which was graced with flaming earrings. The aforesaid head was seen fallen on the ground by the denizens of all the three worlds on that occasion. (53-54) Another head, exactly similar to the former, cropped up on the shoulders of Rāvaṇa. That second head (too) of Rāvaṇa was struck off on the battlefield in no time by the nimble-handed Śrī Rāma—who was quick in action—with his arrows. The aforesaid head rose into view once more the moment it was severed; but that too was severed by the thunderbolt-like shafts of Śrī Rāma. In the same way a hundred of heads, equally brilliant, was (successfully) struck off (by Śrī Rāma), yet no certainty about his death could be arrived at. Though equipped with numerous arrows and well-versed in the use of all kinds of mystic missiles, the valiant Śrī Rāma (a scion of Raghu), the enhancer of Kausalyā's joy, thereupon became thoughtful. (He said to himself:—) "I wonder what is the reason why these well-known shafts—which have all been tried and found infallible by me on the battlefield, (nay) by the help of which the ogre Mārīca for his part was made short work of (by me) as also Khara alongwith Dūṣaṇa, nay, (the ogre) Virādha too was disposed of in a hole in the ground in the Krauñca wood, and Kabandha in the Daṇḍaka forest, by which (again) were the (seven) sal trees (at Kiṣkindhā) and mountains too were transfixed as also Vālī (the lord of monkeys) and (last of all) the sea was thrown into agitation—have proved of little efficacy against Rāvaṇa." (55—61)

इति चिन्तापरश्चासीदप्रमत्तश्च संयुगे। ववर्ष शरवर्षाणि राघवो रावणोरसि॥६२॥
रावणोऽपि ततः क्रुद्धो रथस्थो राक्षसेश्वरः। गदामुसलवर्षेण रामं प्रत्यर्दयद् रणे॥६३॥
तत् प्रवृत्तं महद् युद्धं तुमुलं रोमहर्षणम्। अन्तरिक्षे च भूमौ च पुनश्च गिरिमूर्धनि॥६४॥
देवदानवयक्षाणां पिशाचोरगरक्षसाम्। पश्यतां तन्महद् युद्धं सर्वरात्रमवर्तत॥६५॥
नैव रात्रिं न दिवसं न मुहूर्तं न च क्षणम्। रामरावणयोर्युद्धं विराममुपगच्छति॥६६॥
दशरथसुतराक्षसेन्द्रयोस्तयोर्जयमनवेक्ष्य रणे स राघवस्य।
सुरवररथसारथिर्महात्मा रणरतराममुवाच वाक्यमाशु॥६७॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे सप्ताधिकशततमः सर्गः॥ १०७॥

Though absorbed in thought as aforesaid, yet not at all careless on the battlefield, Śrī Rāma (a scion of Raghu) rained showers of arrows on the breast of Rāvaṇa. (62) Provoked to anger the king of ogres, Rāvaṇa, too, who was seated in his chariot, tormented Śrī Rāma in return with a shower of maces and mallets on the battlefield. (63) Then followed a great and tumultuous fight, which caused one's hair to stand on end, in the air as well as on the earth and again on the top of the (Trikūṭa) mountain. (64) While the gods, the devils and the Yakṣas as also the fiends, the Nāgas (serpent-demons or semi-divine beings credited with the face of a man and the tail of a serpent, and said to inhabit the nethermost subterranean region, Pātāla) and the ogres looked on that major conflict continued for entire days and nights. (65) The contest between Śrī Rāma and Rāvaṇa ceased neither by night nor by day, not even for an hour or a moment. (66) Not perceiving the victory of Śrī Rāma in the duel between the aforesaid two, the son of Daśaratha and the king of ogres, that high-souled charioteer of Indra (the foremost of gods) quickly spoke as follows to Śrī Rāma, (while he was still) engaged in fighting. (67)

---

* It seems Rāvaṇa appeared on the battlefield with a single head only during this combat.

Thus ends Canto One hundred and seven in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

अष्टाधिकशततमः सर्गः

Canto CVIII

Rāvaṇa's death at Śrī Rāma's hands

अथ संस्मारयामास मातली राघवं तदा। अजानन्निव किं वीर त्वमेनमनुवर्तसे॥ १॥
विसृजास्मै वधाय त्वमस्त्रं पैतामहं प्रभो। विनाशकालः कथितो यः सुरैः सोऽद्य वर्तते॥ २॥
ततः संस्मारितो रामस्तेन वाक्येन मातलेः। जग्राह स शरं दीप्तं निःश्वसन्तमिवोरगम्॥ ३॥

Mātali forthwith refreshed the memory of Śrī Rāma (a scion of Raghu) on that occasion and said, "How do you (merely) do as Rāvaṇa does (by acting on the defensive) as though you did not know (how to dispose of him), O gallant prince? (1) With a view to his destruction discharge you on him the mystic missile presided over by Brahmā (the grandfather of the universe, which was created by the ten Prajāpatis or lords of creation, who were all his mind-born sons), my lord. The hour of his doom, which was foretold by the gods, has now arrived." (2) Reminded (of that missile) by the aforesaid suggestion of Mātali, Śrī Rāma then seized hold of a flaming arrow, which flew like a hissing serpent. (3)

यं तस्मै प्रथमं प्रादादगस्त्यो भगवानृषिः। ब्रह्मदत्तं महद् बाणममोघं युधि वीर्यवान्॥ ४ ॥
ब्रह्मणा निर्मितं पूर्वमिन्द्रार्थममितौजसा। दत्तं सुरपतेः पूर्वं त्रिलोकजयकाङ्क्षिणः॥ ५ ॥
यस्य वाजेषु पवनः फले पावकभास्करौ। शरीरमाकाशमयं गौरवे मेरुमन्दरौ॥ ६ ॥
जाज्वल्यमानं वपुषा सुपुङ्खं हेमभूषितम्। तेजसा सर्वभूतानां कृतं भास्करवर्चसम्॥ ७ ॥
सधूममिव कालाग्निं दीप्तमाशीविषोपमम्। नरनागाश्ववृन्दानां भेदनं क्षिप्रकारिणम्॥ ८ ॥
द्वाराणां परिघाणां च गिरीणां चापि भेदनम्। नानारुधिरदिग्धाङ्गं मेदोदिग्धं सुदारुणम्॥ ९ ॥
वज्रसारं महानादं नानासमितिदारुणम्। सर्ववित्रासनं भीमं श्वसन्तमिव पन्नगम्॥ १०॥
कङ्कगृध्रबकानां च गोमायुगणरक्षसाम्। नित्यभक्षप्रदं युद्धे यमरूपं भयावहम्॥ ११॥
नन्दनं वानरेन्द्राणां रक्षसामवसादनम्। वाजितं विविधैर्वाजैश्चारुचित्रैर्गरुत्मतः॥ १२॥

The glorious and powerful Sage Agastya had already bestowed on him (while he was moving in the Daṇḍaka forest) that enormous arrow gifted to him by Brahmā (the creator), which never missed its target. (4) Having been created of yore for (the use of) Indra (the ruler of gods) by Brahmā (the creator), whose strength was immeasurable, it was bestowed in the past on the ruler of gods, who was eager to conquer the three worlds. (5) The wind-god presided over its feathers; the god of fire (lit., the purifier) and the sun-god (the source of light) over its head; its shaft was made up of ether; while the Mandara and Meru mountains presided over its weight. (6) Provided with lovely feathers and decked with gold, the arrow, which emitted splendour from its body, had been made up of the essence of all the elements and shone like the sun. (7) Flaming like the fire of universal dissolution enveloped in smoke, and resembling a venomous snake, it was quick in action and capable of splitting asunder hosts of men, elephants and horses and smashing gateways and iron bars and mountains too. Smeared with the blood of various victims and coated with their marrow, it presented a dreadful appearance. (8-9) (Nay) hard as adamant and loud-sounding it was capable of dispersing armies of every kind. Terrible (to behold) and hissing like a serpent, it frightened all. (10) Providing lasting nourishment on the battlefield to buzzards, vultures and herons as well as to packs of jackals as also to ogres, it assumed the aspect of Yama (the god of retribution) and inspired terror. (11) The delight of monkey chiefs and the scourge of ogres, it was provided with various kinds of lovely and picturesque plumes of Garuḍa. (12)

तमुत्तमेषुं लोकानामिक्ष्वाकुभयनाशनम् । द्विषतां कीर्तिहरणं प्रहर्षकरमात्मनः ॥ १३ ॥
अभिमन्त्र्य ततो रामस्तं महेषुं महाबलः । वेदप्रोक्तेन विधिना संदधे कार्मुके बली ॥ १४ ॥
तस्मिन् संधीयमाने तु राघवेण शरोत्तमे । सर्वभूतानि संत्रेसुश्चचाल च वसुंधरा ॥ १५ ॥
स रावणाय संक्रुद्धो भृशमायम्य कार्मुकम् । चिक्षेप परमायत्तः शरं मर्मविदारणम् ॥ १६ ॥
स वज्र इव दुर्धर्षो वज्रिबाहुविसर्जितः । कृतान्त इव चावार्यो न्यपतद् रावणोरसि ॥ १७ ॥

Charging with a mystic spell in accordance with the scriptural ordinance that great arrow—which was supremely destructive, (nay) capable of dispelling the fear of (all) the worlds (in general) and the Ikṣwākus (in particular), taking away the glory of the enemies and delighting one's own self— the mighty Śrī Rāma, who was endowed with extraordinary strength, then placed it on his bow. (13-14) While that excellent arrow was being fitted by Śrī Rāma (a scion of Raghu) to his bow, all created being for their part felt terrified and the earth shook. (15) Stretching his bow at full length, Śrī Rāma, who felt highly provoked and was supremely active, loosed on Rāvaṇa the arrow, which was capable of tearing asunder his vital parts. (16) Difficult to prevail against like the thunderbolt hurled by the arm of Indra (the wielder of the thunderbolt), nay, incapable of being warded off like Death, the arrow inpinged on the breast of Rāvaṇa. (17)

स विसृष्टो महावेगः शरीरान्तकरः परः । बिभेद हृदयं तस्य रावणस्य दुरात्मनः ॥ १८ ॥
रुधिराक्तः स वेगेन शरीरान्तकरः शरः । रावणस्य हरन् प्राणान् विवेश धरणीतलम् ॥ १९ ॥
स शरो रावणं हत्वा रुधिरार्द्रकृतच्छविः । कृतकर्मा निभृतवत् स तूणीं पुनराविशत् ॥ २० ॥
तस्य हस्ताद्धतस्याशु कार्मुकं तत् ससायकम् । निपपात सह प्राणैर्भ्रश्यमानस्य जीवितात् ॥ २१ ॥
गतासुर्भीमवेगस्तु नैर्ऋतेन्द्रो महाद्युतिः । पपात स्यन्दनाद् भूमौ वृत्रो वज्रहतो यथा ॥ २२ ॥
तं दृष्ट्वा पतितं भूमौ हतशेषा निशाचराः । हतनाथा भयत्रस्ताः सर्वतः सम्प्रदुद्रुवुः ॥ २३ ॥
नर्दन्तश्चाभिपेतुस्तान् वानरा द्रुमयोधिनः । दशग्रीववधं दृष्ट्वा वानरा जितकाशिनः ॥ २४ ॥
अर्दिता वानरैर्हृष्टैर्लङ्कामभ्यपतन् भयात् । हताश्रयत्वात् करुणैर्बाष्पप्रस्रवणैर्मुखैः ॥ २५ ॥
ततो विनेदुः संहृष्टा वानरा जितकाशिनः । वदन्तो राघवजयं रावणस्य च तद्वधम् ॥ २६ ॥

As soon as loosed, the arrow, which was endowed with exceeding velocity and was supremely capable of putting an end to the (enemy's) body, pierced the heart of the notorious and evil-minded Rāvaṇa. (18) Taking the life of Rāvaṇa with all speed and stained with blood, that deadly shaft penetrated the earth's surface. (19) Soaked in blood on having killed Rāvaṇa, and thereby accomplished its mission, nay, appearing graceful, that well-known arrow re-entered the quiver (of Śrī Rāma) like a meek servant. (20) The notorious bow of Rāvaṇa, when the latter was struck, immediately dropped down from his hand alongwith the arrow (fitted to it), synchronously with his life-breath even while he was being separated from his life. (21)

His life having departed, the ruler of ogres (lit., the progeny of the ogre Nirṛti, the deity presiding over the south-west corner) for his part, who was (once) endowed with terrible impetuosity and invested with extraordinary splendour, fell from his chariot to the ground (even) like the demon Vṛtra when the latter was struck down by the thunderbolt (of Indra). (22) Seeing him fallen on the ground, the night-rangers who had escaped, the carnage ran very fast in all directions panic-stricken, their lord having (now) been killed. (23) Nay, monkeys, who fought with trees, fell roaring upon them. Perceiving the destruction of Rāvaṇa (the ten-headed monster) the monkeys had assumed a triumphant air. (24) Harassed by the jubilant monkeys, the ogres rushed (back) in panic towards Laṅkā, with faces exciting pity and raining tears, their supporter having (now) been killed. (25) Assuming a triumphant air, highly rejoiced as they were, and proclaiming the victory of Śrī Rāma (a scion of Raghu) and the death of Rāvaṇa at his hands, the monkeys thereupon shouted at the top of their voice. (26)

अथान्तरिक्षे व्यनदत् सौम्यस्त्रिदशदुन्दुभिः। दिव्यगन्धवहस्तत्र मारुतः सुसुखो ववौ॥ २७॥
निपपातान्तरिक्षाच्च पुष्पवृष्टिस्तदा भुवि। किरन्ती राघवरथं दुरावापा मनोहरा॥ २८॥
राघवस्तवसंयुक्ता गगने च विशुश्रुवे। साधुसाध्विति वागग्र्या देवतानां महात्मनाम्॥ २९॥
आविवेश महान् हर्षो देवानां चारणैः सह। रावणे निहते रौद्रे सर्वलोकभयङ्करे॥ ३०॥
ततः सकामं सुग्रीवमङ्गदं च विभीषणम्। चकार राघवः प्रीतो हत्वा राक्षसपुङ्गवम्॥ ३१॥
ततः प्रजग्मुः प्रशमं मरुद्गणा दिशः प्रसेदुर्विमलं नभोऽभवत्।
मही चकम्पे न च मारुतो ववौ स्थिरप्रभश्चाप्यभवद् दिवाकरः॥ ३२॥
ततस्तु सुग्रीवविभीषणाङ्गदाः सुहृद्विशिष्टाः सहलक्ष्मणस्तदा।
समेत्य हृष्टा विजयेन राघवं रणेऽभिरामं विधिनाभ्यपूजयन्॥ ३३॥
स तु निहतरिपुः स्थिरप्रतिज्ञः स्वजनबलाभिवृतो रणे बभूव।
रघुकुलनृपनन्दनो महौजास्त्रिदशगणैरभिसंवृतो महेन्द्रः॥ ३४॥
इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डेऽष्टाधिकशततमः सर्गः॥ १०८॥

Presently there sounded loudly in the air the happy drums of the gods and a highly delightful breeze sprang up there, wafting heavenly odours. (27) Nay, covering the chariot of Śrī Rāma (a scion of Raghu), a soul-ravishing shower of flowers, which was difficult to find (elsewhere), fell from the heavens to the earth on that occasion. (28) Nay, the excellent utterance of the high-souled gods saying 'Well done! Bravo!!', combined with a panegyric in praise of Ṣrī Rāma (a scion of Raghu) was distinctly heard in the heavens. (29) The fierce Rāvaṇa, the terror of all the worlds, having been killed, a great joy filled (the heart of) the gods including the Cāraṇas (the celestial bards). (30) Rejoiced on having dispatched the foremost of the ogres, Śrī Rāma (a scion of Raghu) then fulfilled the desire of Sugrīva, Aṅgada and Vibhīṣaṇa (by seeing and felicitating them on the fall of Rāvaṇa). (31) Thereupon the hosts of gods attained great peace of mind, (all) the (four) quarters brightened up and the sky (too) became clear. The earth no longer shook, the wind blew gently and the sun shed a steady light. (32) Coming together, rejoiced as they were by the victory (of Śrī Rāma), Sugrīva, Vibhīṣaṇa and Aṅgada for their part, who were supplemented by their friends and accompanied by Lakṣmaṇa, then paid their homage with due ceremony to Śrī Rāma (a scion of Raghu) who looked charming on the battlefield. (33) Śrī Rāma, the delight of Daśaratha (the king of Raghu's race), for his part, who had just killed his adversary (Rāvaṇa) and was thus steadfast in his vows, and who was endowed with extraordinary might, stood encompassed on the battlefield by his own people as well as by his army (even) like the mighty Indra (the ruler of gods) surrounded by the celestial hosts. (34)

Thus ends Canto One hundred and eight in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

* * *

नवाधिकशततमः सर्गः

Canto CIX

Vibhīṣaṇa bursts into a lament and Śrī Rāma comforts him and asks him to perform the obsequies in relation to his deceased eldest brother

भ्रातरं निहतं दृष्ट्वा शयानं निर्जितं रणे। शोकवेगपरीतात्मा विललाप विभीषणः॥ १॥
वीरविक्रान्त विख्यात प्रवीण नयकोविद। महार्हशयनोपेत किं शेषे निहतो भुवि॥ २॥
निक्षिप्य दीर्घौ निश्चेष्टौ भुजावङ्गदभूषितौ। मुकुटेनापवृत्तेन भास्कराकारवर्चसा॥ ३॥
तदिदं वीर सम्प्राप्तं यन्मया पूर्वमीरितम्। काममोहपरीतस्य यत् तन्न रुचितं तव॥ ४॥
यन्न दर्पात् प्रहस्तो वा नेन्द्रजिन्नापरे जनाः।
न कुम्भकर्णोऽतिरथो नातिकायो नरान्तकः। न स्वयं बहु मन्येथास्तस्योदर्कोऽयमागतः॥ ५॥
गतः सेतुः सुनीतानां गतो धर्मस्य विग्रहः। गतः सत्त्वस्य संक्षेपः सुहस्तानां गतिर्गता॥ ६॥
आदित्यः पतितो भूमौ मग्नस्तमसि चन्द्रमाः।
चित्रभानुः प्रशान्तार्चिर्व्यवसायो निरुद्यमः। अस्मिन् निपतिते वीरे भूमौ शस्त्रभृतां वरे॥ ७॥
किं शेषमिहलोकस्य गतसत्त्वस्य सम्प्रति। रणे राक्षसशार्दूले प्रसुप्त इव पांसुषु॥ ८॥

Seeing his (eldest) brother (Rāvaṇa) lying vanquished and killed on the battlefield, Vibhīṣaṇa began to lament (as follows), his mind overcome with an outburst of grief:—(1) "O renowned and valiant hero, powerful and skilled in polity, having thrown about your (two) arms, which though (still) adorned with armlets are (now) motionless, and with your diadem, brilliant as the sun, knocked down, why are you lying killed on the ground, O brother who were accustomed to a sumptuous bed? (2-3) That very fate which was predicted by me has been met with by you, O valiant brother, inasmuch as my aforesaid advice did not find favour with you, overcome as you were with concupiscence and infatuation. (4) This calamity has come about as a sequel to the fact that in their presumption neither Prahasta nor Indrajit nor other people nor (even) Kumbhakarṇa, an exceeding car-warrior, nor (again) Atikāya nor Narāntaka nor you yourself prized my counsel. (5) Since this hero, (who was) the prince of those wielding weapons, has fallen on the ground, the foremost of those conducting themselves with prudence has disappeared, the incarnation of virtue has departed, the repository of might has left for good, the refuge of deft-handed warriors has gone out of sight, the sun has fallen to earth, the moon has merged in darkness, fire has ceased to emit flames and (all) energy has become effortless. (6-7) Now that Rāvaṇa (a tiger among the ogres) is lying fast asleep as it were in the dust on the battlefield, everything belonging to the people in this city (of Laṅkā), whose strength has departed, has gone to the dogs. (8)

धृतिप्रवालः प्रसभाग्र्यपुष्पस्तपोबलः शौर्यनिबद्धमूलः।
रणे महान् राक्षसराजवृक्षः सम्मर्दितो राघवमारुतेन॥ ९ ॥
तेजोविषाणः कुलवंशवंशः कोपप्रसादापरगात्रहस्तः।
इक्ष्वाकुसिंहावगृहीतदेहः सुप्तः क्षितौ रावणगन्धहस्ती॥ १०॥
पराक्रमोत्साहविजृम्भितार्चिर्निःश्वासधूमः स्वबलप्रतापः।
प्रतापवान् संयति राक्षसाग्निर्निर्वापितो रामपयोधरेण॥ ११॥
सिंहर्क्षलाङ्गूलककुद्विषाणः पराभिजिद् गन्धनगन्धवाहः।
रक्षोवृषश्चापलकर्णचक्षुः क्षितीश्वरव्याघ्रहतोऽवसन्नः॥ १२॥

"With firmness for its foliage, stubbornness for its excellent blossom, asceticism for its strength and valour for its firm roots, the huge tree in the shape of Rāvaṇa (the king of ogres) has been crushed on the battlefield by the tempest in the shape of Śrī Rāma (a scion of Raghu). (9) With ardour for its tusks, the line of ancestors for its backbone, wrath for its lower parts (legs etc.,) and graciousness for its proboscis the elephant in rut in the shape of Rāvaṇa is lying asleep on the ground, its body having been overthrown by a lion in the shape of Śrī Rāma (a scion of Ikṣwāku). (10) With prowess and energy for its developed flame, sighs for its smoke and his native strength for its scorching heat the blazing fire in the shape of the ogre (Rāvaṇa) has been extinguished on the battlefield by the rainy cloud in the shape of Śrī Rāma. (11) With the ogres* (who followed him) for its tail, hump and horns, and lasciviousness for its ears and eyes, the bull in the shape of the ogre (Rāvaṇa), the conqueror of its enemies, which vied with the wind in energy, is lying dead, struck down by a tiger in the shape of Śrī Rāma (a ruler of the earth)." (12)

वदन्तं हेतुमद्वाक्यं परिदृष्टार्थनिश्चयम्। रामः शोकसमाविष्टमित्युवाच विभीषणम्॥ १३ ॥

To Vibhīṣaṇa, who was uttering words full of reason, nay, which revealed his determined view of the matter, nay, who was fully possessed by grief, Śrī Rāma spoke as follows:—(13)

नायं विनष्टो निश्चेष्टः समरे चण्डविक्रमः। अत्युन्नतमहोत्साहः पतितोऽयमशङ्कितः॥ १४ ॥
नैवं विनष्टाः शोचन्ते क्षत्रधर्मव्यवस्थिताः। वृद्धिमाशंसमाना ये निपतन्ति रणाजिरे॥ १५ ॥
येन सेन्द्रास्त्रयो लोकास्त्रासिता युधि धीमता। तस्मिन् कालसमायुक्ते न कालः परिशोचितुम्॥ १६ ॥
नैकान्तविजयो युद्धे भूतपूर्वः कदाचन। परैर्वा हन्यते वीरः परान् वा हन्ति संयुगे॥ १७ ॥
इयं हि पूर्वैः संदिष्टा गतिः क्षत्रियसम्मता। क्षत्रियो निहतः संख्ये न शोच्य इति निश्चयः॥ १८ ॥
तदेवं निश्चयं दृष्ट्वा तत्त्वमास्थाय विज्वरः। यदिहानन्तरं कार्यं कल्प्यं तदनुचिन्तय॥ १९ ॥

"Rāvaṇa has not met his death because he lacked in energy. He has fallen in combat for the good of the world even though he was endowed with terrible prowess and exhibited extraordinary enthusiasm of a very exalted type and remained undaunted (throughout). (14) Warriors who fall on the battlefield while remaining steadfast in the duty of a Kṣatriya (warrior) and seeking advancement (in the shape of victory) and are thus destroyed need not be mourned for. (15) There is no occasion to grieve for his having been brought under the sway of death by whom, intelligent as he was, (all) the three worlds (viz., earth, heaven and the intermediate region) including Indra (their ruler) were (constantly) thrown into a fright. (16) None has ever been exclusively victorious (even) in the past. A hero is either killed by his enemies or makes short work of them in combat. (17) Such indeed is the destiny proclaimed by the ancients as highly esteemed for a warrior. A warrior killed in action does not deserve to be mourned: such is the conclusion of the Śāstras. (18) Therefore, bearing this conclusion in mind, (nay) holding on to the right path and freed from grief, (please) consider what duty deserves to be performed next at this juncture." (19)

तमुक्तवाक्यं विक्रान्तं राजपुत्रं विभीषणः। उवाच शोकसंतप्तो भ्रातुर्हितमनन्तरम्॥ २० ॥

To that valiant prince (Śrī Rāma), who had (just) finished his say, Vibhīṣaṇa, who was torn with grief, next made the following submission in the interest of his (deceased eldest) brother. (20)

योऽयं विमर्देष्वविभग्नपूर्वः सुरैः समस्तैरपि वासवेन।
भवन्तमासाद्य रणे विभग्नो वेलामिवासाद्य यथा समुद्रः॥ २१ ॥
अनेन दत्तानि वनीपकेषु भुक्ताश्च भोगा निभृताश्च भृत्याः।
धनानि मित्रेषु समर्पितानि वैराण्यमित्रेषु च यापितानि॥ २२ ॥

---

* The word 'Siṁharkṣa' stands for the lunar mansion known by the name of Mūla, which holds sway over the ogre race. Due to its close association with the ogre race the word has been used in this verse as a synonym for the ogres.

एषोऽहिताग्निश्च महातपाश्च वेदान्तगः कर्मसु चाग्र्यशूरः।
एतस्य यत् प्रेतगतस्य कृत्यं तत् कर्तुमिच्छामि तव प्रसादात्॥ २३॥

"This ogre, who had never been vanquished before in trials of strength by all the gods (combined), or even by Indra (himself) has been routed on confronting you on the battlefield (even) as the sea breaks up on reaching the shore. (21) By him gifts were conferred on mendicants, pleasures too were enjoyed and dependants were fully maintained, riches were bestowed on friends and grudges against enemies were also revenged. (22) Nay, he maintained a perpetually sacred fire and practised great religious austerities, had completely mastered the Vedas and was highly proficient in ritual acts. Through your goodwill I seek to perform that which ought to be performed in relation to this brother (of mine), who has departed to the other world." (23)

स तस्य वाक्यैः करुणैर्महात्मा सम्बोधितः साधु विभीषणेन।
आज्ञापयामास नरेन्द्रसूनुः स्वर्गीयमाधानमदीनसत्त्वः॥ २४॥
मरणान्तानि वैराणि निर्वृत्तं नः प्रयोजनम्। क्रियतामस्य संस्कारो ममाप्येष यथा तव॥ २५॥
इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे नवाधिकशततमः सर्गः॥ १०९॥

Appealed to by Vibhīṣaṇa in his (own) pathetic words, that high-souled prince (Śrī Rāma), who was undepressed in spirits, commanded him (as follows) to perform (funeral) rites, which were calculated to lead the departed soul to heaven:—(24) "Animosity ends with death. Our purpose has been achieved. (Therefore) let obsequies be performed in relation to him (now). He is as good mine too as yours." (25)

Thus ends Canto One hundred and nine in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

* * *

दशाधिकशततमः सर्गः

Canto CX

The Lament of Rāvaṇa's consorts

रावणं निहतं श्रुत्वा राघवेण महात्मना। अन्तःपुराद् विनिष्पेतू राक्षस्यः शोककर्शिताः॥ १॥
वार्यमाणाः सुबहुशश्चेष्टन्त्यः क्षितिपांसुषु। विमुक्तकेश्यः शोकार्ता गावो वत्सहता इव॥ २॥
उत्तरेण विनिष्क्रम्य द्वारेण सह राक्षसैः। प्रविश्यायोधनं घोरं विचिन्वन्त्यो हतं पतिम्॥ ३॥
आर्यपुत्रेति वादिन्यो हा नाथेति च सर्वशः। परिपेतुः कबन्धाङ्कां महीं शोणितकर्दमाम्॥ ४॥
ता बाष्पपरिपूर्णाक्ष्यो भर्तृशोकपराजिताः। करिण्य इव नर्दन्त्यः करेण्वो हतयूथपाः॥ ५॥
ददृशुस्ता महाकायं महावीर्यं महाद्युतिम्। रावणं निहतं भूमौ नीलाञ्जनचयोपमम्॥ ६॥

Emaciated through grief on hearing of Rāvaṇa having been killed by the high-souled Śrī Rāma (a scion of Raghu), the ogresses (living in the gynaeceum of Rāvaṇa) rushed out of the gynaeceum, rolling in the dust (of the streets), though being held back every now and then (by their maid-servants), their hair dishevelled, stricken as they were with grief like cows that had lost their calf. (1-2) Issuing out of the northern gate (of Laṅkā) alongwith ogres, and penetrating deep into the dreadful battlefield searching for their husband, who had been killed, (nay) crying out, "O my husband! Ah my lord!!", they all ran hither and thither on the ground, which was covered with headless trunks and rendered muddy with gore. (3-4) Crying like female elephants, their eyes full of tears, overcome as they were with grief for their husband, the aforesaid ogresses, who (also) looked like female elephants that had lost the leader of their herd, saw the gigantic Rāvaṇa, who was endowed with extraordinary prowess and invested with great splendour, lying killed on the ground like a heap of black antimony. (5-6)

ताः पतिं सहसा दृष्ट्वा शयानं रणपांसुषु। निपेतुस्तस्य गात्रेषु च्छिन्ना वनलता इव॥ ७ ॥
बहुमानात् परिष्वज्य काचिदेनं रुरोद ह। चरणौ काचिदालम्ब्य काचित्कण्ठेऽवलम्ब्य च॥ ८ ॥
उत्क्षिप्य च भुजौ काचिद् भूमौ सुपरिवर्तते। हतस्य वदनं दृष्ट्वा काचिन्मोहमुपागमत्॥ ९ ॥
काचिदङ्के शिरः कृत्वा रुरोद मुखमीक्षती। स्नापयन्ती मुखं बाष्पैस्तुषारैरिव पङ्कजम्॥ १० ॥
एवमार्ताः पतिं दृष्ट्वा रावणं निहतं भुवि। चुक्रुशुर्बहुधा शोकाद् भूयस्ताः पर्यदेवयन्॥ ११ ॥

Beholding their husband lying in the dust of the battlefield, they precipitately fell down on his limbs like (so many) uprooted wild creepers. (7) Embracing him out of great regard one burst into tears, another sobbed holding his feet; while a third began to weep hanging on his neck. (8) Yet another rolled on the ground, throwing up her arms; while still another fell into a swoon on seeing the face of her deceased husband. (9) Laying his head in her lap, one wept as she looked on his countenance, bathing his face with tears even as nature would cover a lotus with dew-drops. (10) Afflicted thus to see their husband, Rāvaṇa, lying killed on the ground as mentioned above, the ladies cried in diverse ways out of grief and then began to wail as follows:—(11)

येन वित्रासितः शक्रो येन वित्रासितो यमः। येन वैश्रवणो राजा पुष्पकेण वियोजितः॥ १२ ॥
गन्धर्वाणामृषीणां च सुराणां च महात्मनाम्। भयं येन रणे दत्तं सोऽयं शेते रणे हतः॥ १३ ॥
असुरेभ्यः सुरेभ्यो वा पन्नगेभ्योऽपि वा तथा। भयं यो न विजानाति तस्येदं मानुषाद्भयम्॥ १४ ॥
अवध्यो देवतानां यस्तथा दानवरक्षसाम्। हतः सोऽयं रणे शेते मानुषेण पदातिना॥ १५ ॥
यो न शक्यः सुरैर्हन्तुं न यक्षैर्नासुरैस्तथा। सोऽयं कश्चिदिवासत्त्वो मृत्युं मर्त्येन लम्भितः॥ १६ ॥

"Here lies killed on the battlefield the warrior by whom Indra was thrown into a fright and Yama (the god of retribution) was (also) struck with terror, (nay) by whom Kubera (son of Sage Viśravā), the king of Yakṣas, was deprived of (his aerial car) Puṣpaka, and by whom fear was inspired on the battlefield in the Gandharvas (celestial musicians), in the Ṛṣis (the seers of Vedic Mantras) as well as in the lofty-minded gods. (12-13) This catastrophe (in the form of death) has come from a mortal to him who did not conceive any fear from the demons or the gods or even from reptiles for that matter! (14) Here lies killed in combat by a mortal come walking (all the way from Ayodhyā) a warrior who was incapable of being killed by gods and even so by devils and ogres (too)! (15) Here lies conveyed by a mortal to the region of death, like one devoid of strength, he who could not be disposed of by gods, Yakṣas and demons (alike)." (16)

एवं वदन्त्यो रुरुदुस्तस्य ताः दुःखिताः स्त्रियः। भूय एव च दुःखार्ता विलेपुश्च पुनः पुनः॥ १७ ॥
अशृण्वता तु सुहृदां सततं हितवादिनाम्।
मरणायाहृता सीता राक्षसाश्च निपातिताः। एताः सममिदानीं ते वयमात्मा च पातितः॥ १८ ॥
ब्रुवाणोऽपि हितं वाक्यमिष्टो भ्राता विभीषणः। दृष्टं परुषितो मोहात् त्वयाऽऽत्मवधकाङ्क्षिणा॥ १९ ॥
यदि निर्यातिता ते स्यात् सीता रामाय मैथिली। न नः स्याद् व्यसनं घोरमिदं मूलहरं महत्॥ २० ॥
वृत्तकामो भवेद् भ्राता रामो मित्रकुलं भवेत्। वयं चाविधवाः सर्वाः सकामा न च शत्रवः॥ २१ ॥
त्वया पुनर्नृशंसेन सीतां संरुन्धता बलात्। राक्षसा वयमात्मा च त्रयं तुल्यं निपातितम्॥ २२ ॥
न कामकारः कामं वा तव राक्षसपुङ्गव। दैवं चेष्टयते सर्वं हतं दैवेन हन्यते॥ २३ ॥
वानराणां विनाशोऽयं राक्षसानां च ते रणे। तव चैव महाबाहो दैवयोगादुपागतः॥ २४ ॥
नैवार्थेन च कामेन विक्रमेण न चाज्ञया। शक्या दैवगतिर्लोके निवर्तयितुमुद्यता॥ २५ ॥

Wailing as aforesaid, those wretched consorts of Rāvaṇa burst into tears. Nay, stricken with agony, they repeatedly lamented once more (in the following words):—(17) "To your (own) destruction was Sītā borne away by you, who did not listen to the remonstrances of your near and dear ones, who always offered friendly counsel to you. Nay, ogres (too) have been struck down and here stand we (your consorts) as well as your (own) self destroyed all at once. (18) Though tendering salutary advice (to you), your beloved (younger) brother, Vibhīṣaṇa, was harshly treated through ignorance by you, who (evidently) sought your own destruction; and the result has been seen (by us). (19) Had Sītā, a princess of Mithilā, been restored by you to Rāma, this appalling and major calamity, which has robbed us of our very root, would not have befallen us. (20) Your brother (Vibhīṣaṇa) would have (in that case) had his desire fulfilled, Rāma would have turned our ally; nay, we all would have been spared the curse of widowhood and our enemies would not have realized their ambition. (21) By you, however, who, hard-hearted as you were, was forcibly kept Sītā under detention, the ogres, we (your consorts) as well as your own self—(all) the three have been ruined all at once. (22) Your acting according to your own will (however) was not sufficient to ruin you, O bull among the ogres! (For) Providence (alone) prompts all to action. He (alone) is killed who is killed by destiny. (23) This destruction of the monkeys as also of the ogres as well as yours in the conflict courted by you has come about as an act of destiny (alone), O mighty-armed one! (24) The course of destiny, when about to bear fruit, cannot be diverted by money, wish, valour or even by command." (25)

विलेपुरेवं दीनास्ता राक्षसाधिपयोषितः। कुरर्य इव दुःखार्ता बाष्पपर्याकुलेक्षणाः॥ २६॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे दशाधिकशततमः सर्गः॥ ११०॥

Thus lamented like female ospreys the aforesaid consorts of Rāvaṇa (the suzerain lord of ogres), stricken with agony as they were, their eyes bedimmed with tears. (26)

Thus ends Canto One hundred and ten in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

एकादशाधिकशततमः सर्गः

Canto CXI

Mandodarī's lament and the funeral of Rāvaṇa

तासां विलपमानानां तदा राक्षसयोषिताम्। ज्येष्ठंपत्नी प्रिया दीना भर्तारं समुदैक्षत॥ १॥
दशग्रीवं हतं दृष्ट्वा रामेणाचिन्त्यकर्मणा। पतिं मन्दोदरी तत्र कृपणा पर्यदेवयत्॥ २॥

Of the aforesaid consorts of the ogre (Rāvaṇa), who were lamenting (as above) on that occasion, the beloved and seniormost consort, who was feeling miserable, gazed on her husband. (1) Seeing her spouse, Rāvaṇa (the ten-headed monster), made short work of by Śrī Rāma of inconceivable exploits, the wretched Mandodarī lamented (as follows) on that spot:— (2)

ननु नाम महाबाहो तव वैश्रवणानुज। क्रुद्धस्य प्रमुखे स्थातुं त्रस्यत्यपि पुरंदरः॥ ३॥
ऋषयश्च महान्तोऽपि गन्धर्वाश्च यशस्विनः। ननु नाम तवोद्वेगाच्चारणाश्च दिशो गताः॥ ४॥
स त्वं मानुषमात्रेण रामेण युधि निर्जितः। न व्यपत्रपसे राजन् किमिदं राक्षसेश्वर॥ ५॥
कथं त्रैलोक्यमाक्रम्य श्रिया वीर्येण चान्वितम्। अविषह्यं जघान त्वां मानुषो वनगोचरः॥ ६॥
मानुषाणामविषये चरतः कामरूपिणः। विनाशस्तव रामेण संयुगे नोपपद्यते॥ ७॥
न चैतत् कर्म रामस्य श्रद्दधामि चमूमुखे। सर्वतः समुपेतस्य तव तेनाभिमर्षणम्॥ ८॥
अथवा रामरूपेण कृतान्तः स्वयमागतः। मायां तव विनाशाय विधायाप्रतितर्किताम्॥ ९॥

अथवा वासवेन त्वं धर्षितोऽसि महाबल। वासवस्य तु का शक्तिस्त्वां द्रष्टुमपि संयुगे॥ १०॥
महाबलं महावीर्यं देवशत्रुं महौजसम्।

"Indeed it is well known, O mighty-armed younger (half-) brother of Kubera (son of Sage Viśravā), that even Indra (the destroyer of citadels) feared to stand in front of you when you were angry. (3) Even eminent Ṛṣis (seers of Vedic Mantras) and illustrious Gandharvas (celestial musicians) and Cāraṇas (celestial bards) too, they say, actually fied in all directions for fear of you. (4) How is it that you do not feel abashed even though vanquished in combat by Rāma a mere mortal, O king, O ruler of ogres! (5) How did a mortal wandering in the woods kill you, who, having overcome (all) the three worlds by dint of your prowess, had grown irresistible and were endowed with glory? (6) That you, who lived in a place inaccessible to man and were able to assume any form at will, were destroyed in combat by Rāma is not compatible with reason. (7) Nor do I believe that your discomfiture at his hands in the van, of your army, fully equipped as you were with all implements of war, was the achievement of Rāma. (8) Or, taking recourse to inconceivable magic for your destruction, Death himself appeared in the form of Rāma. (9) Or (it seems) you were overcome by Indra (disguised as Rāma), O lord endowed with extraordinary might! Indra, however, had no power even to gaze on you, the (avowed) enemy of gods, on the battlefield, endowed as you were with extraordinary might, valour and energy.

व्यक्तमेष महायोगी परमात्मा सनातनः॥ ११॥
अनादिमध्यनिधनो महतः परमो महान्। तमसः परमो धाता शङ्खचक्रगदाधरः॥ १२॥
श्रीवत्सवक्षा नित्यश्रीरजय्यः शाश्वतो ध्रुवः। मानुषं रूपमास्थाय विष्णुः सत्यपराक्रमः॥ १३॥
सर्वैः परिवृतो देवैर्वानरत्वमुपागतैः। सर्वलोकेश्वरः श्रीमाँल्लोकानां हितकाम्यया॥ १४॥
स राक्षसपरीवारं देवशत्रुं भयावहम्। इन्द्रियाणि पुरा जित्वा जितं त्रिभुवनं त्वया॥ १५॥
स्मरद्भिरिव तद् वैरमिन्द्रियैरेव निर्जितः। यदैव हि जनस्थाने राक्षसैर्बहुभिर्वृतः॥ १६॥
खरस्तु निहतो भ्राता तदा रामो न मानुषः। यदैव नगरीं लङ्कां दुष्प्रवेशां सुरैरपि॥ १७॥
प्रविष्टो हनुमान् वीर्यात् तदैव व्यथिता वयम्। क्रियतामविरोधश्च राघवेणेति यन्मया॥ १८॥
उच्यमानो न गृह्णासि तस्येयं व्युष्टिरागता।

"Assuming a human semblance, prompted as He was by the desire to do good to all the worlds and surrounded by all the gods, who had taken the form of (so many) monkeys, evidently the celebrated Lord Viṣṇu of unfailing prowess, the eternal Supreme Spirit, a great master of yoga, the gracious Ruler of all the (three) worlds as well as their sustainer, who has no beginning, middle or end is supremely greater than the great and stands (eternally) beyond darkness (ignorance) who carries a conch, a discus and a mace (on His person) and is distinguished by the (mark of) Śrīvatsa (a curl of white hair) on the breast, who is constantly endowed with fortune, is invincible, everlasting and perpetual, made short work of you, a terrible enemy of gods, alongwith the ogres who surrounded you. After subduing the senses (including the mind, the internal sense) (all) the three worlds were conquered by you (in the course of the austerities practised by you) in the past. (10—15) You (now) stand vanquished (in your turn) by the senses themselves (who have ceased to co-operate with you) as though they recollected their old grudge against you (occasioned by their discomfiture at your hands). The moment your brother, Khara, was actually killed by Śrī Rāma in Janasthāna, even though surrounded by numerous ogres, it became evident that Śrī Rāma was really no mortal. (Nay) we (all) felt perturbed (about our future) the moment Hanumān penetrated by dint of his prowess deep into the city of Laṅkā, which was difficult to penetrate into even for gods. This nemesis has come upon you since you did not heed my advice. You were being (repeatedly) admonished by me to the effect that no hostility should be entered into with Śrī Rāma (a scion of Raghu).

अकस्माच्चाभिकामोऽसि सीतां राक्षसपुङ्गव॥ १९ ॥
ऐश्वर्यस्य विनाशाय देहस्य स्वजनस्य च। अरुन्धत्या विशिष्टां तां रोहिण्याश्चापि दुर्मते॥ २० ॥
सीतां धर्षयता मान्यां त्वया ह्यसदृशं कृतम्। वसुधाया हि वसुधां श्रियाः श्रीं भर्तृवत्सलाम्॥ २१ ॥
सीतां सर्वानवद्याङ्गीमरण्ये विजने शुभाम्। आनयित्वा तु तां दीनां छद्मनाऽऽत्मस्वदूषणम्॥ २२ ॥
अप्राप्य तं चैव कामं मैथिलीसंगमे कृतम्। पतिव्रतायास्तपसा नूनं दग्धोऽसि मे प्रभो॥ २३ ॥
तदैव यन्न दग्धस्त्वं धर्षयंस्तनुमध्यमाम्। देवा बिभ्यति ते सर्वे सेन्द्राः साग्निपुरोगमाः॥ २४ ॥
अवश्यमेव लभते फलं पापस्य कर्मणः। भर्तः पर्यागते काले कर्ता नास्त्यत्र संशयः॥ २५ ॥
शुभकृच्छुभमाप्नोति पापकृत् पापमश्नुते। विभीषणः सुखं प्राप्तस्त्वं प्राप्तः पापमीदृशम्॥ २६ ॥

"Nay, to the destruction of your sovereignty, life and your own people you unaccountably conceived a passion for Sītā, O bull among the ogres! Surely an unworthy act was perpetrated by you, O foolish one, while treating with indignity, the celebrated Sītā, who is superior (in point of devotion to her husband), even to Arundhatī (wife of Sage Vasiṣṭha) and Rohiṇī (the principal spouse of the moon-god), who deserved to be respected and who is the model of forbearance even to Goddess Earth and a model of grace even to Śrī (the goddess of fortune and charm) and is (extremely) fond of her husband. (16—21) Bearing away by recourse to a fraud the aforesaid Sītā, who was living in a lonely forest, was faultless of every limb and charming, though miserable, ruination has undoubtedly been brought (by you) on yourself as well as on yours. (22) Nay, having failed to realize the well-known ambition cherished by you for union with Sītā (the princess of Mithilā), you have surely been consumed by the asceticism of that lady devoted to her husband, my lord! (23) It is because all the gods together with Indra (the ruler of gods) and including those headed by the god of fire fear you that you were not consumed even while laying violent hands on that slender-waisted lady. (24) When the time (for retribution) comes, O husband, the doer assuredly reaps the fruit of his sinful deed: there is no doubt about it. (25) The doer of a blessed act gathers happiness, while the perpetrator of a sinful act reaps misery. While Vibhīṣaṇa has attained happiness you have met with such an evil destiny. (26)

सन्त्यन्याः प्रमदास्तुभ्यं रूपेणाभ्यधिकास्ततः। अनङ्गवशमापन्नस्त्वं तु मोहान्न बुद्ध्यसे॥ २७ ॥
न कुलेन न रूपेण न दाक्षिण्येन मैथिली। मयाधिका वा तुल्या वा तत्तु मोहान्नबुद्ध्यसे॥ २८ ॥
सर्वदा सर्वभूतानां नास्ति मृत्युरलक्षणः। तव तद्वदयं मृत्युर्मैथिलीकृतलक्षणः॥ २९ ॥
सीतानिमित्तजो मृत्युस्त्वया दूरादुपाहृतः। मैथिली सह रामेण विशोका विहरिष्यति॥ ३० ॥
अल्पपुण्या त्वहं घोरे पतिता शोकसागरे। कैलासे मन्दरे मेरौ तथा चैत्ररथे वने॥ ३१ ॥
देवोद्यानेषु सर्वेषु विहृत्य सहिता त्वया। विमानेनानुरूपेण या याम्यतुलया श्रिया॥ ३२ ॥
पश्यन्ती विविधान् देशांस्तांस्तांश्चित्रस्त्रगम्बरा। भ्रंशिता कामभोगेभ्यः सास्मि वीर वधात्तव॥ ३३ ॥
सैवान्येवास्मि संवृत्ता धिग् राज्ञां चञ्चलां श्रियम्।

"There are in your gynaeceum other young ladies superior to Sītā in physical charm, having fallen a prey to concupiscence, however, you did not perceive this through ignorance. (27) The princess of Mithilā is no match for me, much less superior to me, in birth nor in comeliness nor again in urbanity. You, however, did not perceive this through infatuation. (28) Death does not come to any living being at any time without any (exciting) cause. Your demise on this occasion has likewise been brought about on account of Sītā (a princess of Mithilā). (29) Death which was to be brought about on account of Sītā was invited by you from afar. Rid of her grief, the princess of Mithilā will (now) sport with Śrī Rāma. I, however, whose stock of merit was poor, have tumbled into a fearful ocean of grief. I, who, having sported with you of Mount Kailāsa, Mount Mandara, Mount Meru, in the grove known by the name of Caitraratha (belonging to Kubera and named after Caitraratha, the king of the Gandharvas, who is reputed to have planted it) as well as in all celestial gardens, adorned (as I was) with lovely garlands and clad in picturesque robes and invested with a matchless splendour, roamed in a suitable aerial car, visiting various **lands** of every description—have now been deprived of (all) sense-enjoyments because of your fall. (30—33) Though the same, I stand transformed into another as it were. Woe be to the fleeting fortune of kings!

हा राजन् सुकुमारं ते सुभ्रु सुत्वक्समुन्नसम्॥ ३४॥
कान्तिश्रीद्युतिभिस्तुल्यमिन्दुपद्मदिवाकरैः। किरीटकूटोज्ज्वलितं ताम्रास्यं दीप्तकुण्डलम्॥ ३५॥
मदव्याकुललोलाक्षं भूत्वा यत् पानभूमिषु। विविधस्रग्धरं चारु वल्गुस्मितकथं शुभम्॥ ३६॥
तदेवाद्य तवैवं हि वक्त्रं न भ्राजते प्रभो। रामसायकनिर्भिन्नं रक्तं रुधिरविस्रवैः॥ ३७॥
विशीर्णमेदोमस्तिष्कं रूक्षं स्यन्दनरेणुभिः।

"Alas, that very countenance of yours, O king, which was (so) tender and distinguished by charming eyebrows, a glossy surface an exceptionally prominent nose, coppery lips and brilliant earrings, (nay) which vied with the moon, the lotus and the sun in radiance, grace and brilliance respectively, was illuminated by a number of diadems which looked like so many peaks of a mountain, which shone with its eyes wild and rolling through inebriety in banqueting halls, bore garlands of every description, was lovely and charming (in everyway), was lit with a captivating smile and indulged in a delightful talk, does not actually shine as before today, my lord! Pierced with the shafts of Śrī Rāma, it lies dyed with streams of blood. (34—37) It has its marrow scattered and brains shattered and has got soiled through the dust raised by the chariots.

हा पश्चिमा मे सम्प्राप्ता दशा वैधव्यदायिनी॥ ३८॥
या मयाऽऽसीन्न सम्बुद्धा कदाचिदपि मन्दया। पिता दानवराजो मे भर्ता मे राक्षसेश्वरः॥ ३९॥
पुत्रो मे शक्रनिर्जेता इत्यहं गर्विता भृशम्। दृप्तारिमथनाः क्रूराः प्रख्यातबलपौरुषाः॥ ४०॥
अकुतश्चिद्भया नाथा ममेत्यासीन्मतिर्ध्रुवा। तेषामेवंप्रभावाणां युष्माकं राक्षसर्षभाः॥ ४१॥
कथं भयमसम्बुद्धं मानुषादिदमागतम्।

"Alas, the last stage of life (viz., death), which has conferred widowhood on me, and which was never contemplated by me, a wretched woman (as I am) has been reached by you. I was extremely proud to think that Maya (the king of devils) was my father, you (the king of ogres) were my husband and Indrajit (the conqueror of Indra) was my son. My guardians were capable of crushing their arrogant enemies, cruel, (nay) renowned for their might and valour and (as such) had no fear from any quarter: such was my firm conviction. How did this unknown peril come to you, who were so powerful, O bulls among the ogres, from a mortal?

स्निग्धेन्द्रनीलनीलं तु प्रांशुशैलोपमं महत्॥ ४२॥
केयूराङ्गदवैदूर्यमुक्ताहारस्रगुज्ज्वलम्। कान्तं विहारेष्वधिकं दीप्तं संग्रामभूमिषु॥ ४३॥
भात्याभरणभाभिर्यद् विद्युद्भिरिव तोयदः। तदेवाद्य शरीरं ते तीक्ष्णैर्नैकशरैश्चितम्॥ ४५॥
पुनर्दुर्लभसंस्पर्शं परिष्वक्तुं न शक्यते। श्वाविधः शललैर्यद्वद् बाणैर्लग्नैर्निरन्तरम्॥ ४५॥
स्वर्पितैर्मर्मसु भृशं संछिन्नस्नायुबन्धनम्। क्षितौ निपतितं राजञ्श्यामं वै रुधिरच्छवि॥ ४६॥
वज्रप्रहाराभिहतो विकीर्ण इव पर्वतः। हा स्वप्नः सत्यमेवेदं त्वं रामेण कथं हतः॥ ४७॥

"That very body of yours—which was really dark as a glossy sapphire, gigantic like a lofty mountain, and resplendent with Keyūras and Aṅgadas (two varieties of armlets), necklaces of cat's-eye gems and pearls and garlands, which looked more charming during pastimes and brilliant on the fields of battle, which shone with the lustre of jewels as a rainy cloud with flashes of lightning—lies transfixed with numerous arrows today. (38—44) Though it will be difficult for me to touch it again, it is no longer possible to embrace it. It has tendons cut to pieces by arrows (discharged by Śrī Rāma) dug deep into your vital parts and closely transfixed like the spines of a porcupine. Though dark (of complexion), it is (now) transformed, O king, into the colour of blood and lies fallen on the ground like a mountain broken into pieces when hit by a stroke of lightning. Alas, that which seemed a dream has turned a stark reality. (But) how could you be killed by Rāma? (45—47)

त्वं मृत्योरपि मृत्युः स्याः कथं मृत्युवशं गतः। त्रैलोक्यवसुभोक्तारं त्रैलोक्योद्वेगदं महत्॥ ४८॥
जेतारं लोकपालानां क्षेप्तारं शंकरस्य च। दृप्तानां निग्रहीतारमाविष्कृतपराक्रमम्॥ ४९॥
लोकक्षोभयितारं च साधुभूतविदारणम्। ओजसा दृप्तवाक्यानां वक्तारं रिपुसंनिधौ॥ ५०॥
स्वयूथभृत्यगोप्तारं हन्तारं भीमकर्मणाम्। हन्तारं दानवेन्द्राणां यक्षाणां च सहस्रशः॥ ५१॥
निवातकवचानां तु निग्रहीतारमाहवे। नैकयज्ञविलोप्तारं त्रातारं स्वजनस्य च॥ ५२॥
धर्मव्यवस्थाभेत्तारं मायास्रष्टारमाहवे। देवासुरनृकन्यानामाहर्तारं ततस्ततः॥ ५३॥
शत्रुस्त्रीशोकदातारं नेतारं स्वजनस्य च। लङ्काद्वीपस्य गोप्तारं कर्तारं भीमकर्मणाम्॥ ५४॥
अस्माकं कामभोगानां दातारं रथिनां वरम्। एवं प्रभावं भर्तारं दृष्ट्वा रामेण पातितम्॥ ५५॥
स्थिरास्मि या देहमिमं धारयामि हतप्रिया।

"You were death to Death himself; how did you fall under his sway? Stony (indeed) am I, who, though having lost my darling, (still) retain this body (of mine) even on seeing struck down by Rāma my husband, who enjoyed treasures of (all) the three worlds and proved to be a great source of annoyance to (all) the three worlds; who was able to conquer (even) the guardians of the worlds and lifted up Lord Śiva (alongwith his seat, Mount Kailāsa); who manifested his prowess by subduing the arrogant, threw into disorder (all) the worlds (by oppressing them), and tormented pious men; who by virtue of his might uttered insolent words in the presence of his enemy, protected his own band as well as his dependants and killed those who indulged in terrible deeds; who made short work of devil chiefs and Yakṣas (a class of demigods) in thousands, subdued the Nivātakavacas (a class of Dānavas) in combat, put an end to a number of sacrificial performances and protected his own people; who violated the moral order, employed conjuring tricks on the battlefield and bore away from various places the virgin daughters of gods, demons and human beings; who brought mourning to his enemys' wives, was the leader of his own people and protected the island of Laṅkā, who perpetrated terrible deeds, provided sense-enjoyments to us and was the foremost of car-warriors—in other words, who was endowed with such (unique) power.

शयनेषु महार्हेषु शयित्वा राक्षसेश्वर॥ ५६॥
इह कस्मात् प्रसुप्तोऽसि धरण्यां रेणुगुण्ठितः। यदा मे तनयः शस्तो लक्ष्मणेनेन्द्रजिद् युधि॥ ५७॥
तदा त्वभिहता तीव्रमद्य त्वस्मिन् निपातिता। साहं बन्धुजनैर्हीना हीना नाथेन च त्वया॥ ५८॥
विहीना कामभोगैश्च शोचिष्ये शाश्वतीः समाः। प्रपन्नो दीर्घमध्वानं राजन्नद्य सुदुर्गमम्॥ ५९॥
नय मामपि दुःखार्तां न वर्तिष्ये त्वया विना। कस्मात्त्वं मां विहायेह कृपणां गन्तुमिच्छसि॥ ६०॥
दीनां विलपतीं मन्दां किं च मां नाभिभाषसे। दृष्ट्वा न खल्वभिक्रुद्धो मामिहानवगुण्ठिताम्॥ ६१॥
निर्गतां नगरद्वारात् पद्भ्यामेवागतां प्रभो। पश्येष्टदार दारांस्ते भ्रष्टलज्जावगुण्ठनान्॥ ६२॥
बहिर्निष्पतितान् सर्वान् कथं दृष्ट्वा न कुप्यसि। अयं क्रीडासहायस्तेऽनाथो लालप्यते जनः॥ ६३॥
न चैनमाश्वासयसि किं वा न बहुमन्यसे।

"Having reposed on sumptuous couches, O ruler of ogres, wherefore are you lying buried in deep slumber on the (bare) ground and shrouded in dust? I was really hard hit on the occasion when my (eldest) son, Indrajit, was killed in combat by Lakṣmaṇa. Today of course I am undone. Disunited from my kinsfolk, nay, forsaken by you, my lord, and deprived of sense-enjoyments, I shall grieve for numberless years. Having embarked today on a long journey, which is very difficult to undertake, O king, take me also (with you), stricken as I am with agony. I shall no longer survive without you. Wherefore do you wish to depart, leaving me, miserable as I am, here? (48—60) Why do you not speak to me, a forlorn and unfortunate creature, wailing as I am? How are you not enraged at me, who have issued out of the city gate, unveiled and come on foot here, my lord? Look on your consorts, whose veils have dropped off, O lover of your spouses! (61-62) Why do you not feel enraged to see them all come forth? Nay, this Mandodarī, your playmate, is lamenting in a forlorn condition. Why do you not comfort her or treat her with respect?

यास्त्वया विधवा राजन् कृता नैकाः कुलस्त्रियः॥ ६४॥
पतिव्रता धर्मरता गुरुशुश्रूषणे रताः। ताभिः शोकाभितप्ताभिः शप्तः परवशं गतः॥ ६५॥
त्वया विप्रकृताभिश्च तदा शप्तस्तदागतम्। प्रवादः सत्यमेवायं त्वां प्रति प्रायशो नृप॥ ६६॥
पतिव्रतानां नाकस्मात् पतन्त्यश्रूणि भूतले। कथं च नाम ते राजँल्लोकानाक्रम्य तेजसा॥ ६७॥
नारिचौर्यमिदं क्षुद्रं कृतं शौडीर्यमानिना। अपनीयाश्रमाद् रामं यन्मृगच्छद्मना त्वया॥ ६८॥
आनीता रामपत्नी सा अपनीय च लक्ष्मणम्। कातर्यं च न ते युद्धे कदाचित्संस्मराम्यहम्॥ ६९॥
तत् तु भाग्यविपर्यासान्नूनं ते पक्वलक्षणम्। अतीतानागतार्थज्ञो वर्तमानविचक्षणः॥ ७०॥
मैथिलीमाहृतां दृष्ट्वा ध्यात्वा निःश्वस्य चायतम्। सत्यवाक् स महाबाहो देवरो मे यदब्रवीत्॥ ७१॥
अयं राक्षसमुख्यानां विनाशः प्रत्युपस्थितः। कामक्रोधसमुत्थेन व्यसनेन प्रसङ्गिना॥ ७२॥
निवृत्तस्त्वत्कृतेनार्थः सोऽयं मूलहरो महान्। त्वया कृतमिदं सर्वमनाथं राक्षसं कुलम्॥ ७३॥
नहि त्वं शोचितव्यो मे प्रख्यातबलपौरुषः। स्त्रीस्वभावात्तु मे बुद्धिः कारुण्ये परिवर्तते॥ ७४॥
सुकृतं दुष्कृतं च त्वं गृहीत्वा स्वां गतिं गतः। आत्मानमनुशोचामि त्वद्विनाशेन दुःखिताम्॥ ७५॥
सुहृदां हितकामानां न श्रुतं वचनं त्वया। भ्रातॄणां चैव कार्त्स्न्येन हितमुक्तं दशानन॥ ७६॥
हेत्वर्थयुक्तं विधिवच्छ्रेयस्करमदारुणम्। विभीषणेनाभिहितं न कृतं हेतुमत्त्वया॥ ७७॥
मारीचकुम्भकर्णाभ्यां वाक्यं मम पितुस्तथा। न कृतं वीर्यमत्तेन तस्येदं फलमीदृशम्॥ ७८॥

"You have fallen under the sway of your enemy (Śrī Rāma) in that you were cursed by those numerous ladies of noble lineage, who, though devoted to their husband, fond of piety and intent on the service of their elders, had been widowed by you, O king, and were (accordingly) tormented with grief. (63—65) That curse which was pronounced by them at that time on their having been wronged by you, has fallen on you. The popular saying that 'the tears of women devoted to their husband do not generally fall on the earth's surface in vain' has come out true in your case, O king! Nay, how was this mean act of abducting a woman actually perpetrated by you, O king, who, having invaded (all) the (three) worlds by your might, prided on your heroism? How cowardly it was on your part that the aforesaid consort of Śrī Rāma was borne away by you after luring away Śrī Rāma from his hermitage by recourse to a fraud in the shape of an (illusory) deer and also removing Lakṣmaṇa (from the scene). Nay, I do not recall your faint-heartedness on any occasion on the battlefield. (66—69) The pusillanimity which appeared in you on the (solitary) occasion of your carrying off Sītā, due to an irony of fate was surely an indication of your impending doom. Whatever, O mighty-armed one, my (younger) brother-in-law (Vibhīṣaṇa)— who knows matters relating to the past as well as to the future, and is also conversant with the present—said after reflecting and sighing for long, on seeing Sītā (a princess of Mithilā) borne away (by you), viz., 'the extermination of the jewels among the ogres is now imminent!' has come true. Your (entire) fortune has disappeared due to the sin perpetrated by you (in the shape of Sītā's abduction), which had sprung from concupiscence and wrath and was attended with deep attachment. Hence this major disaster, which has destroyed our very root. This entire race of ogres has been deprived of its protector by you. (70—73) You, who were far famed for your strength and valour, do not deserve to be mourned for by me. Due to feminine nature, however, my mind is leaning towards sadness. (74) Taking with you (the stock of) your merit and sin, you have gone to the place for which you were destined. I (however) mourn for my own self, afflicted as I am by your loss. (75) The absolutely salutary advice tendered by your friends, who wished well of you, as well as by your brothers, was not heeded by you, O ten-headed ogre! (76) The counsel duly offered by Vibhīṣaṇa, which was full of reason and pregnant with

adj

1a

Likely to happen very soon

see also eminent —

meaning, wholesome and agreeable, was not put into effect by you. (77) The advice given by Mārīca (your maternal uncle) and Kumbhakarṇa (your own brother) as also the counsel of my father (the devil Maya) was not followed by you, drunk as you were with power. What has followed is the bitter consequence of your perversity. (78)

नीलजीमूतसंकाश पीताम्बर शुभाङ्गद। स्वगात्राणि विनिक्षिप्य किं शेषे रुधिरावृतः॥ ७९॥
प्रसुप्त इव शोकार्तां किं मां न प्रतिभाषसे। महावीर्यस्य दक्षस्य संयुगेष्वपलायिनः॥ ८०॥
यातुधानस्य दौहित्रीं किं मां न प्रतिभाषसे। उत्तिष्ठोत्तिष्ठ किं शेषे नवे परिभवे कृते॥ ८१॥
अद्य वै निर्भया लङ्कां प्रविष्टाः सूर्यरश्मयः। येन सूदयसे शत्रून् समरे सूर्यवर्चसा॥ ८२॥
वज्रं वज्रधरस्येव सोऽयं ते सततार्चितः। रणे बहुप्रहरणो हेमजालपरिष्कृतः॥ ८३॥
परिघो व्यवकीर्णस्ते बाणैश्छिन्नः सहस्रधा। प्रियामिवोपसंगृह्य किं शेषे रणमेदिनीम्॥ ८४॥
अप्रियामिव कस्माच्च मां नेच्छस्यभिभाषितुम्। धिगस्तु हृदयं यस्या ममेदं न सहस्रधा॥ ८५॥
त्वयि पञ्चत्वमापन्ने फलते शोकपीडितम्।

"My lord resembling a dark cloud in hue, (nay) clad in yellow and adorned with brilliant armlets, why having thrown about your limbs are you lying covered with blood? (79) As though fast asleep, why do you not answer me stricken with grief as I am? Why do you not vouchsafe a reply to me, the grand-daughter (daughter's daughter) of an ogre (Sumālī by name), who was clever and endowed with extraordinary prowess, and never retreated in battles. Get up! Rise!! How are you lying down (even) though subjected to a fresh insult? (80-81) Rid of (all) fear the sun's rays have actually penetrated deep into Laṅkā today. Torn, into a thousand splinters, that very iron bludgeon of yours, which was brilliant as the sun and resembled the thunderbolt of Indra (lit., the wielder of the thunderbolt), with which you exterminated your enemies on the battlefield, and which was constantly honoured by you, which had struck many in combat and which was adorned with a net of gold, lies scattered. Why do you lie embracing the battleground as one would embrace a loved one? (82—84) And why do you not feel inclined to speak to me as though I were loathsome (to you)? Woe be to me, whose heart does not split into a thousand pieces, even though stricken with grief, now that you have returned to the five elements."

इत्येवं विलपन्ती सा बाष्पपर्याकुलेक्षणा॥ ८६॥
स्नेहोपस्कन्नहृदया तदा मोहमुपागमत्। कश्मलाभिहता सन्ना बभौ सा रावणोरसि॥ ८७॥
संध्यानुरक्ते जलदे दीप्ता विद्युदिवोज्ज्वला। तथागतां समुत्थाप्य सपत्न्यस्तां भृशातुराः॥ ८८॥
पर्यवस्थापयामासू रुदत्यो रुदतीं भृशम्। किं ते न विदिता देवि लोकानां स्थितिरध्रुवा॥ ८९॥
दशाविभागपर्याये राज्ञां वै चञ्चलाः श्रियः।

Wailing as aforesaid, Mandodarī, her eyes bedimmed with tears and heart moistened by love, presently fell into a swoon. Fallen on the breast of Rāvaṇa in a fit of unconsciousness, she shone like a vivid flash of lightning across a rainy cloud reddened by the glow of twilight. Raising up Mandodarī, who was reduced to such a plight, and was (still) bitterly weeping, her co-wives, who were (also) weeping, sore distressed as they were, restored her to her normal condition. (They said to her:) "Is the uncertain existence of the worlds known to you, O queen? The wealth of kings actually becomes unsteady when there is a change in the tide of their fortune."

इत्येवमुच्यमाना सा सशब्दं प्ररुरोद ह॥ ९०॥
स्नपयन्ती तदास्रेण स्तनौ वक्त्रं सुनिर्मलम्। एतस्मिन्नन्तरे रामो विभीषणमुवाच ह॥ ९१॥
संस्कारः क्रियतां भ्रातुः स्त्रीगणः परिसान्त्व्यताम्।

While being consoled in these words, Mandodarī, they say, wailed aloud at that moment, bathing her breasts as well as her spotless countenance in tears. In the meantime Śrī Rāma spoke as follows to Vibhīṣaṇa:— "Let obsequies be offered to your (eldest) brother and let the womenfolk be comforted."

तमुवाच ततो धीमान् विभीषण इदं वचः॥ ९२॥
विमृश्य बुद्ध्या प्रश्रितं धर्मार्थसहितं हितम्। त्यक्तधर्मव्रतं क्रूरं नृशंसमनृतं तथा॥ ९३॥
नाहमर्हामि संस्कर्तुं परदाराभिमर्शनम्। भ्रातृरूपो हि मे शत्रुरेष सर्वाहिते रतः॥ ९४॥
रावणो नार्हते पूजां पूज्योऽपि गुरुगौरवात्। नृशंस इति मां राम वक्ष्यन्ति मनुजा भुवि॥ ९५॥
श्रुत्वा तस्यागुणान् सर्वे वक्ष्यन्ति सुकृतं पुनः।

Reflecting within himself, the sagacious Vibhīṣaṇa thereupon made to Śrī Rāma the following humble and wholesome submission, which was in conformity with righteousness and self-interest:— "I cannot perform the funeral rites in relation to one who had abandoned (the path of) virtue and good conduct, who was cruel, merciless and untrue and laid his hands upon others' wives. Intent upon doing harm to all, Rāvaṇa was my virtual enemy in the guise of a brother. Though worthy of adoration by virtue of his seniority in that he was my elder brother, he does not merit my respect. (On my refusing to perform his obsequies) people on earth will (surely) brand me as ruthless, O Rāma! (85—95) On hearing of his blemishes, however, all will speak of me as having done well."

तच्छ्रुत्वा परमप्रीतो रामो धर्मभृतां वरः॥ ९६॥
विभीषणमुवाचेदं वाक्यज्ञं वाक्यकोविदः। तवापि मे प्रियं कार्यं त्वत्प्रभावान्मया जितम्॥ ९७॥
अवश्यं तु क्षमं वाच्यो मया त्वं राक्षसेश्वर। अधर्मानृतसंयुक्तः कामं त्वेष निशाचरः॥ ९८॥
तेजस्वी बलवाञ्छूरः संग्रामेषु च नित्यशः। शतक्रतुमुखैर्देवैः श्रूयते न पराजितः॥ ९९॥
महात्मा बलसम्पन्नो रावणो लोकरावणः। मरणान्तानि वैराणि निर्वृत्तं नः प्रयोजनम्॥ १००॥
क्रियतामस्य संस्कारो ममाप्येष यथा तव। त्वत्सकाशान्महाबाहो संस्कारं विधिपूर्वकम्॥ १०१॥
क्षिप्रमर्हति धर्मेण त्वं यशोभाग भविष्यसि।

Highly pleased to hear the aforesaid answer,Śrī Rāma, the foremost of those upholding (the cause of) virtue, who was an adept in (the art of) expression, replied as follows to Vibhīṣaṇa, who (also) knew how to speak:—"A kindly act must be done by me to you as well inasmuch as victory has been scored by me through your might. (96-97) You, for your part, needs must be told by me that which is proper, O lord of ogres! Granted that this ranger of the night was full of unrighteousness and falsity, he was (all the same) energetic, mighty and always heroic in battles. He was never heard of as vanquished (even) by gods with Indra (who is presupposed to have performed a hundred horse-sacrifices as a condition precedent for his attaining Indrahood) at their head. (98-99) Though he made people cry (by his tyranny), Rāvaṇa was high-minded and richly endowed with might. Hostilities endure till death (only). Our purpose (too) stands accomplished (now). (100) Let his obsequies be performed. He is as well mine as yours. He deserves to be cremated by you with due ceremony in accordance with the prescribed course of conduct without delay. You will (thereby) earn good repute, O mighty-armed one!"

राघवस्य वचः श्रुत्वा त्वरमाणो विभीषणः॥ १०२॥
संस्कारयितुमारेभे भ्रातरं रावणं हतम्। स प्रविश्य पुरीं लङ्कां राक्षसेन्द्रो विभीषणः॥ १०३॥
रावणस्याग्निहोत्रं तु निर्यापयति सत्वरम्। शकटान् दारुरूपाणि अग्नीन् वै याजकांस्तथा॥ १०४॥
तथा चन्दनकाष्ठानि काष्ठानि विविधानि च। अगरूणि सुगन्धीनि गन्धांश्च सुरभींस्तथा॥ १०५॥
मणिमुक्ताप्रवालानि निर्यापयति राक्षसः। आजगाम मुहूर्तेन राक्षसैः परिवारितः॥ १०६॥
ततो माल्यवता सार्धं क्रियामेव चकार सः। सौवर्णीं शिबिकां दिव्यामारोप्य क्षौमवाससम्॥ १०७॥

रावणं राक्षसाधीशमश्रुपूर्णमुखा द्विजाः । तूर्यघोषैश्च विविधैः स्तुवद्भिश्चाभिनन्दितम् ॥ १०८ ॥
पताकाभिश्च चित्राभिः सुमनोभिश्च चित्रिताम् । उत्क्षिप्य शिबिकां तां तु विभीषणपुरोगमाः ॥ १०९ ॥
दक्षिणाभिमुखाः सर्वे गृह्य काष्ठानि भेजिरे । अग्नयो दीप्यमानास्ते तदाध्वर्युसमीरिताः ॥ ११० ॥
शरणाभिगताः सर्वे पुरस्तात् तस्य ते ययुः । अन्तःपुराणि सर्वाणि रुदमानानि सत्वरम् ॥ १११ ॥
पृष्ठतोऽनुययुस्तानि प्लवमानानि सर्वतः ।

Hearing the appeal of Srī Rāma, Vibhīṣaṇa hastily proceeded to perform the obsequies relating to his (eldest) brother, Rāvaṇa, who had been killed (in combat). Penetrating deep into the city of Laṅkā, Vibhīṣaṇa, the celebrated king of ogres, for his part quickly concluded the Agnihotra (the act of pouring oblations into the sacred fire) carried on by Rāvaṇa. The ogre (Vibhīṣaṇa) actually caused to be brought together carts, excellent species of firewood, the three sacred fires (maintained by Rāvaṇa) as well as the priests required to officiate at the obsequies, likewise logs of sandalwood as also various (other) species of firewood, pieces of fragrant aloe wood and odorous perfumes as well as gems, pearls and corals. Surrounded by (other) ogres, he returned awhile (to the field of battle) and then he initiated the obsequies themselves in conjunction with Mālyavān (the father of his own mother). Placing (the dead body of) Rāvaṇa, the suzerain lord of ogres—who was shrouded in linen and was hailed with the blasts of various musical instruments as well as by panegyrists (singing his praises), Brāhmaṇas (forming part of the ogre race, which was apparently divided into four grades like human beings) stood round him with their faces bathed in tears. (101-108) Lifting up that bier, which had been decorated with picturesque pennons and flowers too, and taking up blocks of wood, all the ogres for their part with Vibhīṣaṇa at their head proceeded with their faces turned towards the south. All the aforesaid sacred fires, which were borne by priests well-versed in Yajurveda and were contained in (copper) vessels, nay, which were bursting into flames at that time, went in front of Rāvaṇa. All the well-known women of the gynaeceum followed at his heels with quick paces, sobbing and tottering on all sides.

रावणं प्रयते देशे स्थाप्य ते भृशदुःखिताः ॥ ११२ ॥
चितां चन्दनकाष्ठैश्च पद्मकोशीरचन्दनैः । ब्राह्म्या संवर्तयामासू राङ्कवास्तरणावृताम् ॥ ११३ ॥
प्रचक्रू राक्षसेन्द्रस्य पितृमेधमनुत्तमम् । वेदिं च दक्षिणाप्राच्यां यथास्थानं च पावकम् ॥ ११४ ॥
पृषदाज्येन सम्पूर्णं स्रुवं स्कन्धे प्रचिक्षिपुः । पादयोः शकटं प्रापुरूर्वोश्चोलूखलं तदा ॥ ११५ ॥
दारुपात्राणि सर्वाणि अरणिं चोत्तरारणिम् । दत्त्वा तु मुसलं चान्यं यथास्थानं विचक्रमुः ॥ ११६ ॥
शास्त्रदृष्टेन विधिना महर्षिविहितेन च । तत्र मेध्यं पशुं हत्वा राक्षसेन्द्रस्य राक्षसाः ॥ ११७ ॥
परिस्तरणिकां राज्ञो घृताक्तां समवेशयन् । गन्धैर्माल्यैरलङ्कृत्य रावणं दीनमानसाः ॥ ११८ ॥
विभीषणसहायास्ते वस्त्रैश्च विविधैरपि । लाजैरवकिरन्ति स्म बाष्पपूर्णमुखास्तथा ॥ ११९ ॥

Having placed (the bier bearing) Rāvaṇa on a consecrated spot, Vibhīṣaṇa and others, who were (all) feeling sore afflicted, piled up a pyre with logs of sandalwood, as well as with blocks of Padmakawood, the fragrant root of the Uśīra plant and the grass Bhadrakālī in accordance with Vedic rites, and covered it with the skin of black antelopes. (109—113) (Placing Rāvaṇa on the pyre,) they (then) duly performed the obsequies in honour of the ruler of ogres in a superb way (as follows). Constructing an altar to the south-east (of the funeral pile) and placing the sacred fire in its proper place, they then poured a ladle full of ghee mixed with curds on his shoulders and placed a cart on his feet and a mortar on his thighs. (114-115) Having set at the proper places all the wooden vessels (used in Agnihotra) the (lower) piece of wood used for kindling fire at a sacrifice as well as the upper wood, (which is rotated at great speed on to lower one the produce fire by friction), as also the wooden pestle used in a Cāturmāsya sacrifice, they performed the obsequies according to the rules prescribed in the Vedas as well as according to the ordinance laid down by eminent Ṛṣis (in the Kalpa-Sūtras or manuals containing aphoristic rules for the performance of sacrifices). Having sacrificed a goat fit for sacrifice on that spot, the ogres spread a sheet daubed with ghee on the king of ogres. (Nay) adorning Rāvaṇa with perfumes and garlands the ogres accompanied by Vibhīṣaṇa, who were afflicted at heart, covered the former with clothes of various kinds as well as with parched grains of rice, their faces bathed in tears. (116—119)

स ददौ पावकं तस्य विधियुक्तं विभीषणः। स्नात्वा चैवार्द्रवस्त्रेण तिलान्दर्भविमिश्रितान्॥ १२०॥
उदकेन च सम्मिश्रान् प्रदाय विधिपूर्वकम्। ताः स्त्रियोऽनुनयामास सान्त्वयित्वा पुनः पुनः॥ १२१॥
गम्यतामिति ताः सर्वा विविशुर्नगरं ततः।
प्रविष्टासु पुरीं स्त्रीषु राक्षसेन्द्रो विभीषणः। रामपार्श्वमुपागम्य समतिष्ठद् विनीतवत्॥ १२२॥
रामोऽपि सह सैन्येन ससुग्रीवः सलक्ष्मणः। हर्षं लेभे रिपुं हत्वा वृत्रं वज्रधरो यथा॥ १२३॥
ततो विमुक्त्वा सशरं शरासनं महेन्द्रदत्तं कवचं स तन्महत्।
विमुच्य रोषं रिपुनिग्रहात् ततो रामः स सौम्यत्वमुपागतोऽरिहा॥ १२४॥
इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे एकादशाधिकशततमः सर्गः॥ १११॥

The celebrated Vibhīṣaṇa set fire to Rāvaṇa according to the scriptural ordinance. Nay, washing himself and offering with due ceremony in a wet cloth sesamum seeds mixed with blades of the sacred Kuśa grass as well as with water, he entreated the aforesaid ladies to return, consoling them again and again. (120-121) Thereupon they all re-entered the city. Moving, when the ladies had penetrated deep into the city, to the side of Śrī Rāma, Vibhīṣaṇa, the king of ogres, remained standing in a submissive manner. (122) Having made short work of his enemy, Śrī Rāma too experienced joy with his army as well as with Sugrīva and Lakṣmaṇa (even) as Indra (the wielder of the thunderbolt) did on dispatching of the demon Vṛtra. (123) Having laid aside once for all the bow alongwith the arrows, as well as the massive armour, conferred on him by the mighty Indra (the ruler of gods), and totally given up his anger now that his enemy had been subjugated, the aforesaid Śrī Rāma, the destroyer of his enemies, thereupon assumed a gentle mien. (124)

Thus ends Canto One hundred and eleven in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

* * *

द्वादशाधिकशततमः सर्गः

Canto CXII

Installation of Vibhīṣaṇa on the throne of Laṅkā; Śrī Rāma sends his message to Sītā through Hanumān

ते रावणवधं दृष्ट्वा देवगन्धर्वदानवाः। जग्मुः स्वैः स्वैर्विमानैस्ते कथयन्तः शुभाः कथाः॥ १॥
रावणस्य वधं घोरं राघवस्य पराक्रमम्। सुयुद्धं वानराणां च सुग्रीवस्य च मन्त्रितम्॥ २॥
अनुरागं च वीर्यं च मारुतेर्लक्ष्मणस्य च। पतिव्रतात्वं सीताया हनूमति पराक्रमम्॥ ३॥
कथयन्तो महाभागा जग्मुर्हृष्टा यथागतम्। राघवस्तु रथं दिव्यमिन्द्रदत्तं शिखिप्रभम्॥ ४॥
अनुज्ञाप्य महाबाहुर्मातलिं प्रत्यपूजयत्। राघवेणाभ्यनुज्ञातो मातलिः शक्रसारथिः॥ ५॥
दिव्यं तं रथमास्थाय दिवमेवोत्पपात ह। तस्मिंस्तु दिवमारूढे सरथे रथिनां वरः॥ ६॥
राघवः परमप्रीतः सुग्रीवं परिषस्वजे। परिष्वज्य च सुग्रीवं लक्ष्मणेनाभिवादितः॥ ७॥
पूज्यमानो हरिगणैराजगाम बलालयम्।

Seeing the destruction of Rāvaṇa, the aforesaid gods, Gandharvas (celestial musicians) and devils dispersed in their respective aerial cars, indulging in happy talks (relating to that episode). (1) Speaking about the fall of Rāvaṇa and the terrible prowess of Śrī Rāma (a scion of Raghu), the excellent fighting of the monkeys and the (sage) counsel tendered by Sugrīva, the devotion and valour of Hanumān (son of the wind-god) and Lakṣmaṇa, the fidelity of Sītā to her husband and the heroism of Hanūmān, the highly blessed ones joyously returned as they had come. Bidding adieu to the ethereal chariot which had been lent (to him) by Indra and shone like fire, the mighty-armed Śrī Rāma (a scion of Raghu) respectfully saluted Mātali (Indra's charioteer). Mounting the aforesaid heavenly car, when dismissed by Śrī Rāma (a scion of Raghu), Mātali, Indra's charioteer, ascended to heaven itself: so the tradition goes. Mātali having ascended to heaven in his chariot. Śrī Rāma (a scion of Raghu), the foremost of car-warriors, for his part, who felt highly rejoiced, embraced Sugrīva. Having hugged Sugrīva, (nay) greeted by Lakṣmaṇa and being honoured by the hordes of monkeys, Śrī Rāma returned to the camp where the troops had been stationed.

अथोवाच स काकुत्स्थः समीपपरिवर्तिनम्॥८॥
सौमित्रिं सत्त्वसम्पन्नं लक्ष्मणं दीप्ततेजसम्। विभीषणमिमं सौम्य लङ्कायामभिषेचय॥ ९ ॥
अनुरक्तं. च भक्तं च तथा पूर्वोपकारिणम्। एष मे परमः कामो यदिमं रावणानुजम्॥१०॥
लङ्कायां सौम्य . – पश्येयमभिषिक्तं विभीषणम्।

The aforesaid son of Kakutstha then spoke (as follows) to Lakṣmaṇa, son of Sumitrā, who was full of courage and a fire with spirit, and standing nearby:— "Consecrate, O gentle one, on the throne of Laṅkā the yonder Vibhīṣaṇa who is fond of, nay, devoted to me, and has done good offices to me in the past. It is my foremost desire, O gentle one, that I should see this younger brother of Rāvaṇa, Vibhīṣaṇa, consecrated on the throne of Laṅkā."

एवमुक्तस्तु सौमित्री राघवेण महात्मना॥११॥
तथेत्युक्त्वा सुसंहृष्टः सौवर्णं घटमाददे। तं घटं वानरेन्द्राणां हस्ते दत्त्वा मनोजवान्॥१२॥
व्यादिदेश महासत्त्वान् समुद्रसलिलं तदा। अतिशीघ्रं ततो गत्वा वानरास्ते मनोजवाः॥१३॥
आगतास्तु जलं गृह्य समुद्राद् वानरोत्तमाः। ततस्त्वेकं घटं गृह्य संस्थाप्य परमासने॥१४॥
घटेन तेन सौमित्रिरभ्यषिञ्चद् विभीषणम्। लङ्कायां रक्षसां मध्ये राजानं रामशासनात्॥१५॥
विधिना मन्त्रदृष्टेन सुहृद्गणसमावृतम्। अभ्यषिञ्चस्तदा सर्वे राक्षसा वानरास्तथा॥१६॥
प्रहर्षमतुलं गत्वा तुष्टुवू राममेव हि। तस्यामात्या जहृषिरे भक्ता ये चास्य राक्षसाः॥१७॥
दृष्ट्वाभिषिक्तं लङ्कायां राक्षसेन्द्रं विभीषणम्। राघवः परमां प्रीतिं जगाम सहलक्ष्मणः॥१८॥

Saying "Amen!" when commanded as aforesaid by the high-souled Śrī Rāma (a scion of Raghu), and supremely rejoiced, Lakṣmaṇa (son of Sumitrā) for his part took up golden jars. (Nay) placing them in the hands of monkey chiefs, he particularly enjoined such of them as were quick as thought and endowed with extraordinary energy to fetch sea-water on that occasion. Moving with all speed from that place, the aforesaid monkeys, the foremost of them (all), for their part, who were quick as thought, returned (at once) taking water from (all) the (four) seas. Taking one jar and duly installing Vibhīṣaṇa on an excellent seat, Lakṣmaṇa (son of Sumitrā) for his part then consecrated the former as the king of ogres in Laṅkā in accordance with the scriptural ordinance with the water contained in that jar in obedience to the command of Śrī Rāma. All the ogres as also the monkeys then consecrated Vibhīṣaṇa, who was surrounded by hosts of his dear and near ones. (2—16) Experiencing an incomparable ecstasy, they (all) actually paid tribute to Śrī Rāma alone. His ministers as well as the ogres who were devoted to him rejoiced to see Vibhīṣaṇa consecrated on the throne of Laṅkā as the ruler of ogres. Śrī Rāma (a scion of Raghu) with Lakṣmaṇa (too) experienced supreme felicity (on this occasion). (17-18)

1000/260

स तद् राज्यं महत् प्राप्य रामदत्तं विभीषणः। सान्त्वयित्वा प्रकृतयस्ततो राममुपागमत्॥ १९ ॥
दध्यक्षतान् मोदकांश्च लाजाः सुमनसस्तथा। आजह्रुरथ संहृष्टाः पौरास्तस्मै निशाचराः॥ २० ॥
स तान् गृहीत्वा दुर्धर्षो राघवाय न्यवेदयत्। मङ्गल्यं मङ्गलं सर्वं लक्ष्मणाय च वीर्यवान्॥ २१ ॥
कृतकार्यं समृद्धार्थं दृष्ट्वा रामो विभीषणम्। प्रतिजग्राह तत् सर्वं तस्यैव प्रतिकाम्यया॥ २२ ॥

Having inherited that great kingdom bestowed (on him) by Śrī Rāma, and consoled his subjects, the celebrated Vibhīṣaṇa forthwith sought the presence of Śrī Rāma. (19) Now the rangers of the night residing in the city (of Laṅkā), who were (all) feeling highly rejoiced, brought to him (by way of presents) curds and unbroken grains of rice and Modakas (a variety of sweets shaped like balls), parched grains of unhusked rice and flowers (too). (20) Accepting them (all), the valiant Vibhīṣaṇa, who was difficult to overpower, placed all those benign offerings, which were intended to bring felicity, at the disposal of Śrī Rāma (a scion of Raghu) and Lakṣmaṇa. (21) Seeing Vibhīṣaṇa accomplished of purpose and abundantly endowed with riches, Śrī Rāma accepted it all in sheer deference to his desire. (22)

ततः शैलोपमं वीरं प्राञ्जलिं प्रणतं स्थितम्। उवाचेदं वचो रामो हनूमन्तं प्लवङ्गमम्॥ २३ ॥
अनुज्ञाप्य महाराजमिमं सौम्य विभीषणम्। प्रविश्य नगरीं लङ्कां कौशलं ब्रूहि मैथिलीम्॥ २४ ॥
वैदेह्यै मां च कुशलं सुग्रीवं च सलक्ष्मणम्। आचक्ष्व वदतां श्रेष्ठ रावणं च हतं रणे॥ २५ ॥
प्रियमेतदिहाख्याहि वैदेह्यास्त्वं हरीश्वर। प्रतिगृह्य तु संदेशमुपावर्तितुमर्हसि॥ २६ ॥
इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे द्वादशाधिकशततमः सर्गः॥११२॥

Thereupon Śrī Rāma addressed the following words to the valiant monkey, Hanūmān, who resembled a mountain (in size) and stood in a suppliant mood with joined palms:— (23) "Taking the permission of this great monarch, Vibhīṣana, O gentle one, and penetrating into the city of Laṅkā, inquire of Sītā (the princess of Mithilā) how she is doing. Also speak to Sītā (the princess of the territory of Videha) about me as well as about Sugrīva including Lakṣmaṇa being well, and (also) speak to her about Rāvaṇa having been killed in combat, O jewel among the eloquent! (24-25) Communicate, O chief of monkeys, this agre able tidings to Sītā (a princess of the Videha territory), and you for your part should return hereafter receiving her message." (26)

Thus ends Canto One hundred and twelve in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

* * *

त्रयोदशाधिकशततमः सर्गः

Canto CXIII

Hanumān delivers Śrī Rāma's message to Sītā and brings back her message to him

इति प्रतिसमादिष्टो हनूमान् मारुतात्मजः। प्रविवेश पुरीं लङ्कां पूज्यमानो निशाचरैः॥ १ ॥
प्रविश्य च पुरीं लङ्कामनुज्ञाप्य विभीषणम्। ततस्तेनाभ्यनुज्ञातो हनूमान् वृक्षवाटिकाम्॥ २ ॥
सम्प्रविश्य यथान्यायं सीताया विदितो हरिः। ददर्श मृजया हीनां सातङ्कां रोहिणीमिव॥ ३ ॥
वृक्षमूले निरानन्दां राक्षसीभिः परीवृताम्। निभृतः प्रणतः प्रह्वः सोऽभिगम्याभिवाद्य च॥ ४ ॥
दृष्ट्वा तमागतं देवी हनूमन्तं महाबलम्। तूष्णीमास्त तदा दृष्ट्वा स्मृत्वा हृष्टाभवत् तदा॥ ५ ॥
सौम्यं तस्या मुखं दृष्ट्वा हनूमान् प्लवगोत्तमः। रामस्य वचनं सर्वमाख्यातुमुपचक्रमे॥ ६ ॥

Particularly commanded as aforesaid, Hanūmān, sprung from the loins of the wind-god, penetrated deep into the city of Laṅkā, being treated with honour by the rangers of the night, (1) Having penetrated deep into the city of Laṅkā and seeking the permission of Vibhīṣaṇa, nay, duly entering the grove of Aśoka trees (where Sītā had been detained), when permitted by him, the monkey then attracted the notice of Sītā. He found her without a bath and sitting cheerless at the foot of a tree surrounded by ogresses and looking like Rohiṇī (the deity presiding over a constellation of the same name and the favourite consort of the moon-god) in anguish (due to the evil influence exerted by a malevolent planet). Greeting and approaching her, Hanūmān stood motionless, bent low and meek. (2—4) Seeing the said Hanūmān, who was endowed with extraordinary might, duly arrived (but failing to recognize him), the godlike lady kept quiet in the first instance. Looking at him (again) and recognizing him, she felt rejoiced at that moment. (5) Marking her placid countenance Hanūmān, the foremost of monkeys, proceeded to communicate (to her) all that Śrī Rāma had said. (6)

वैदेहि कुशली रामः सहसुग्रीवलक्ष्मणः। कुशलं चाह सिद्धार्थो हतशत्रुरमित्रजित्॥ ७ ॥
विभीषणसहायेन रामेण हरिभिः सह। निहतो रावणो देवि लक्ष्मणेन च वीर्यवान्॥ ८ ॥
प्रियमाख्यामि ते देवि भूयश्च त्वां सभाजये। तव प्रभावाद् धर्मज्ञे महान् रामेण संयुगे॥ ९ ॥
लब्धोऽयं विजयः सीते स्वस्था भव गतज्वरा। रावणश्च हतः शत्रुर्लङ्का चैव वशीकृता॥ १० ॥
मया ह्यलब्धनिद्रेण धृतेन तव निर्जये। प्रतिज्ञैषा विनिस्तीर्णा बद्ध्वा सेतुं महोदधौ॥ ११ ॥
सम्भ्रमश्च न कर्तव्यो वर्तन्त्या रावणालये। विभीषणविधेयं हि लङ्कैश्वर्यमिदं कृतम्॥ १२ ॥
तदाश्वसिहि विस्रब्धं स्वगृहे परिवर्तसे। अयं चाभ्येति संहृष्टस्त्वद्दर्शनसमुत्सुकः॥ १३ ॥

(Hanumān said) "Śrī Rāma is doing well, O princess of the Videha territory, alongwith Sugrīva (the ruler of monkeys) and Lakṣmaṇa. And Śrī Rāma (the conqueror of his enemies), who stands accomplished of purpose now that his enemy (Rāvaṇa) has been killed, has inquired after your welfare. (7) The valiant Rāvaṇa has been killed by Śrī Rāma assisted by Vibhīṣaṇa and with the co-operation of the monkeys, O divine lady! (8) I communicate this pleasant news to you O godlike lady, and will delight you, further by telling you, O knower of what is right, that this great victory in war has been scored by Śrī Rāma by strength of your devotion (to your husband). Take heart, O Sītā, and be freed from anxiety, since the enemy, Rāvaṇa, has been killed and Laṅkā too has been subdued. (9-10) (The following is the message of Śrī Rāma:—) 'By me, who have had no sleep (all these months) and was resolved to win you back, has this vow (of winning you back) been actually redeemed after constructing a bridge over the extensive sea. (11) Fear should no longer be entertained by you, living as you do in the abode of Rāvaṇa; for the dominionship of Laṅkā has now been placed under the control of Vibhīṣaṇa (who is our friend). (12) Therefore, complacently be at ease. (Feel that) you are dwelling in your own abode. Nay, Vibhīṣaṇa (himself), who is very keen to see you, is coming (to pay his respects to you) highly rejoiced." (13)

एवमुक्ता तु सा देवी सीता शशिनिभानना। प्रहर्षेणावरुद्धा सा व्याहर्तुं न शशाक ह॥ १४॥
ततोऽब्रवीद्धरिवरः सीतामप्रतिजल्पतीम्। किं त्वं चिन्तयसे देवि किं च मां नाभिभाषसे॥ १५ ॥
एवमुक्ता हनुमता सीता धर्मपथे स्थिता। अब्रवीत् परमप्रीता बाष्पगद्गदया गिरा॥ १६ ॥

Spoken to in these words, the divine Sītā for her part, whose countenance shone like the moon, felt tongue-tied due to excessive joy and could not speak; so the tradition goes. (14) Thereupon Hanumān (the foremost of monkeys) spoke (as follows) to Sītā, who was not making any answer:—"What are you thinking of, O godlike lady? And why don't you speak to me?" (15) Thus interrogated by Hanumān, Sītā, who was devoted to the path of virtue and felt supremely delighted, replied (as follows) in a voice choked with tears:—(16)

प्रियमेतदुपश्रुत्य भर्तुर्विजयसंश्रितम्। प्रहर्षवशमापन्ना निर्वाक्यास्मि क्षणान्तरम्॥ १७॥

नहि पश्यामि सदृशं चिन्तयन्ती प्लवङ्गम । आख्यानकस्य भवतो दातुं प्रत्यभिनन्दनम् ॥ १८ ॥
न हि पश्यामि तत् सौम्य पृथिव्यामपि वानर । सदृशं यत्प्रियाख्याने तव दत्त्वा भवेत् सुखम् ॥ १९ ॥
हिरण्यं वा सुवर्णं वा रत्नानि विविधानि च । राज्यं वा त्रिषु लोकेषु एतन्नार्हति भाषितम् ॥ २० ॥
एवमुक्तस्तु वैदेह्या प्रत्युवाच प्लवङ्गमः । प्रगृहीताञ्जलिर्हर्षात् सीतायाः प्रमुखे स्थितः ॥ २१ ॥
भर्तुः प्रियहिते युक्ते भर्तुर्विजयकाङ्क्षिणि । स्निग्धमेवंविधं वाक्यं त्वमेवार्हस्यनिन्दिते ॥ २२ ॥
तवैतद् वचनं सौम्ये सारवत् स्निग्धमेव च । रत्नौघाद्विविधाच्चापि देवराज्याद्विशिष्यते ॥ २३ ॥
अर्थतश्च मया प्राप्ता देवराज्यादयो गुणाः । हतशत्रुं विजयिनं रामं पश्यामि सुस्थितम् ॥ २४ ॥

"Overpowered by excessive joy on hearing this pleasant tidings bearing on the victory of my husband, I turned speechless for a while. (17) Though taxing my brain, I really conceive no gift equal (in value) to the news broken by you, O monkey! (18) Nay, I can think of nothing on earth or even in the other worlds which is worthy of you or comparable to the act of communicating this (most) agreeable news (to me) and on bestowing which on you satisfaction may come to me, O good monkey. (19) Neither silver nor gold nor (even) precious stones of various kinds nor again sovereignty of (all) the three worlds can equal in value to this message." (20) Spoken to in these words by Sītā (a princess of the Videha territory), the monkey (Hanumān) for his part, who stood in front of Sītā with joined palms, joyfully submitted as follows:— (21) "You alone can utter such kind words, O irreproachable lady, devoted (as you are) to that which is pleasing and conducive to the good of your spouse, and solicitous of your husband's victory! (22) This speech of yours, O gentle lady, which is full of substance and affectionate too, is superior (in value) to a heterogeneous collection of precious stones and even to the rulership of gods. (23) Nay, (all) blessings like the rulership of gods have been truly attained by me in that I see Śrī Rāma victorious and happy, now that his enemy (Rāvaṇa) has been killed." (24)

तस्य तद् वचनं श्रुत्वा मैथिली जनकात्मजा । ततः शुभतरं वाक्यमुवाच पवनात्मजम् ॥ २५ ॥
अतिलक्षणसम्पन्नं माधुर्यगुणभूषणम् । बुद्ध्या ह्यष्टाङ्गया युक्तं त्वमेवार्हसि भाषितुम् ॥ २६ ॥
श्लाघनीयोऽनिलस्य त्वं सुतः परमधार्मिकः । बलं शौर्यं श्रुतं सत्त्वं विक्रमो दाक्ष्यमुत्तमम् ॥ २७ ॥
तेजः क्षमा धृतिः स्थैर्यं विनीतत्वं न संशयः । एते चान्ये च बहवो गुणास्त्वय्येव शोभनाः ॥ २८ ॥

Hearing his foregoing submission, Sītā (a princess of Mithilā), daughter of Janaka, paid the following still more agreeable compliment to Hanumān (sprung from the loins of the wind-god):— (25) "You alone can actually utter words which are endowed with rare characteristics of good speech, (nay) adorned with the quality of mellifluity and dictated by an intellect which is characterized by (the well-known) eight excellences.* (26) You are a praiseworthy and supremely pious son of the wind-god. Nay, (physical) strength, valour, knowledge of scriptures, vigour, prowess, superlative skill (in action), spirit, forbearance, firmness, stability and humility: these and numerous other brilliant qualities exist in you alone."(27-28)

अथोवाच पुनः सीतामसम्भ्रान्तो विनीतवत् । प्रगृहीताञ्जलिर्हर्षात् सीतायाः प्रमुखे स्थितः ॥ २९ ॥
इमास्तु खलु राक्षस्यो यदि त्वमनुमन्यसे । हन्तुमिच्छामि ताः सर्वा याभिस्त्वं तर्जिता पुरा ॥ ३० ॥
क्लिश्यन्तीं पतिदेवां त्वामशोकवनिकां गताम् । घोररूपसमाचाराः क्रूराः क्रूरतरेक्षणाः ॥ ३१ ॥
इह श्रुता मया देवि राक्षस्यो विकृताननाः । असकृत्परुषैर्वाक्यैर्वदन्त्यो रावणाज्ञया ॥ ३२ ॥

---

* The eight excellences of an intellect are enumerated in the following verse of the Nītisāra Kāmandaka quoted by the commentators:—

शुश्रूषा श्रवणं चैव ग्रहणं धारणं तथा। ऊहोऽपोहोऽर्थविज्ञानं तत्त्वज्ञानं च धीगुणाः॥

" (1) Keenness to hear discourses on the Spirit, (2) readiness to hear such discourses, (3) receptivity and (4) retentive power, (5) reasoning for and (6) against a proposition, (7) the faculty of comprehension and (8) realization of truth: these are the eight characteristics of a sound and ripe intellect."

विकृता विकृताकाराः क्रूराः क्रूरकचेक्षणाः। इच्छामि विविधैर्घातैर्हन्तुमेताः सुदारुणाः॥ ३३ ॥
राक्षस्यो दारुणकथा वरमेतत् प्रयच्छ मे। मुष्टिभिः पार्ष्णिघातैश्च विशालैश्चैव बाहुभिः॥ ३४॥
जङ्घाजानुप्रहारैश्च दन्तानां चैव पीडनैः। कर्तनैः कर्णनासानां केशानां लुञ्चनैस्तथा॥ ३५॥
निपात्य हन्तुमिच्छामि तव विप्रियकारिणीः। एवं प्रहारैर्बहुभिः सम्प्रहार्य यशस्विनि ॥ ३६॥
घातये तीव्ररूपाभिर्याभिस्त्वं तर्जिता पुरा।

Standing unembarrassed, with joined palms, before Sītā, Hanumān meekly and joyfully submitted once more as follows:— (29) "If you permit me, I for my part would surely make short work of all these notorious ogresses, by whom you have been intimidated in the past. (30) These cruel ogresses of hideous aspect and conduct and with still more cruel eyes and distorted features were heard by me at this (very) place addressing you, who are (so) devoted to your husband, more than once in unkind words at Rāvaṇa's command when you were suffering hardships in the Aśoka grove, O divine lady! (31-32) I wish to kill by means of strokes of every description these cruel, extremely violent, and deformed ogresses with distorted features and terrible hairs and eyes. (33) I wish to make short work of these ogresses, who have spoken harsh words to you and wronged you, striking them down with my fists, kicks, long arms, the blows of my shanks and knees, as well as by causing pain to their teeth biting off their ears and nose and pulling out their hair. (Pray) grant this boon to me. Striking them violently by means of repeated blows as aforementioned, I would kill the ogresses of terrible aspect by whom you have been threatened in the past, O illustrious lady!"

इत्युक्ता सा हनुमता कृपणा दीनवत्सला॥ ३७॥
हनूमन्तमुवाचेदं चिन्तयित्वा विमृश्य च। राजसंश्रयवश्यानां कुर्वतीनां पराज्ञया॥ ३८॥
विधेयानां च दासीनां कः कुप्येद् वानरोत्तम। भाग्यवैषम्यदोषेण पुरस्ताद्दुष्कृतेन च॥ ३९॥
मयैतत् प्राप्यते सर्वं स्वकृतं ह्युपभुज्यते। मैवं वद महाबाहो दैवी ह्येषा परा गतिः॥ ४०॥
प्राप्तव्यं तु दशायोगान्मयैतदिति निश्चितम्। दासीनां रावणस्याहं मर्षयामीह दुर्बला॥ ४१॥
आज्ञप्ता राक्षसेनेह राक्षस्यस्तर्जयन्ति माम्। हते तस्मिन् न कुर्वन्ति तर्जनं मारुतात्मज॥ ४२॥

Reflecting and pondering (a while), when told thus by Hanumān, the wretched Sītā, who was fond of the miserable, spoke to him as follows:— "Who will be angry, O prince of monkeys, with obedient maid-servants, who are dependent on a king because of their being in his service and (as such) act according to other's command? All this is being reaped by me as a result of my own fault in the shape of adverseness of fate, nay, on account of a misdeed committed in the past; for the fruit of one's own actions is reaped (in one's life). (Therefore) do not speak thus, O mighty-armed one! Such was the destiny, which is supreme. (34—40) It was in fact predetermined that this must be reaped by me through a combination of circumstances. (As such) I condone the fault of the slaves of Rāvaṇa, feeble-hearted as I am in these matters. (41) The ogresses threatened me because they had been ordered by the ogre to do so. Now that he has been killed, they no longer threaten me, O offspring of the wind-god! (42)

अयं व्याघ्रसमीपे तु पुराणो धर्मसंहितः। ऋक्षेण गीतः श्लोकोऽस्ति तं निबोध प्लवङ्गम॥ ४३॥
न परः पापमादत्ते परेषां पापकर्मणाम्। समयो रक्षितव्यस्तु सन्तश्चारित्रभूषणाः॥ ४४॥
पापानां वा शुभानां वा वधार्हाणामथापि वा। कार्यं कारुण्यमार्येण न कश्चिन्नापराध्यति॥ ४५॥
लोकहिंसाविहाराणां क्रूराणां पापकर्मणाम्। कुर्वतामपि पापानि नैव कार्यमशोभनम्॥ ४६॥

"The following is an old maxim, conformable to righteousness, actually uttered by a bear in the presence of a tiger. (Please) hear it, O monkey-chief! (43) 'A superior man does not take into account the sin of those who have committed an offence (against him). The vow of not returning evil for evil must be redeemed at all costs; (for) the virtuous account good conduct as their ornament.*(44) Compassion should be shown by a noble soul towards sinners as well as for the good, nay, even for those deserving death; (for) there is none who never commits a wrong. (45) No evil should be done even to those cruel men of sinful deeds, who revel in genocide, and continue to perpetrate sins." (46)

एवमुक्तस्तु हनुमान् सीतया वाक्यकोविदः। प्रत्युवाच ततः सीतां रामपत्नीमनिन्दिताम्॥४७॥
युक्ता रामस्य भवती धर्मपत्नी गुणान्विता। प्रतिसंदिश मां देवि गमिष्ये यत्र राघवः॥४८॥
एवमुक्ता हनुमता वैदेही जनकात्मजा। साब्रवीद् द्रष्टुमिच्छामि भर्तारं भक्तवत्सलम्॥४९॥
तस्यास्तद् वचनं श्रुत्वा हनूमान् मारुतात्मजः। हर्षयन् मैथिलीं वाक्यमुवाचेदं महामतिः॥५०॥
पूर्णचन्द्रमुखं रामं द्रक्ष्यस्यद्य सलक्ष्मणम्। स्थितमित्रं हतामित्रं शचीवेन्द्रं सुरेश्वरम्॥५१॥
तामेवमुक्त्वा भ्राजन्तीं सीतां साक्षादिव श्रियम्। आजगाम महातेजा हनूमान् यत्र राघवः॥५२॥
सपदि हरिवरस्ततो हनूमान् प्रतिवचनं जनकेश्वरात्मजायाः।
कथितमकथयद् यथाक्रमेण त्रिदशवरप्रतिमाय राघवाय॥५३॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे त्रयोदशाधिकशततमः सर्गः॥ ११३ ॥

Admonished in the foregoing words by Sītā, Hanumān for his part, who was an adept in expression, then replied as follows to Sītā, the irreproachable consort of Śrī Rāma:— (47) "You are the lawfully wedded spouse of Śrī Rāma, full of excellences and worthy of him (in all respects). (Pray) give me a message in return. I shall proceed to the place where Śrī Rāma (a scion of Raghu) is, O godlike lady!" (48) Requested thus by Hanumān, Sītā (a princess of the Videha territory), the celebrated daughter of Janaka, said, "I long to see my husband, who is (so) fond of his devotees." (49) Hearing her aforesaid reply, the highly intelligent Hanūmān, an offspring of the wind-god, submitted to the princess of Mithilā as follows, bringing delight to her:—(50) "You shall see this (very) day Śrī Rāma—whose countenance resembles the full moon, whose friends (such as Sugrīva and Vibhīṣaṇa) are alive, nay, whose enemies have been got rid of—accompanied by Lakṣmaṇa, even as Śacī (the consort of Indra), would see Indra, the ruler of gods. " (51) Assuring in the foregoing words Sītā, who shone like Śrī (the goddess of prosperity) Herself, Hanūmān, who was endowed with extraordinary energy, came back to the place where Śrī Rāma (a scion of Raghu) was (awaiting his return). (52) Hanūmān, the prince of monkeys then speedily repeated in order of sequence to Śrī Rāma (a scion of Raghu), who vied with Indra (the foremost of gods) the message which had been delivered in return by Sītā (daughter of the ruler of the Janakas). (53)

Thus ends Canto One hundred and thirteen in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

* * *

---

* Formerly a tiger ran in pursuit of a hunter. The latter climbed up a tree. There was a bear already perched on a bough of the tree. Making to the foot of the tree, the tiger addressed the following words to the bear :— "Look here, both of us are denizens of the forest. The hunter is our common enemy. Therefore, knock him down from the tree." The bear, however, replied, "Having reached my abode, the hunter has in a way sought asylum with me. I am therefore not going to hurl him down; I would be deviating from my duty if I do so." Saying so, the bear laid himself down to sleep. The tiger now turned to the hunter and said, "Push the bear down. I shall afford protection to you." The hunter thereupon pushed the sleeping bear. The bear, however, clutched at another bough and thus escaped from falling down. The tiger now addressed the following appeal to the bear:- – "The hunter sought to hurl you down and has thus wronged you. Therefore push him down." Though pressed by the tiger again and again, the bear refused to hurl him down and repeated the above-quoted verse in support of his attitude.

चतुर्दशाधिकशततमः सर्गः

Canto CXIV

At the command of Śrī Rāma, Vibhīṣaṇa escorts Sītā to the former's presence and she feasts her eyes on the moon-like countenance of her darling

तमुवाच महाप्राज्ञः सोऽभिवाद्य प्लवङ्गमः। रामं कमलपत्राक्षं वरं सर्वधनुष्मताम्॥ १॥
यन्निमित्तोऽयमारम्भः कर्मणां यः फलोदयः। तां देवीं शोकसंतप्तां द्रष्टुमर्हसि मैथिलीम्॥ २॥
सा हि शोकसमाविष्टा बाष्पपर्याकुलेक्षणा। मैथिली विजयं श्रुत्वा द्रष्टुं त्वामभिकाङ्क्षति॥ ३॥
पूर्वकात् प्रत्ययाच्चाहमुक्तो विश्वस्तया तया। द्रष्टुमिच्छामि भर्तारमिति पर्याकुलेक्षणा॥ ४॥

Having greeted the foremost of all archers, Śrī Rāma, whose eyes resembled the petals of a lotus, that highly intelligent monkey (Hanumān) submitted to him as follows:— (1) "You ought to see that godlike princess of Mithilā, who is sore stricken with grief, for whose sake this course of actions was undertaken, which has (now) borne fruit. (2) Having heard of your consummate victory, that princess of Mithilā, who is overwhelmed with grief, her eyes bedimmed with tears, longs to see you. (3) By her, who was full of trust in me because of the confidence which had been inspired by me on a former occasion, I was spoken to in these words, 'I desire to see my husband', and her eyes grew wild (with emotion)." (4)

एवमुक्तो हनुमता रामो धर्मभृतां वरः। आगच्छत् सहसा ध्यानमीषद्बाष्पपरिप्लुतः॥ ५॥
स दीर्घमभिनिःश्वस्य जगतीमवलोकयन्। उवाच मेघसंकाशं विभीषणमुपस्थितम्॥ ६॥
दिव्याङ्गरागां वैदेहीं दिव्याभरणभूषिताम्। इह सीतां शिरःस्नातामुपस्थापय मा चिरम्॥ ७॥
एवमुक्तस्तु रामेण त्वरमाणो विभीषणः। प्रविश्यान्तःपुरं सीतां स्त्रीभिः स्वाभिरचोदयत्॥ ८॥
ततः सीतां महाभागां दृष्ट्वोवाच विभीषणः। मूर्ध्नि बद्धाञ्जलिः श्रीमान् विनीतो राक्षसेश्वरः॥ ९॥
दिव्याङ्गरागा वैदेहि दिव्याभरणभूषिता। यानमारोह भद्रं ते भर्ता त्वां द्रष्टुमिच्छति॥ १०॥
एवमुक्ता तु वैदेही प्रत्युवाच विभीषणम्। अस्नात्वा द्रष्टुमिच्छामि भर्तारं राक्षसेश्वर॥ ११॥
तस्यास्तद् वचनं श्रुत्वा प्रत्युवाच विभीषणः। यथाऽऽह रामो भर्ता ते तत्तथा कर्तुमर्हसि॥ १२॥

Appealed to as aforesaid by Hanumān, Śrī Rāma, the foremost of those who uphold the cause of virtue, became a bit thoughtful all of a sudden, and got bathed in tears. (5) Drawing a deep audible breath, and casting his eyes on the ground, he spoke (as follows) to Vibhīṣaṇa, who closely resembled a cloud (in hue), standing near:— (6) "Bring here Sītā, a princess of the Videha territory, after she has bathed her head, has been anointed with heavenly cosmetics and adorned with celestial jewels, Let there be no delay." (7) Hurriedly penetrating deep into the gynaeceum, when commanded thus by Śrī Rāma, Vibhīṣaṇa for his part communicated his presence to Sītā (in the Aśoka grove) through his own women. (8) Forthwith beholding the blessed Sītā, the glorious Vibhīṣaṇa, the ruler of ogres, meekly submitted (as follows) to her with palms joined over his head:— (9) "(Having taken your bath, nay) anointed with heavenly cosmetics and adorned with celestial jewels, (pray) mount the palanquin. May prosperity attend you. Your husband desires to see you, O princess of the Videha territory!" (10) Requested in these words, Sītā (a princess of the Videha territory) for her part replied to Vibhīṣaṇa as follows:— "Without having bathed, O king of ogres, I wish to see my husband (immediately)" (11) Hearing her aforesaid answer, Vibhīṣaṇa submitted in reply:— "You ought, to do the bidding of your husband, Śrī Rāma, (precisely) as he has enjoined you to do." (12)

तस्य तद् वचनं श्रुत्वा मैथिली पतिदेवता। भर्तृभक्त्यावृता साध्वी तथेति प्रत्यभाषत॥ १३॥
ततः सीतां शिरःस्नातां संयुक्तां प्रतिकर्मणा। महार्हाभरणोपेतां महार्हाम्बरधारिणीम्॥ १४॥
आरोप्य शिबिकां दीप्तां परार्ध्याम्बरसंवृताम्। रक्षोभिर्बहुभिर्गुप्तामाजहार विभीषणः॥ १५॥

सोऽभिगम्य महात्मानं ज्ञात्वापि ध्यानमास्थितम् । प्रणतश्च प्रहृष्टश्च प्राप्तां सीतां न्यवेदयत्॥ १६ ॥
तामागतामुपश्रुत्य रक्षोगृहचिरोषिताम् । रोषं हर्षं च दैन्यं च राघवः प्राप शत्रुहा॥ १७॥
ततो यानगतां सीतां सविमर्शं विचारयन् । विभीषणमिदं वाक्यमहृष्टो राघवोऽब्रवीत्॥ १८ ॥
राक्षसाधिपते सौम्य नित्यं मद्विजये रतः । वैदेही संनिकर्षं मे क्षिप्रं समभिगच्छतु॥ १९ ॥

Hearing the aforesaid submission of Vibhīṣaṇa, the virtuous Sītā (a princess of Mithilā), who looked upon her spouse as a god and was adorned by devotion to her husband, said in reply, "Amen!" (13) Prevailing upon Sītā to ascend a brilliant palanquin covered with an exceedingly valuable cloth and guarded by numerous ogres, after she had laved her head, and had put on very costly robes and had been adorned with exceedingly valuable jewels and decorated, Vibhīṣaṇa then brought her (to the presence of Śrī Rāma). (14-15) Approaching Śrī Rāma (the high-souled prince), and even after coming to know that he was (still) absorbed in thought, nay, bent low and full of great joy, he announced to him that Sītā had arrived. (16) Hearing that Sītā, who had lived long in the abode of an ogre, had arrived, Śrī Rāma (a scion of Raghu), the destroyer of enemies, was filled with indignation and joy and felt miserable (too). (17) Feeling distressed on considering with deep thought the question of Sītā having come (all the way) in a palanquin, Śrī Rāma (a scion of Raghu) then spoke to Vibhīṣaṇa as follows:— (18) "Let Sītā (a princess of the Videha territory) duly seek my presence soon, O suzerain lord of ogres, O gentle one, ever intent on scoring a victory for me!" (19)

तस्य तद् वचनं श्रुत्वा राघवस्य विभीषणः तूर्णमुत्सारणं तत्र कारयामास धर्मवित्॥ २० ॥
कञ्चुकोष्णीषिणस्तत्र वेत्रझर्झरपाणयः । उत्सारयन्तस्तान् योधान् समन्तात् परिचक्रमुः ॥ २१ ॥
ऋक्षाणां वानराणां च राक्षसानां च सर्वशः । वृन्दान्युत्सार्यमाणानि दूरमुत्तस्थुरन्ततः ॥ २२ ॥
तेषामुत्सार्यमाणानां निःस्वनः सुमहानभूत् । वायुनोद्धूयमानस्य सागरस्येव निःस्वनः ॥ २३ ॥
उत्सार्यमाणांस्तान् दृष्ट्वा समन्ताज्जातसम्भ्रमान् । दाक्षिण्यात्तदमर्षाच्च वारयामास राघवः ॥ २४॥
संरम्भाच्चाब्रवीद् रामश्चक्षुषा प्रदहन्निव । विभीषणं महाप्राज्ञं सोपालम्भमिदं वचः ॥ २५ ॥

Hearing the foregoing command of the aforesaid scion of Raghu, Vibhīṣaṇa, who knew what is right, speedily began to disperse the crowd (of monkeys, who had gathered out of curiosity to have a look at Sītā). Ogres clad in jackets and wearing turbans, their hands carrying staffs which made a jingling sound, paced all round, dispersing the aforesaid warriors. (21) While being driven away collectively from the vicinity of the palanquin, the hordes of bears, monkeys and ogres moved to a distance. (22) A tremendous uproar, resembling the roar of a sea which was being lashed by a storm, arose even as the aforesaid warriors were being driven away. (23) Seeing them being dispersed on all sides and (therefore) excited, Śrī Rāma (a scion of Raghu) stopped those who were dispersing them, out of kindness (for those who were being dispersed) and resentment (at the behaviour of the ogres who were dispersing them). (24) Nay, consuming the ogres with his glances as it were, Śrī Rāma addressed in indignation the following reproachful words to the highly intelligent Vibhīṣaṇa:—(25)

किमर्थं मामनादृत्य क्लिश्यतेऽयं त्वया जनः । निवर्तयैनमुद्वेगं जनोऽयं स्वजनो मम॥ २६ ॥
न गृहाणि न वस्त्राणि न प्राकारस्तिरस्क्रिया । नेदृशा राजसत्कारा वृत्तमावरणं स्त्रियाः ॥ २७ ॥
व्यसनेषु न कृच्छ्रेषु न युद्धेषु स्वयंवरे । न क्रतौ नो विवाहे वा दर्शनं दूष्यते स्त्रियाः ॥ २८ ॥
सैषा विपद्गता चैव कृच्छ्रेण च समन्विता । दर्शने नास्ति दोषोऽस्या मत्समीपे विशेषतः ॥ २९ ॥
विसृज्य शिबिकां तस्मात् पद्भ्यामेवापसर्पतु । समीपे मम वैदेहीं पश्यन्त्वेते वनौकसः ॥ ३० ॥

"Why, disregarding me, are these people being molested by you? (Pray) stop this annoyance. They are my own people. (26) Neither apartments nor costumes nor a protective wall nor again royal honours constitute a veil for a woman. Her character (alone) is her shield. (27) The appearance of a woman in public is not condemned in times of adversity, in straits, in conflicts, during the selection of a husband (by a princess or daughter of a Kṣatriya at a public assembly of suitors), at a sacrificial performance or at the nuptial ceremony. (28) The yonder Sītā is in distress and beset with difficulty. (Hence) there is no objection to her appearing in public, particularly in my presence. (29) Therefore, leaving the palanquin, let Sītā seek my presence on foot alone. Let these monkeys (lit., denizens of the forest) have a look at the princess of the Videha kingdom." (30)

एवमुक्तस्तु रामेण सविमर्शो विभीषणः। रामस्योपानयत् सीतां संनिकर्षं विनीतवत्॥ ३१ ॥
ततो लक्ष्मणसुग्रीवौ हनूमांश्च प्लवङ्गमः। निशम्य वाक्यं रामस्य बभूवुर्व्यथिता भृशम्॥ ३२ ॥
कलत्रनिरपेक्षैश्च इङ्गितैरस्य दारुणैः। अप्रीतमिव सीतायां तर्कयन्ति स्म राघवम्॥ ३३ ॥
लज्जया त्ववलीयन्ती स्वेषु गात्रेषु मैथिली। विभीषणेनानुगता भर्तारं साभ्यवर्तत॥ ३४ ॥
विस्मयाच्च प्रहर्षाच्च स्नेहाच्च पतिदेवता। उदैक्षत मुखं भर्तुः सौम्यं सौम्यतरानना॥ ३५ ॥
अथ समपनुदन्मनःक्लमं सा सुचिरमदृष्टमुदीक्ष्य वै प्रियस्य।
वदनमुदितपूर्णचन्द्रकान्तं विमलशशाङ्कनिभानना तदाऽऽसीत्॥ ३६ ॥
इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे चतुर्दशाधिकशततमः सर्गः॥११४॥

Becoming thoughtful when commanded as aforesaid by Śrī Rāma, Vibhīṣaṇa reverently conducted Sītā to the formers' presence. (31) Lakṣmaṇa and Sugrīva as well as the monkey chief, Hanūmān, thereupon felt greatly distressed to hear the order of Śrī Rāma. (32) From his stern gestures, which were lacking in regard for his consort, they concluded Śrī Rāma (a scion of Raghu) to be displeased with Sītā. (33) Shrinking into her limbs out of modesty, and followed by Vibhīṣaṇa, the said princess of Mithilā for her part approached her husband. (34) Sītā (who looked upon her spouse as a god) of (still) more gracious aspect regarded the agreeable countenance of her husband with (a mixed feeling of) astonishment, excessive delight and affection. (35) Gazing on the face of her darling, which had not been seen (by her) for long and which was lovely like the full moon just risen, she forthwith actually dispelled the fatigue of her mind and her face shone at that time as the cloudless full moon. (36)

Thus ends Canto One hundred and fourteen in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

* * *

पञ्चदशाधिकशततमः सर्गः

Canto CXV

Regarding with suspicion the character of Sītā, Śrī Rāma repudiates her and asks her to seek shelter elsewhere

तां तु पार्श्वे स्थितां प्रह्वां रामः सम्प्रेक्ष्य मैथिलीम्। हृदयान्तर्गतं भावं व्याहर्तुमुपचक्रमे॥ १ ॥

Looking intently on the aforesaid princess of Mithilā, who stood by his side bent low, Śrī Rāma for his part proceeded (forthwith) to give expression (as under) to the feelings (concealed) in his heart:—(1)

एषासि निर्जिता भद्रे शत्रुं जित्वा रणाजिरे। पौरुषाद् यदनुष्ठेयं मयैतदुपपादितम्॥ २ ॥
गतोऽस्म्यन्तममर्षस्य धर्षणा सम्प्रमार्जिता। अवमानश्च शत्रुश्च युगपन्निहतौ मया॥ ३ ॥
अद्य मे पौरुषं दृष्टमद्य मे सफलः श्रमः। अद्य तीर्णप्रतिज्ञोऽहं प्रभवाम्यद्य चात्मनः॥ ४ ॥
या त्वं विरहिता नीता चलचित्तेन रक्षसा। दैवसम्पादितो दोषो मानुषेण मया जितः॥ ५ ॥
सम्प्राप्तमवमानं यस्तेजसा न प्रमार्जति। कस्तस्य पौरुषेणार्थो महताप्यल्पचेतसः॥ ६ ॥

लङ्घनं च समुद्रस्य लङ्कायाश्चापि मर्दनम्। सफलं तस्य च श्लाघ्यमद्य कर्म हनूमतः॥७॥
युद्धे विक्रमतश्चैव हितं मन्त्रयतस्तथा। सुग्रीवस्य ससैन्यस्य सफलोऽद्य परिश्रमः॥८॥
विभीषणस्य च तथा सफलोऽद्य परिश्रमः। विगुणं भ्रातरं त्यक्त्वा यो मां स्वयमुपस्थितः॥९॥

"You stand here won back (by me) after conquering the enemy on the field of battle, O blessed one! That which was worth doing (for me) through human effort has been accomplished by me. (2) I have attained the reward of my indignation; nay; the wanton offence given to me (by your abduction) has been fully requited and the indignity offered to me as also the enemy (who did it) have been wiped out all at once by me. (3) Today my manliness has been witnessed, today my manliness has been witnessed, today my exertion has become fruitful, today I have fulfilled my vow and today I am the master of myself once more. (4) The wrong done to you in that you, when you were quite alone, were borne away by the fickle-minded ogre (Rāvaṇa), which was ordained by destiny, has been repaid by me a mortal. (5) What purpose will be served by the prowess, however great, of that petty-minded fellow who does not avenge by his might the insult suffered by him. (6) Nay, the laudable achievement of the celebrated Hanūmān in the shape of leaping across the sea and the devastation of Laṅkā has borne fruit today. (7) The exertion of Sugrīva, who exhibited his prowess on the battlefield with his army, and tendered friendly counsel, is fruitful today. (8) Nay, fruitful likewise is the exertion today of Vibhīṣaṇa, who personally sought my presence, deserting his (own) brother (Rāvaṇa), who was devoid of virtues."(9)

इत्येवं वदतः श्रुत्वा सीता रामस्य तद् वचः। मृगीवोत्फुल्लनयना बभूवाश्रुपरिप्लुता॥१०॥
पश्यतस्तां तु रामस्य समीपे हृदयप्रियाम्। जनवादभयाद् राज्ञो बभूव हृदयं द्विधा॥११॥
सीतामुत्पलपत्राक्षीं नीलकुञ्चितमूर्धजाम्। अवदद् वै वरारोहां मध्ये वानररक्षसाम्॥१२॥

Hearing the foregoing speech of Śrī Rāma, (even) while he was speaking as aforesaid, Sītā, her eyes wide open like those of a female deer, was bathed in tears. (10) The heart of King Śrī Rāma, (even) as he beheld Sītā (the beloved of his heart) near him, was torn (within him) for fear of public scandal. (11) In the midst of monkeys and ogres (present on the spot) he actually spoke (as follows) to Sītā, whose eyes resembled the petals of a lotus, who wore dark curly hair (on her head) and was endowed with shapely limbs:— (12)

यत् कर्तव्यं मनुष्येण धर्षणां प्रतिमार्जता। तत् कृतं रावणं हत्वा मयेदं मानकाङ्क्षिणा॥१३॥
निर्जिता जीवलोकस्य तपसा भावितात्मना। अगस्त्येन दुराधर्षा मुनिना दक्षिणेव दिक्॥१४॥
विदितश्चास्तु भद्रं ते योऽयं रणपरिश्रमः। सुतीर्णः सुहृदां वीर्यान्न त्वदर्थं मया कृतः॥१५॥
रक्षता तु मया वृत्तमपवादं च सर्वतः। प्रख्यातस्यात्मवंशस्य न्यङ्गं च परिमार्जता॥१६॥
प्राप्तचारित्रसंदेहा मम प्रतिमुखे स्थिता। दीपो नेत्रातुरस्येव प्रतिकूलासि मे दृढा॥१७॥
तद् गच्छ त्वानुजानेऽद्य यथेष्टं जनकात्मजे। एता दश दिशो भद्रे कार्यमस्ति न मे त्वया॥१८॥

"That which ought to be done by a man revenging an insult has been accomplished by me by killing Rāvaṇa, seeking (as I did) to redeem my honour. (13) Though difficult to approach for the world of mortals (for fear of Rāvaṇa), you have been won (back) by me (whose mind stands purified by asceticism) in the same way as the southern quarter, which was difficult to assail (for fear of the ogres Ilvala and Vātāpi) for mortals was conquered by Sage Agastya, who had realized his self through austerities. (14) Let it be known to you that (all) this exertion in the shape of war, which has been successfully carried through, thanks to the prowess of my friends (the monkeys and Vibhīṣaṇa), was not undertaken for your sake: may prosperity attend you! (15) This was, however, done by me in order to vindicate my good conduct and wipe off the obloquy coming to me from all sides as well as the stigma on my illustrious House. (16) Standing (unabashed) before me, even though suspicion has arisen with regard to your character, you are extremely dis̤agreeable to me even as a light to one who is suffering from sore eyes. (17) Therefore, go wherever you like, O Janaka's daughter; I grant you leave to do so this (very) day. (All) these (ten) directions are open to you, O good lady! No more purpose of mine remains to be served by you. (18)

कः पुमांस्तु कुले जातः स्त्रियं परगृहोषिताम्। तेजस्वी पुनरादद्यात् सुहृल्लोभेन चेतसा॥ १९॥
रावणाङ्कपरिक्लिष्टां दृष्टां दुष्टेन चक्षुषा। कथं त्वां पुनरादद्यां कुलं व्यपदिशन्महत्॥ २०॥
यदर्थं निर्जिता मे त्वं सोऽयमासादितो मया। नास्ति मे त्वय्यभिष्वङ्गो यथेष्टं गम्यतामिति॥ २१॥
तदद्य व्याहृतं भद्रे मयैतत् कृतबुद्धिना। लक्ष्मणे वाथ भरते कुरु बुद्धिं यथासुखम्॥ २२॥
शत्रुघ्ने वाथ सुग्रीवे राक्षसे वा विभीषणे। निवेशय मनः सीते यथा वा सुखमात्मनः॥ २३॥
नहि त्वां रावणो दृष्ट्वा दिव्यरूपां मनोरमाम्। मर्षयेत चिरं सीते स्वगृहे पर्यवस्थिताम्॥ २४॥

"What man of spirit and born in a noble family for his part would take back with an eager mind a woman who has dwelt in another's house, (simply) because she has been kindly disposed towards him (in the past)? (19) While boasting of my lineage, how can I accept again you, who were squeezed into the arms of Rāvaṇa (while being borne away by him) and regarded (by him) with an evil (lustful) eye? (20) That object (viz., the retrieval of my lost honour) for which you have been won (back) by me, has been achieved by me. There is no more attachment for you (in my heart). You may (therefore) go wherever you like. (21) Hence this utterance has been made by me today, resolved as I am to act accordingly. Set your mind on Lakṣmaṇa or even on Bharata according to your mind on Śatrughna or even on Sugrīva or on the ogre, Vibhīṣaṇa, O Sītā or do as it pleases your pleasure. (22) (Way) fix your mind. (23) Seeing you, who are endowed with a charming exterior and are (so) soul-ravishing, detained in his abode, Rāvaṇa could not have endured your separation for long, O Sītā!" (24)

ततः प्रियार्हश्रवणा तदप्रियं प्रियादुपश्रुत्य चिरस्य मानिनी।
मुमोच बाष्पं रुदती तदा भृशं गजेन्द्रहस्ताभिहतेव वल्लरी॥ २५॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे पञ्चदशाधिकशततमः सर्गः॥११५॥

Hearing that unpalatable speech from (the mouth of) her beloved lord, the proud lady, who had been used to hearing pleasing words (alone), thereupon shed tears for long on that occasion , weeping bitterly and looking like a creeper struck down by the proboscis of a lordly elephant. (25)

Thus ends Canto One hundred and fifteen in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

* * *

षोडशाधिकशततमः सर्गः

Canto CXVI

With a taunting reply, Sītā undergoes a fire-ordeal in order to prove her conjugal fidelity

एवमुक्ता तु वैदेही परुषं रोमहर्षणम्। राघवेण सरोषेण श्रुत्वा प्रव्यथिताभवत्॥ १॥
सा तदाश्रुतपूर्वं हि जने महति मैथिली। श्रुत्वा भर्तुर्वचो घोरं लज्जयावनताभवत्॥ २॥
प्रविशन्तीव गात्राणि स्वानि सा जनकात्मजा। वाक्शरैस्तैः सशल्येव भृशमश्रूण्यवर्तयत्॥ ३॥
ततो वाष्पपरिक्लिन्नं प्रमार्जन्ती स्वमाननम्। शनैर्गद्गदया वाचा भर्तारमिदमब्रवीत्॥ ४॥

Hearing the harsh utterance, which caused her hair to stand on end, when spoken to as aforesaid by Śrī Rāma (a scion of Raghu), who was full of anger, Sītā (a princess of Videha territory) for her part, felt greatly afflicted. (1) That princess of Mithilā stood bent low with shame on hearing on that occasion in the presence of a large gathering the (foregoing) vehement speech of her husband, (the like of) which had not been actually heard (by her) before. (2) As though pierced by those arrow-like words, (nay) shrinking into her limbs as it were (with shame), that daughter of Janaka shed profuse tears. (3) Then, wiping clean her face, which was bathed in tears, she slowly addressed in faltering accents the following reply to her spouse:—(4)

किं मामसदृशं वाक्यमीदृशं श्रोत्रदारूणम्। रूक्षं श्रावयसे वीर प्राकृतः प्राकृतामिव॥ ५ ॥
न तथास्मिमहाबाहो यथा मामवगच्छसि। प्रत्ययं गच्छ मे स्वेन चारित्रेणैव ते शपे॥ ६ ॥
पृथक्स्त्रीणां प्रचारेण जातिं त्वं परिशङ्कसे। परित्यजैनां शङ्कां तु यदि तेऽहं परीक्षिता॥ ७ ॥
यदहं गात्रसंस्पर्शं गतास्मि विवशा प्रभो। कामकारो न मे तत्र दैवं तत्रापराध्यति॥ ८ ॥
मदधीनं तु यत् तन्मे हृदयं त्वयि वर्तते। पराधीनेषु गात्रेषु किं करिष्याम्यनीश्वरी॥ ९ ॥
सह संवृद्धभावेन संसर्गेण च मानद। यदि तेऽहं न विज्ञाता हता तेनास्मि शाश्वतम्॥ १० ॥

"Why do you, like a common man, address to me, O hero, such unkind and unbecoming words, which are (so) jarring to the ear, as a common man would do to an ordinary woman? (5) I am not as you take me to be, O mighty-armed one! Be restored to confidence about me. I swear to you by my own character. (6) Judging by the conduct of vulgar women you (seem to) distrust the (entire) womankind (which is not reasonable). (Pray) shake off this doubt if I have been actually tested (and found trust-worthy) by you. (7) I was helpless when I came into contact with the person of Rāvaṇa; I did not act of my own free will on that occasion. My (adverse) fate (alone) is to blame on that score, my lord. (8) That which is under my control, viz., my heart, (ever) abides in you. What could I do helpless as I was, with regard to my limbs, which had fallen under the sway of another? (9) If I could not be fully known to you, O bestower of honour (on others) in spite of our love (for each other) having simultaneously grown and despite our having lived together (for so many years), I am undone for good, thanks to such ingnorance. (10)

प्रेषितस्ते महावीरो हनुमानवलोककः। लङ्कास्थाहं त्वया राजन् किं तदा न विसर्जिता॥ ११ ॥
प्रत्यक्षं वानरस्यास्य तद्वाक्यसमनन्तरम्। त्वया संत्यक्तया वीर त्यक्तं स्याज्जीवितं मया॥ १२ ॥
न वृथा ते श्रमोऽयं स्यात् संशये न्यस्य जीवितम्। सुहृज्जनपरिक्लेशो न चायं विफलस्तव॥ १३ ॥
त्वया तु नृपशार्दूल रोषमेवानुवर्तता। लघुनेव मनुष्येण स्त्रीत्वमेव पुरस्कृतम्॥ १४ ॥
अपदेशो मे जनकान्नोत्पत्तिर्वसुधातलात्। मम वृत्तं च वृत्तज्ञ बहु ते न पुरस्कृतम्॥ १५ ॥
न प्रमाणीकृतः पाणिर्बाल्ये मम निपीडितः। मम भक्तिश्च शीलं च सर्वं ते पृष्ठतः कृतम्॥ १६ ॥

"When the eminent hero, Hanumān, was dispatched by you in order to find me out, why, O king, was I not repudiated by you even while I was (still) in Laṅkā? (11) Life, O hero, would have been yielded up by me, when repudiated for good by you, immediately on hearing the message (conveying the repudiation) before the (very) eyes of this monkey (Hanumān). (12) This useless exertion (in the shape of crossing over to Laṅkā and waging war with the mighty Rāvaṇa) which you have put forth exposing your life to danger would not have been undertaken nor would your friends (viz., the monkeys and Vibhīṣaṇa) have been put to such fruitless hardship. (13) By you, however, who, like a small man, gave yourself up to anger alone, O jewel among the rulers of men, womanliness alone has been mainly taken into consideration. (14) (Only) my appellation (Jānakī or Vaidehī) has been derived from King Janaka (not that I owe my descent to him), since my birth took place from the (sacrifical) ground (of Janaka). (This divine origin of mine was, however, not taken into account by you.)

undo – to cancel
undone – old – adj – (of a person – defeated
[illegible]

My exalted character was not prized by you either, O appraiser of good conduct? (15) The fact that my hand was pressed by you in my childhood (as a token of your acceptance when it was placed in yours by my father during the nuptials) was not duly recognized by you (while repudiating me). Nay, my devotion (to you) as well as my chastity have all been ignored by you." (16)

इति ब्रुवन्ती रुदती बाष्पगद्गदभाषिणी। उवाच लक्ष्मणं सीता दीनं ध्यानपरायणम्॥ १७॥
चितां मे कुरु सौमित्रे व्यसनस्यास्य भेषजम्। मिथ्यापवादोपहता नाहं जीवितुमुत्सहे॥ १८॥
अप्रीतेन गुणैर्भर्त्रा त्यक्ताया जनसंसदि। या क्षमा मे गतिर्गन्तुं प्रवेक्ष्ये हव्यवाहनम्॥ १९॥
एवमुक्तस्तु वैदेह्या लक्ष्मणः परवीरहा। अमर्षवशमापन्नो राघवं समुदैक्षत॥ २०॥
स विज्ञाय मनश्छन्दं रामस्याकारसूचितम्। चितां चकार सौमित्रिर्मते रामस्य वीर्यवान्॥ २१॥
नहि रामं तदा कश्चित् कालान्तकयमोपमम्। अनुनेतुमथो वक्तुं द्रष्टुं वाप्यशकत् सुहृत्॥ २२॥
अधोमुखं स्थितं रामं ततः कृत्वा प्रदक्षिणम्। उपावर्तत वैदेही दीप्यमानं हुताशनम्॥ २३॥
प्रणम्य दैवतेभ्यश्च ब्राह्मणेभ्यश्च मैथिली। बद्धाञ्जलिपुटा चेदमुवाचग्निसमीपतः॥ २४॥

Speaking as aforesaid in a voice choked with tears and weeping (all the while), Sītā appealed (as follows) to Lakṣmaṇa, who was absorbed in thought and feeling (sore) distressed:— (17) "(Pray) raise for me a pyre, the (only) antidote against this calamity. I no longer desire to survive, smitten as I am with false reproaches. (18) I will enter a fire, which is the (only) course appropriate for me, renounced as I am in a public gathering by my husband, who is no longer pleased with my virtues." (19) Requested thus by Sītā (a princess of the Videha territory), Lakṣmaṇa, the destroyer of hostile champions, looked at Śrī Rāma (a scion of Raghu), overcome as he was with indignation. (20) Ascertaining the pleasure of Śrī Rāma's mind as betrayed by his facial expression, the valiant son of Sumitrā prepared a pyre in deference to the wishes of Śrī Rāma. (21) No one near and dear actually dared on that occasion to speak to or even look upon, much less pacify Śrī Rāma, who vied with Yama (the destroyer of the worlds) at the time of universal dissolution. (22) Walking clockwise (as a mark of respect) about Śrī Rāma, standing with his head bent low, Sītā (a princess of the Videha territory) approached the blazing fire. (23) Nay, respectfully bowing down to the gods as well as to the Brāhmaṇas (in general) the princess of Mithilā prayed as follows with joined palms in the presence of the fire:— (24)

यथा मे हृदयं नित्यं नापसर्पति राघवात्। तथा लोकस्य साक्षी मां सर्वतः पातु पावकः॥ २५॥
यथा मां शुद्धचारित्रां दुष्टां जानाति राघवः। तथा लोकस्य साक्षी मां सर्वतः पातु पावकः॥ २६॥
कर्मणा मनसा वाचा यथा नातिचराम्यहम्। राघवं सर्वधर्मज्ञं तथा मां पातु पावकः॥ २७॥
आदित्यो भगवान् वायुर्दिशश्चन्द्रस्तथैव च।
अहश्चापि तथा संध्ये रात्रिश्च पृथिवी तथा। यथान्येऽपि विजानन्ति तथा चारित्रसंयुताम्॥ २८॥

"As my heart never turns away from Śrī Rāma, so may the god of fire, the witness of the world, protect me on all sides. (25) Since Śrī Rāma (a scion of Raghu) takes me to be corrupt, though of unimpeachable conduct, let the god of fire, the witness of the world, under such circumstances, protect me on all sides. (26) Inasmuch as I have never been unfaithful in act, thought and speech to Śrī Rāma (a scion of Raghu) who knows (the secret of) all virtues, let the god of fire in that case afford protection to me. (27) Since the glorious sun-god, the wind-god, (the deities presiding over) the four quarters, and even so the moon-god, as also (the deity presiding over) the daytime and the (morning and evening) twilights and the night as also Mother Earth and others too likewise know me to be richly endowed with good character, let the god of fire protect me."(28)

एवमुक्त्वा तु वैदेही परिक्रम्य हुताशनम्। विवेश ज्वलनं दीप्तं निश्शङ्केनान्तरात्मना॥ २९॥

आहुतीम्

जनश्च सुमहांस्तत्र बालवृद्धसमाकुलः । ददर्श मैथिलीं दीप्तां प्रविशन्तीं हुताशनम् ॥ ३० ॥
सा तप्तनवहेमाभा तप्तकाञ्चनभूषणा । पपात ज्वलनं दीप्तं सर्वलोकस्य संनिधौ ॥ ३१ ॥
ददृशुस्तां विशालाक्षीं पतन्तीं हव्यवाहनम् । सीतां सर्वाणि रूपाणि रुक्मवेदिनिभां तदा ॥ ३२ ॥
ददृशुस्तां महाभागां प्रविशन्तीं हुताशनम् । ऋषयो देवगन्धर्वा यज्ञे पूर्णाहुतीमिव ॥ ३३ ॥
प्रचुक्रुशुः स्त्रियः सर्वास्तां दृष्ट्वा हव्यवाहने । पतन्तीं संस्कृतां मन्त्रैर्वसोर्धारामिवाध्वरे ॥ ३४ ॥
ददृशुस्तां त्रयो लोका देवगन्धर्वदानवाः । शप्तां पतन्तीं निरये त्रिदिवाद् देवतामिव ॥ ३५ ॥
तस्यामग्निं विशन्त्यां तु हाहेति विपुलः स्वनः । रक्षसां वानराणां च सम्बभूवाद्भुतोपमः ॥ ३६ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे षोडशाधिकशततमः सर्गः ॥ ११६ ॥

Saying so, and going clockwise round the fire (as a mark of respect), Sītā (a princess of the Videha territory), for her part entered the flaming fire with a fearless mind. (29) Nay, the huge gathering present there, teeming (as it was) with children and old people, witnessed the resplendent princess of Mithilā enterning the fire. (30) The lady, who shone like fresh refined gold and was decked with ornaments of refined gold, rushed into the flaming fire in the presence of all the people. (31) All created beings beheld that large-eyed lady, Sītā, who shone like a golden altar, descending into the fire (lit., the bearer of sacrificial offerings) on that occasion. (32) Ṛṣis (the seers of Vedic Mantras), gods and the Gandharvas saw that highly blessed lady penetrating deep into the fire (lit., the consumer of oblations) like the consummatting offering of ghee. (33) All the women (present on the occasion) screamed on perceiving her, adorned as she was, falling into the fire like an unbroken stream of ghee, (duly) consecrated by the recitation of Mantras, falling into a sacrificial fire. (34) (The denizens of all) the three worlds (including) gods, the Gandharvas (celestial musicians) and Dānavas (the devils), witnessed her falling (into the fire) like a goddess, subjected to a curse, falling from heaven into hell. (35) While she was entering into the flames, a loud cry, which appeared strange, rose from the ogres and the monkeys (alike). (36)

Thus ends Canto One hundred and sixteen in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

* * *

सप्तदशाधिकशततमः सर्गः

Canto CXVII

Gods seek the presence of Śrī Rāma and Brahmā (the creator) proclaims his divinity and extols him

ततो हि दुर्मना रामः श्रुत्वैवं वदतां गिरः । दध्यौ मुहूर्तं धर्मात्मा बाष्पव्याकुललोचनः ॥ १ ॥
ततो वैश्रवणो राजा यमश्च पितृभिः सह । सहस्राक्षश्च देवेशो वरुणश्च जलेश्वरः ॥ २ ॥
षडर्धनयनः श्रीमान् महादेवो वृषध्वजः । कर्ता सर्वस्य लोकस्य ब्रह्मा ब्रह्मविदां वरः ॥ ३ ॥
एते सर्वे समागम्य विमानैः सूर्यसंनिभैः । आगम्य नगरीं लङ्कामभिजग्मुश्च राघवम् ॥ ४ ॥
ततः सहस्ताभरणान् प्रगृह्य विपुलान् भुजान् । अब्रुवंस्त्रिदशश्रेष्ठा राघवं प्राञ्जलिं स्थितम् ॥ ५ ॥

Hearing the cries of those who were wailing as aforesaid, Śrī Rāma for his part, whose mind was set on virtue, thereupon became thoughtful for a while, afflicted as he was in mind, his eyes blinded by tears. (1) Nay, gathering together and reaching the city of Laṅkā in their aerial cars, which shone brightly like the sun, Kubera (son of Sage Viśravā), the king (of Yakṣas), and Yama (the god of retribution), alongwith the Pitṛs (the eternal manes), as also the thousand-eyed Indra (the ruler of gods) and Varuṇa, the ruler of the waters, the glorious three-eyed Lord Śiva (the Supreme God) who bears the device of a bull on His banner, Brahmā, the creator of the entire universe, the foremost of the knowers of Brahma (the Absolute)—all these then approached Śrī Rāma (a scion of Raghu). (2—4) Lifting up their long arms, their hands adorned with jewels, the foremost of gods thereupon submitted (as follows) to Śrī Rāma (a scion of Raghu), who stood with joined palms (by way of salutation):—(5)

कर्ता सर्वस्य लोकस्य श्रेष्ठो ज्ञानविदां विभुः।
उपेक्षसे कथं सीतां पतन्तीं हव्यवाहने। कथं देवगणश्रेष्ठमात्मानं नावबुद्ध्यसे॥ ६ ॥
ऋतधामा वसुः पूर्वं वसूनां च प्रजापतिः। त्रयाणामपि लोकानामादिकर्ता स्वयम्प्रभुः॥ ७ ॥
रुद्राणामष्टमो रुद्रः साध्यानामपि पञ्चमः। अश्विनौ चापि कर्णौ ते सूर्याचन्द्रमसौ दृशौ॥ ८ ॥
अन्ते चादौ च मध्ये च दृश्यसे च परंतप। उपेक्षसे च वैदेहीं मानुषः प्राकृतो यथा॥ ९ ॥

"The Maker of the entire cosmos, the foremost of those well-versed in the spiritual lore, and the suzerain lord (of the cosmos), how do You ignore Sītā falling into the fire (the bearer of sacrificial offerings)? How do You not recognize Yourself to be the foremost of the hosts of gods? (6) Among the Vasus (a class of gods) You are the Vasu Ṛtadhāmā, who was formerly a lord of creation and the first creator of (all) the three worlds, their self-constituted Ruler. (7) You are the eighth Rudra (Mahādeva) of the (eleven) Rudras and the fifth (Vīryavān by name) among the Sādhyas (a particular class of celestial beings). The twin Aswins (the physicians of the gods) are Your ears and the sun and the moon likewise constitute Your eyes. (8) Nay, You are seen (to exist) at the end as also at the beginning, as well as at the middle (of the creation), of scourge of Your enemies! And (yet) You (seem to) ignore Sītā (a princess of the Videha territory) as a common man would do."(9)

इत्युक्तो लोकपालैस्तैः स्वामी लोकस्य राघवः। अब्रवीत् त्रिदशश्रेष्ठान् रामो धर्मभृतां वरः॥ १० ॥
आत्मानं मानुषं मन्ये रामं दशरथात्मजम्। सोऽहं यश्च यतश्चाहं भगवांस्तद् ब्रवीतु मे॥ ११ ॥

Spoken to in these words by the aforesaid protectors of the world, Śrī Rāma, a scion of Raghu, the lord of the universe and the foremost of those upholding the cause of righteousness replied (as follows) to the (aforesaid) jewels among the gods:—(10) "I account myself a human being, Rāma (by name), sprung from the loins of (Emperor) Dasaratha. And (yet) let the glorious lord (Brahmā) tell me that which I as such (really) am and whence I have come."(11)

इति ब्रुवाणं काकुत्स्थं ब्रह्मा ब्रह्मविदां वरः। अब्रवीच्छृणु मे वाक्यं सत्यं सत्यपराक्रम॥ १२ ॥
भवान् नारायणो देवः श्रीमांश्चक्रायुधः प्रभुः। एक शृङ्गो वराहस्त्वं भूतभव्यसपत्नजित्॥ १३ ॥
अक्षरं ब्रह्म सत्यं च मध्ये चान्ते च राघव। लोकानां त्वं परो धर्मो विष्वक्सेनश्चतुर्भुजः॥ १४ ॥
शार्ङ्गधन्वा हृषीकेशः पुरुषः पुरुषोत्तमः। अजितः खड्गधृग् विष्णुः कृष्णश्चैव बृहद्बलः॥ १५ ॥
सेनानीर्ग्रामणीश्च त्वं बुद्धिः सत्त्वं क्षमा दमः। प्रभवश्चाप्ययश्च त्वमुपेन्द्रो मधुसूदनः॥ १६ ॥

To Śrī Rāma (a scion of Kakutstha), who was speaking in this strain, Brahmā (the creator), the foremost of the knowers of Brahma, replied (as follows):—"Listen, O Lord of unfailing prowess, to my true submission. (12) You are Lord Nārāyaṇa (Himself), the glorious god who wields the discus (Sudarśana). (Nay) You are the (divine) Boar with a single tusk, the conqueror of Your bygone as well as future enemies. (13) You are the imperishable Brahma (the Absolute); the Truth abiding at the beginning, in the middle, as well as at the end (of the universe), O scion of Raghu! You are the supreme Law operating in (all) the worlds. Your forces (in the shape of Your controlling agents) are spread all round; You are the four-armed Lord (Śrī Hari). (14) You are are the Wielder of the Śārṅga bow, the Subduer of the senses, the Inner Controller and the Supreme Person, the invincible Viṣṇu, the Wielder of a sword (called Nandaka) as well as Śrī Kṛṣṇa endowed with great might. (15) You are Lord Kārtikeya (the commander of the celestial army) as well as the village headman. You are the faculty of understanding, strength, forbearance and sense-control. You are the origin as well as the end (of all). You are the Divine Dwarf (the younger brother of Indra) as also the exterminator of the demon Madhu. (16)

इन्द्रकर्मा महेन्द्रस्त्वं पद्मनाभो रणान्तकृत्। शरण्यं शरणं च त्वामाहुर्दिव्या महर्षयः॥ १७॥
सहस्रशृङ्गो वेदात्मा शतशीर्षो महर्षभः। त्वं त्रयाणां हि लोकानामादिकर्ता स्वयम्प्रभुः॥ १८॥
सिद्धानामपि साध्यानामाश्रयश्चासि पूर्वजः। त्वं यज्ञस्त्वं वषट्कारस्त्वमोंकारः परात्परः॥ १९॥
प्रभवं निधनं चापि नो विदुः को भवानिति। दृश्यसे सर्वभूतेषु गोषु च ब्राह्मणेषु च॥ २०॥
दिक्षु सर्वासु गगने पर्वतेषु नदीषु च। सहस्रचरणः श्रीमाञ्शतशीर्षः सहस्रदृक्॥ २१॥

"You are the creator of Indra (in the form of Prajāpati, a creator of beings), the Supreme Ruler, Lord Viṣṇu (who has a lotus sprung from His navel), who puts an end to all in combat. Eminent divine sages pronounce You to be fit to afford protection (to all) as well as the refuge (of all). (17) In the shape of the Vedas You are the great Bull with a thousand horns (in the shape of as many redactions) and a hundred heads (in the shape of as many precepts). You are the first Creator of (all) the three worlds and the self-constituted Lord (of all). (18) You are the refuge as well as the forbear of the Siddhas (a class of demigods endowed with mystic powers by virtue of their very birth) as well as of the Sādhyas (a class of celestial beings). You are the Sacrificial performance; (nay) You are the sacred syllable 'Vaṣaṭ' (on hearing which the Adhvaryu priest casts the oblation offered to a deity into the sacred fire); You are the mystic syllable 'OM' (an appellation of God) and higher than the highest. (19) People neither know your origin nor Your end nor who You are (in reality). You alone are manifest in all created beings, in the cows as well as in the Brāhmaṇs. (20) You exist in all the quarters, in the firmament, in mountains as well as in rivers. You are the glorious Being endowed with thousand of feet, hundreds of heads and thousand of eyes. (21)

त्वं धारयसि भूतानि पृथिवीं सर्वपर्वतान्। अन्ते पृथिव्याः सलिले दृश्यसे त्वं महोरगः॥ २२॥
त्रींल्लोकान् धारयन् राम देवगन्धर्वदानवान्। अहं ते हृदयं राम जिह्वा देवी सरस्वती॥ २३॥
देवा रोमाणि गात्रेषु ब्रह्मणा निर्मिताः प्रभो। निमेषस्ते स्मृता रात्रिरुन्मेषो दिवसस्तथा॥ २४॥
संस्कारास्त्वभवन् वेदा नैतदस्ति त्वया विना। जगत् सर्वं शरीरं ते स्थैर्यं ते वसुधातलम्॥ २५॥
अग्निः कोपः प्रसादस्ते सोमः श्रीवत्सलक्षणः। त्वया लोकास्त्रयः क्रान्ताः पुरा स्वैर्विक्रमैस्त्रिभिः॥ २६॥
महेन्द्रश्च कृतो राजा बलिं बद्ध्वा सुदारुणम्। सीता लक्ष्मीर्भवान् विष्णुर्देवः कृष्णः प्रजापतिः॥ २७॥

"You sustain (all) created beings, the earth as also all the mountains. On the disappearance of the earth (at the end of the Cosmic day) You are seen (lying) on a huge serpent (known by the name of Śeṣa), on the waters. (22) You are the Cosmic Person (Lord Nārāyaṇa) supporting (all) the three worlds as also the gods, the Gandharvas (celestial musicians) and the devils, O Rāma! I (Brahmā), constitute Your heart, while Goddess Saraswatī, O Rāma, Your tongue. (23) The gods created by Brahmā are the hair on Your limbs, O Lord! Night has been recognized as the closing of Your eyelids and the day as the opening of your eyelids. (24) And the latencies of Your mind appeared as the Vedas. The visible universe does not exist but for You. The entire Cosmos is Your body and the earth constitutes Your firmness. (25) Fire is Your wrath and the moon constitutes Your placidity. (Nay) You are Lord Viṣṇu (who bears the mark of Śrīvatsa—a curl of white hair on His breast). (All) the three worlds were covered by You in Your three strides in the past. (26) Nay, after binding the exceptionally formidable Bali (the ruler of the three worlds) the mighty Indra was crowned king (by you). Sītā is (no other than) Goddess Lakṣmī (the divine consort of Lord Viṣṇu), while You are (the same as) Lord Viṣṇu. You (alone) are Kṛṣṇa (who) is all Truth, Consciousness and Bliss) and You are the Lord of created beings. (27)

O

see also— imminent — likely to happen very soon

वधार्थं रावणस्येह प्रविष्टो मानुषीं तनुम्। तदिदं नस्त्वया कार्यं कृतं धर्मभृतां वर॥ २८॥
निहतो रावणो राम प्रहृष्टो दिवमाक्रम। अमोघं देव वीर्यं ते न तेऽमोघाः पराक्रमाः॥ २९॥
अमोघं दर्शनं राम अमोघस्तव संस्तवः। अमोघास्ते भविष्यन्ति भक्तिमन्तो नरा भुवि॥ ३०॥
ये त्वां देवं ध्रुवं भक्ताः पुराणं पुरुषोत्तमम्। प्राप्नुवन्ति तथा कामानिह लोके परत्र च॥ ३१॥

"For the destruction of Rāvaṇa You entered a human semblance on this earth. This aforesaid purpose of ours has been accomplished by You, O prince of those upholding the cause of virtue!(28) Rāvaṇa has been killed by You, O Rāma! (Therefore) highly rejoiced, return to Your divine Abode. Unfailing, O Lord, is Your valour; (while) Your exploits never go in vain. (29) Your blessed sight is unfailing (in its effects); singing Your praises (too) never goes in vain. (Nay) those who are full of devotion to You will never be unsuccessful on earth. (30) Those who are devoted to You, the primeval and eternal Lord, the Supreme Person, likewise attain (all) their desired objects here as well as hereafter." (31)

इममार्षं स्तवं दिव्यमितिहासं पुरातनम्। ये नराः कीर्तयिष्यन्ति नास्ति तेषां पराभवः॥ ३२॥
इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे सप्तदशाधिकशततमः सर्गः॥ ११७॥

Discomfiture will never be the lot of those men who will repeat this hymn sung by Brahmā (the foremost seer) and recount this ancient story. (32)

Thus ends Canto One hundred and seventeen in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

* * *

अष्टादशाधिकशततमः सर्गः

Canto CXVIII

The god of fire emerges in person from the burning pyre with Sītā and, restoring her to Śrī Rāma, testifies to her purity and the latter joyfully accept her

एतच्छ्रुत्वा शुभं वाक्यं पितामहसमीरितम्। अङ्केनादाय वैदेहीमुत्पपात विभावसुः॥ १॥
विधूयाथ चितां तां तु वैदेहीं हव्यवाहनः। उत्तस्थौ मूर्तिमानाशु गृहीत्वा जनकात्मजाम्॥ २॥
तरुणादित्यसंकाशां तप्तकाञ्चनभूषणाम्। रक्ताम्बरधरां बालां नीलकुञ्चितमूर्धजाम्॥ ३॥
अक्लिष्टमाल्याभरणां तथारूपामनिन्दिताम्। ददौ रामाय वैदेहीमङ्के कृत्वा विभावसुः॥ ४॥

On hearing the foregoing excellent panegyric addressed by Brahmā. (the creator), the god of fire presently emerged from the burning pyre taking Sītā (a princess of the Videha territory) in his arms. (1) Scattering that funeral pile, and taking the aforesaid daughter of Janaka, a princess of the Videha territory in his arms, the god of fire (lit., the bearer of sacrificial offerings) for his part forthwith rose at once (from the fire) in a corporeal form. (2) Bearing in his arms the youthful princess of the Videha territory—who was shining brightly as the rising sun, was decked with ornaments of refined gold and attired in a red robe, and wore dark curly hair, who was (further) adorned with ornaments of flowers which had not been blasted even (on her entering the fire and emerging out of it), who was (absolutely) beyond reproach and looked (just) the same (as she did while entering the flames)—the god of fire restored her to Śrī Rāma. (3-4)

अब्रवीत् तु तदा रामं साक्षी लोकस्य पावकः। एषा ते राम वैदेही पापमस्यां न विद्यते॥ ५॥
नैव वाचा न मनसा नैव बुद्ध्या न चक्षुषा। सुवृत्ता वृत्तशौटीर्यं न त्वामत्यचरच्छुभा॥ ६॥

रावणेनापनीतैषा वीर्योत्सिक्तेन रक्षसा। त्वया विरहिता दीना विवशा निर्जने सती॥ ७॥
क्रुद्धा चान्तःपुरे गुप्ता त्वच्चित्ता त्वत्परायणा। रक्षिता राक्षसीभिश्च घोराभिर्घोरबुद्धिभिः॥ ८॥
प्रलोभ्यमाना विविधं तर्ज्यमाना च मैथिली। नाचिन्तयत तद्रक्षस्त्वद्गतेनान्तरात्मना॥ ९॥
विशुद्धभावां निष्पापां प्रतिगृह्णीष्व मैथिलीम्। न किंचिदभिधातव्या अहमाज्ञापयामि ते॥१०॥

The god of fire, the witness of the (whole) world, for his part then spoke (as follows) to Śrī Rāma:—"Here is your (spouse) Sītā (a princess of the Videha territory)! No sin exists in her. (5) The blessed lady, whose conduct has been excellent, has never been unfaithful to you—who are endowed with strength of character—either by word or by mind or again by conception or even by glance. (6) This wretched yet virtuous lady was borne away by the ogre (Rāvaṇa)—who was proud of his valour—while she was in her lonely hermitage and separated from you, and (as such) powerless. (7) Though detained in his gynaeceum, kept hidden and guarded by frightful ogresses of a cruel mind, she kept her mind focussed on you and looked on you as her ultimate resort. (8) With her mind set on you, the princess of Mithilā never thought of that ogre, even while being tempted in various ways and threatened (by him). (9) (Therefore) accept the sinless princess of Mithilā of absolutely untainted mind. I (hereby) command you that she should not be told anything harsh."(10)

ततः प्रीतमना रामः श्रुत्वैवं वदतां वरः। दध्यौ मुहूर्तं धर्मात्मा हर्षव्याकुललोचनः॥११॥
एवमुक्तो महातेजा धृतिमानुरुविक्रमः। उवाच त्रिदशश्रेष्ठं रामो धर्मभृतां वरः॥१२॥

Śrī Rāma, the foremost of the eloquent, whose mind was set on virtue, felt rejoiced in mind to hear the aforesaid speech, and reflected for a while, his eyes blinded by tears of joy. (11) Spoken to as aforesaid, Śrī Rāma, the foremost of those upholding the cause of virtue, who was endowed with extraordinary energy and great valour, and was full of firmness, replied (as follows) to the god of fire (the foremost of gods):—(12)

अवश्यं चापि लोकेषु सीता पावनमर्हति। दीर्घकालोषिता हीयं रावणान्तःपुरे शुभा॥१३॥
बालिशो बत कामात्मा रामो दशरथात्मजः। इति वक्ष्यति मां लोको जानकीमविशोध्य हि॥१४॥
अनन्यहृदयां सीतां मच्चित्तपरिरक्षिणीम्। अहमप्यवगच्छामि मैथिलीं जनकात्मजाम्॥१५॥
इमामपि विशालाक्षीं रक्षितां स्वेन तेजसा। रावणो नातिवर्तेत वेलामिव महोदधिः॥१६॥
प्रत्ययार्थं तु लोकानां त्रयाणां सत्यसंश्रयः। उपेक्षे चापि वैदेहीं प्रविशन्तीं हुताशनम्॥१७॥

"Sītā undoubtedly needed this purificatory ordeal in the eyes of the people inasmuch as this blessed lady had lived for a long time in the gynaeceum of Rāvaṇa. (13) The world would murmur against me saying that Rāma, son of Daśaratha, was really foolish and that his mind was dominated by lust, if I actually accepted the daughter of Janaka without proving her chastitiy. (14) I too know Sītā, the daughter of Janaka and a princess of Mithilā, to be undivided in her affection to me and agreeable to my mind. (15) Rāvaṇa could not violate this large-eyed lady either, protected as she was by her own moral power, any more than a sea would transgress its bounds. (16) In order, however, to convince (the denizens of) the three worlds I, whose sheet-anchor is truth, ignored Sītā (a princess of the Videha territory) even while she was entering the fire. (17)

न हि शक्तः सुदुष्टात्मा मनसापि हि मैथिलीम्। प्रधर्षयितुमप्राप्यां दीप्तामग्निशिखामिव॥१८॥
नेयमर्हति वैक्लव्यं रावणान्तःपुरे सती। अनन्या हि मया सीता भास्करस्य प्रभा यथा॥१९॥
विशुद्धा त्रिषु लोकेषु मैथिली जनकात्मजा। न विहातुं मया शक्या कीर्तिरात्मवता यथा॥२०॥
अवश्यं च मया कार्यं सर्वेषां वो वचो हितम्। स्निग्धानां लोकनाथानामेवं च वदतां हितम्॥२१॥

"The extremely evil-minded fellow (Rāvaṇa) could not actually lay his violent hands even in thought on the princess of Mithilā, who was inaccessible to him like a flaming tongue of fire. (18) This virtuous lady could not give way to frailty in the gynaeceum of Rāvaṇa inasmuch as Sītā is non-different from me even as sunlight is non-different from the sun. (19) The daughter of Janaka, a princess of Mithilā, is absolutely unsullied in (all) the three worlds. She can no longer be renounced by me any more than good name by a man of prudence. (20) The friendly advice of you all, the loving protectors of the world, who are saying what is conducive to our good, needs must be acted upon by me." (21)

इत्येवमुक्त्वा विजयी महाबलः प्रशस्यमानः स्वकृतेन कर्मणा।
समेत्य रामः प्रियया महायशाः सुखं सुखार्होऽनुबभूव राघवः॥ २२॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डेऽष्टादशाधिकशततमः सर्गः॥ ११८॥

Saying as aforesaid and getting reunited with his darling (Sītā) the victorious and highly illustrious Śrī Rāma, a scion of Raghu, who was endowed with extraordinary might and deserved happiness, and was being glorified by exploits performed by his own self, experienced (great) felicity. (22)

Thus ends Canto One hundred and eighteen in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

* * *

एकोनविंशत्यधिकशततमः सर्गः

Canto CXIX

As enjoined by Lord Śiva, Śrī Rāma and Lakṣmaṇa pay their respects to the soul of Emperor Daśaratha, who appears in an ethereal form, a replica of his extinct personality, and ascends once more to heaven after giving necessary instructions to his two former sons and daughter-in-law

एतच्छ्रुत्वा शुभं वाक्यं राघवेणानुभाषितम्। ततः शुभतरं वाक्यं व्याजहार महेश्वरः॥ १॥

Hearing the foregoing excellent reply made by Śrī Rāma (a scion of Raghu), Lord Śiva (the Supreme Lord) thereupon delivered the following still more charming speech:—(1)

पुष्कराक्ष महाबाहो महावक्षः परंतप। दिष्ट्या कृतमिदं कर्म त्वया धर्मभृतां वर॥ २॥
दिष्ट्या सर्वस्य लोकस्य प्रवृद्धं दारुणं तमः। अपवृत्तं त्वया संख्ये राम रावणजं भयम्॥ ३॥
आश्वास्य भरतं दीनं कौसल्यां च यशस्विनीम्। कैकेयीं च सुमित्रां च दृष्ट्वा लक्ष्मणमातरम्॥ ४॥
प्राप्य राज्यमयोध्यायां नन्दयित्वा सुहृज्जनम्। इक्ष्वाकूणां कुले वंशं स्थापयित्वा महाबल॥ ५॥
इष्ट्वा तुरगमेधेन प्राप्य चानुत्तमं यशः। ब्राह्मणेभ्यो धनं दत्त्वा त्रिदिवं गन्तुमर्हसि॥ ६॥
एष राजा दशरथो विमानस्थः पिता तव। काकुत्स्थ मानुषे लोके गुरुस्तव महायशाः॥ ७॥
इन्द्रलोकं गतः श्रीमांस्त्वया पुत्रेण तारितः। लक्ष्मणेन सह भ्रात्रा त्वमेनमभिवादय॥ ८॥

"O lotus-eyed, mighty-armed and broad-chested scourge of your enemies, by good luck has this feat been performed by you, O jewel among those upholding the cause of virtue. (2) Fortunately has the dread born of Rāvaṇa—which cast an enormous formidable gloom on the entire universe—has been dispelled by you on the battlefield. (3) Comforting the wretched Bharata, as well as (your mother) the illustrious Kausalyā and seeing (your stepmothers) Kaikeyī and Sumitrā, the mother of Lakṣmaṇa, attaining the sovereighty of Ayodhyā, bringing delight to your dear and near ones, stabilizing your prosperity in the race of Ikṣwāku, propitiating the Lord by means of a horse-sacrifice, (nay) acquiring the highest renown and bestowing riches on the Brāhmaṇas, you ought to ascend the heaven, O prince endowed with extraordinary might! (4—6) Here is your (deceased) father, King Daśaratha—who was your highly illustrious senior in the world of mortals—seated in an aerial car, O scion of Kakutstha! (7) Having been delivered by you, his (pious) son, the glorious monarch has taken up his abode in the realm of Indra. Greet you him with your (younger half-) brother, Lakṣmaṇa." (8)

महादेववचः श्रुत्वा राघवः सहलक्ष्मणः। विमानशिखरस्थस्य प्रणाममकरोत् पितुः॥ ९ ॥
दीप्यमानं स्वया लक्ष्म्या विरजोऽम्बरधारिणम्। लक्ष्मणेन सह भ्रात्रा ददर्श पितरं प्रभुः॥ १०॥
हर्षेण महताऽऽविष्टो विमानस्थो महीपतिः। प्राणैः प्रियतरं दृष्ट्वा पुत्रं दशरथस्तदा॥ ११॥
आरोप्याङ्के महाबाहुर्वरासनगतः प्रभुः। बाहुभ्यां सम्परिष्वज्य ततो वाक्यं समाददे॥ १२॥

Hearing the speech of Lord Śiva (the Supreme Deity), Śrī Rāma (a scion of Raghu) alongwith Lakṣmaṇa respectfully bowed down to his father seated on the topmost part of an aerial car. (9) With his (younger half-) brother, Lakṣmaṇa, the lord looked on His (deceased) father, who was blazing in his own effulgence and was clad in spotless raiment. (10) Seated in his aerial car, Daśaratha, a (quondam) ruler of the earth, was filled with excessive delight to behold on that occasion his (erstwhile) son (Śrī Rāma) who was dearer to him than life. (11) Placing the latter in his lap and folding him tightly in his arms, the mighty-armed (quondam) ruler, who (having landed) was resting on an excellent seat, now commenced his speech as follows:—(12)

न मे स्वर्गो बहु मतः सम्मानश्च सुरर्षभैः। त्वया राम विहीनस्य सत्यं प्रतिशृणोमि ते॥ १३॥
अद्य त्वां निहतामित्रं दृष्ट्वा सम्पूर्णमानसम्। निस्तीर्णवनवासं च प्रीतिरासीत् परा मम॥ १४॥
कैकेय्या यानि चोक्तानि वाक्यानि वदतां वर। तव प्रव्राजनार्थानि स्थितानि हृदये मम॥ १५॥
त्वां तु दृष्ट्वा कुशलिनं परिष्वज्य सलक्ष्मणम्। अद्य दुःखाद् विमुक्तोऽस्मि नीहारादिव भास्करः॥ १६॥
तारितोऽहं त्वया पुत्र सुपुत्रेण महात्मना। अष्टावक्रेण धर्मात्मा कहोलो ब्राह्मणो यथा॥ १७॥
इदानीं च विजानामि यथा सौम्य सुरेश्वरैः। वधार्थं रावणस्येह पिहितं पुरुषोत्तमम्॥ १८॥

"Truly do I swear to you, O Rāma, that to me, who stand separated once for all from you, neither does (residence in) heaven nor the honour bestowed (on me) by the foremost of gods is prized by me. (13) Supreme joy is being experienced by me today on seeing you fully satisfied in mind, now that your enemies have been exterminated and you have fully gone through the period of your exile. (14) Nay, the words which were uttered by Kaikeyī with the motive of sending you into exile are (still) imprinted on my heart, O jewel among the eloquent ! (15) I, however stand completely rid of sorrow—even as the sun is freed from mist—on seeing you whole with Lakṣmaṇa and hugging you today. (16) I have been redeemed by you, my worthy and high-souled son, (even) as the Brāhmaṇa, Kahola, whose mind was set on virtue, was by (his son) Aṣṭāvakra, O my child! (17) I now recognize you to be the Supreme Person, duly dispatched here in disguise by the rulers of gods for the destruction of Rāvaṇa, O gentle one! (18)

सिद्धार्था खलु कौसल्या या त्वां राम गृहं गतम्। वनान्निवृत्तं संहृष्टा द्रक्ष्यते शत्रुसूदनम्॥ १९॥
सिद्धार्थाः खलु ते राम नरा ये त्वां पुरीं गतम्। राज्ये चैवाभिषिक्तं च द्रक्ष्यन्ते वसुधाधिपम्॥ २०॥
अनुरक्तेन बलिना शुचिना धर्मचारिणा। इच्छेयं त्वामहं द्रष्टुं भरतेन समागतम्॥ २१॥
चतुर्दश समाः सौम्य वने निर्यातितास्त्वया। वसता सीतया सार्धं मत्प्रीत्या लक्ष्मणेन च॥ २२॥
निवृत्तवनवासोऽसि प्रतिज्ञा पूरिता त्वया। रावणं च रणे हत्वा देवताः परितोषिताः॥ २३॥
कृतं कर्म यशः श्लाघ्यं प्राप्तं ते शत्रुसूदन। भ्रातृभिः सह राज्यस्थो दीर्घमायुरवाप्नुहि॥ २४॥

"Accomplished of purpose indeed is Kausalyā, who will see you, the destroyer of your enemies, returned home from the forest, O Rāina, and feel highly delighted. (19) Accomplished of purpose indeed are those men who will see you returned to the city (of Ayodhyā) and consecrated on the throne as the suzerain lord of the (entire) globe. (20) I desire to see you reunited with the mighty and pious Bharata, who is devoted (to you) and has (all along) been practising virtue. (21) (Full) fourteen years have been spent by you, O gentle one, while living in the forest with Sītā and Lakṣmaṇa for my pleasure. (22) The term of your exile has (now) expired; my pledge (given to Kaikeyī) has (also) been implemented by you and the gods (too) have been fully gratified by making short work of Rāvaṇa on the field of battle. (23) A laudable feat has (thus) been accomplished and covetable fame won by you, O exterminator of your enemies! Getting installed on the throne (of Ayodhyā), may you attain a long life with your (younger half-) brothers." (24)

इति ब्रुवाणं राजानं रामः प्राञ्जलिरब्रवीत् । कुरु प्रसादं धर्मज्ञ कैकेय्या भरतस्य च ॥ २५ ॥
सपुत्रां त्वां त्यजामीति यदुक्ता केकयी त्वया । स शापः केकयीं घोरः सपुत्रां न स्पृशेत् प्रभो ॥ २६ ॥
तथेति स महाराजो राममुक्त्वा कृताञ्जलिम् । लक्ष्मणं च परिष्वज्य पुनर्वाक्यमुवाच ह ॥ २७ ॥

To the king, who was speaking in this strain, Śrī Rāma with joined palms submitted (as follows):—"Be gracious to Kaikeyī and Bharata, O knower of what is right! (25) You will remember that Kaikeyī was twitted by you in the words: I disown you with your son (Bharata).' May that terrible curse not fall on (mother) Kaikeyī and her son, my lord!" (26) Saying "Amen!" to Śrī Rāma, and embracing Lakṣmaṇa, who stood with joined palms, the said emperor spoke to the latter once more as follows:—(27)

रामं शुश्रूषता भक्त्या वैदेह्या सह सीतया । कृता मम महाप्रीतिः प्राप्तं धर्मफलं च ते ॥ २८ ॥
धर्मं प्राप्स्यसि धर्मज्ञ यशश्च विपुलं भुवि । रामे प्रसन्ने स्वर्गं च महिमानं तथोत्तमम् ॥ २९ ॥
रामं शुश्रूष भद्रं ते सुमित्रानन्दवर्धन । रामः सर्वस्य लोकस्य हितेष्वभिरतः सदा ॥ ३० ॥
एते सेन्द्रास्त्रयो लोकाः सिद्धाश्च परमर्षयः । अभिवाद्य महात्मानमर्चन्ति पुरुषोत्तमम् ॥ ३१ ॥
एतत् तदुक्तमव्यक्तमक्षरं ब्रह्मसम्मितम् । देवानां हृदयं सौम्य गुह्यं रामः परंतपः ॥ ३२ ॥
अवाप्तधर्माचरणं यशश्च विपुलं त्वया । एवं शुश्रूषताव्यग्रं वैदेह्या सह सीतया ॥ ३३ ॥

" Great satisfaction has been rendered to me and reward in the form of religious merit earned by you in that you served Rāma alongwith Sītā, a princess of the Videha territory. (28) Rāma being pleased (with you), will attain (further) religious merit as also extensive renown on earth as well as (an abode in) heaven and supreme glory, O Knower of what is right! (29) (Continue to) serve Rāma (as heretofore), O enhancer of Sumitrā's joy; may all be well (with you). Rāma remains ever engaged in advancing the interests of the entire universe. (30) Greeting the high-souled Rāma, (the denizens of all) these three worlds including Indra (their ruler), nay, (even) the Siddhas (a class of demigods endowed with mystic powers by virtue of their very birth) as well as eminent Ṛṣis (the seers of Vedic Mantras) pay homage to him as the Supreme Person. (31) Rāma, the scourge of his enemies, has been spoken of as the unmanifest and imperishable Brahma (the Absolute) esteemed by the Vedas, the heart of (all) gods, (nay) the secret of (all) gods, O gentle one! (32) The reward of the practice of (all) virtues as also extensive fame has been earned by you in that you steadily served him, as also Sītā, a princess of the Videha territory." (33)

इत्युक्त्वा लक्ष्मणं राजा स्नुषां बद्धाञ्जलिं स्थिताम् । पुत्रीत्याभाष्य मधुरं शनैरेनामुवाच ह ॥ ३४ ॥
कर्तव्यो न तु वैदेहि मन्युस्त्यागमिमं प्रति । रामेणेदं विशुद्ध्यर्थं कृतं वै त्वद्धितैषिणा ॥ ३५ ॥
सुदुष्करमिदं पुत्रि तव चारित्रलक्षणम् । कृतं यत् तेऽन्यनारीणां यशो ह्यभिभविष्यति ॥ ३६ ॥
न त्वं कामं समाधेया भर्तृशुश्रूषणं प्रति । अवश्यं तु मया वाच्यमेष ते दैवतं परम् ॥ ३७ ॥

Having spoken as aforesaid to Lakṣmaṇa and accosting his daughter-in-law (Sītā), standing (before him) with joined palms as "My daughter", the (former) king gently and slowly instructed her as follows:—(34) "No resentment, however, should be shown by you against this repudiation (of yours by Rāma), O princess of the Videha territory! This was undoubtedly done by Rāma, who wished well of you, in order to demonstrate your absolute purity. (35) This act (of entering the flames) which has been done by you and which reveals your (true) character, my daughter, is most difficult to perform (for others) and will undoubtedly overshadow the renown of other (virtuous) ladies. (36) Although you need not be instructed in the matter of rendering service to your husband, nonetheless it needs must be pointed out by me that he is your supreme deity." (37)

इति प्रतिसमादिश्य पुत्रौ सीतां च राघवः। इन्द्रलोकं विमानेन ययौ दशरथो नृपः॥ ३८॥
विमानमास्थाय महानुभावः श्रिया च संहृष्टतनुर्नृपोत्तमः।
आमन्त्र्य पुत्रौ सह सीतया च जगाम देवप्रवरस्य लोकम्॥ ३९॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे एकोनविंशत्यधिकशततमः सर्गः॥ ११९॥

Having admonished as aforesaid his two sons (Srī Rāma and Lakṣmaṇa) as well as (his daughter-in-law) Sītā, King Daśaratha, a (quondam) scion of Raghu, ascended in his aerial car to heaven (the realm of Indra). (38) Taking his seat in the aerial car and bidding adieu to his two sons and Sītā too, Daśaratha (the foremost of the rulers of men), who had a majestic bearing, was clothed with splendour and felt thrilled all over with delight, ascended to the realm of Indra (the foremost of gods). (39)

Thus ends Canto One hundred and nineteen in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

विंशत्यधिकशततमः सर्गः

Canto CXX

At the instance of Śrī Rāma Indra brings back to life all the monkeys who had lost their life in combat, the gods disperse and the simian army enjoy their well-earned rest

प्रतिप्रयाते काकुत्स्थे महेन्द्रः पाकशासनः। अब्रवीत् परमप्रीतो राघवं प्राञ्जलिं स्थितम्॥ १॥
अमोघं दर्शनं राम तवास्माकं नरर्षभ। प्रीतियुक्ताः स्म तेन त्वं ब्रूहि यन्मनसेप्सितम्॥ २॥
एवमुक्तो महेन्द्रेण प्रसन्नेन महात्मना। सुप्रसन्नमना हृष्टो वचनं प्राह राघवः॥ ३॥

Daśaratha (a former scion of Kakutstha) having returned (to heaven), the mighty Indra, the tamer of the demon Pāka, who felt supremely rejoiced, spoke (as follows) to Śrī Rāma (a scion of Raghu), standing (before him) with joined palms:—(1) "Your sight of us, O Rāma, a jewel among human beings, must not go in vain. We are pleased (with you). Therefore, speak out you, what is sought after by your mind."(2) Highly gratified at heart when told thus by the mighty and high-souled Indra, who was pleased (with him), Śrī Rāma (a scion of Raghu) joyfully submitted as follows:—(3)

यदि प्रीतिः समुत्पन्ना मयि ते विबुधेश्वर। वक्ष्यामि कुरु मे सत्यं वचनं वदतां वर॥ ४॥
मम हेतोः पराक्रान्ता ये गता यमसादनम्। ते सर्वे जीवितं प्राप्य समुत्तिष्ठन्तु वानराः॥ ५॥
मत्कृते विप्रयुक्ता ये पुत्रैर्दारैश्च वानराः। तान् प्रीतमनसः सर्वान् द्रष्टुमिच्छामि मानद॥ ६॥
विक्रान्ताश्चापि शूराश्च न मृत्युं गणयन्ति च। कृतयत्ना विपन्नाश्च जीवयैतान् पुरंदर॥ ७॥
मत्प्रियेष्वभिरक्ताश्च न मृत्युं गणयन्ति ये। त्वत्प्रसादात् समेयुस्ते वरमेतमहं वृणे॥ ८॥
नीरुजो निर्व्रणांश्चैव सम्पन्नबलपौरुषान्। गोलाङ्गूलांस्तथर्क्षांश्च द्रष्टुमिच्छामि मानद॥ ९॥

अकाले चापि पुष्पाणि मूलानि च फलानि च। नद्यश्च विमलास्तत्र तिष्ठेयुर्यत्र वानराः॥ १०॥

"If goodwill towards me has arisen in you, O ruler of gods, I shall speak out my mind (to you). (Pray) grant my prayer, O jewel among the eloquent. (4) Gaining a fresh lease of life, may all those monkeys who, having exhibited their prowess in my cause, have reached the abode of Death, duly rise again. (5) I desire to see all those monkeys delighted at heart, who have been torn for good from their sons and wife for my sake, O bestower of honour (on others)! (6) Nay, they were (all) valiant and heroic too and held death of no account. (Utmost) exertion was put forth by them (to regain my honour), yet they fell dead (on the battlefield). (Pray) bring them back to life, O destroyer of citadels! (7) By your grace may those monkeys, who were fond of doing kindly acts to me and counted death as nothing, get reunited with their near and dear ones! I seek this boon (of you). (8) I wish to see (all) those long-tailed monkeys and bears whole and healed of their wounds and their (former) strength and energy fully restored, O bestower of honour (on others). (9) Nay, let there be flowers and (edible) roots and fruits even out of season and let rivers with limpid waters flow wherever the aforesaid monkeys live." (10)

श्रुत्वा तु वचनं तस्य राघवस्य महात्मनः। महेन्द्रः प्रत्युवाचेदं वचनं प्रीतिसंयुतम्॥ ११॥

Hearing the (foregoing) prayer of that high-souled scion of Raghu, the mighty Indra for his part made the following affectionate reply:—(11)

महानयं वरस्तात यस्त्वयोक्तो रघूत्तम। द्विर्मया नोक्तपूर्वं च तस्मादेतद् भविष्यति॥ १२॥
समुत्तिष्ठन्तु ते सर्वे हता ये युधि राक्षसैः। ऋक्षाश्च सह गोपुच्छैर्निकृत्ताननबाहवः॥ १३॥
नीरुजो निर्व्रणाश्चैव सम्पन्नबलपौरुषाः। समुत्थास्यन्ति हरयः सुप्ता निद्राक्षये यथा॥ १४॥
सुहृद्भिर्बान्धवैश्चैव ज्ञातिभिः स्वजनेन च। सर्व एव समेष्यन्ति संयुक्ताः परया मुदा॥ १५॥
अकाले पुष्पशबलाः फलवन्तश्च पादपाः। भविष्यन्ति महेष्वास नद्यश्च सलिलायुताः॥ १६॥

"This boon, which has been sought by you, O jewel among the Raghus, is (indeed) hard to grant. No offer has, however, been revised by me in the past. Hence this will come to be. (12) Let all those monkeys as well as bears alongwith long-tailed monkeys, who have been killed in combat by the ogres, and whose heads and arms have been severed, duly rise (again). (13) The monkeys will duly rise whole and healed of their wounds, their strength and energy fully restored, (even) as those fallen asleep would do on the termination of their sleep. (14) Full of excessive joy all will undoubtedly get reunited with their friends and relatives, kinsfolk and those who are their own. (15) The trees (in the region inhabited by the monkeys and bears) will remain spotted with blossom and laden with fruit even out of season and the rivers will remain (constantly) supplied with water, O wielder of a mighty bow!" (16)

सव्रणैः प्रथमं गात्रैरिदानीं निर्व्रणैः समैः। ततः समुत्थिताः सर्वे सुप्त्वेव हरिसत्तमाः॥ १७॥
बभूवुर्वानराः सर्वे किं त्वेतदिति विस्मिताः। काकुत्स्थं परिपूर्णार्थं दृष्ट्वा सर्वे सुरोत्तमाः॥ १८॥
अब्रुवन् परमप्रीताः स्तुत्वा रामं सलक्ष्मणम्। गच्छायोध्यामितो राजन्विसर्जयचवानरान्॥ १९॥
मैथिलीं सान्त्वयस्वैनामनुरक्तां यशस्विनीम्। भ्रातरं भरतं पश्य त्वच्छोकाद् व्रतचारिणम्॥ २०॥
शत्रुघ्नं च महात्मानं मातृः सर्वाः परंतप। अभिषेचय चात्मानं पौरान् गत्वा प्रहर्षय॥ २१॥

With all their limbs now (completely) healed of wounds, though formerly covered with wounds, all the (dead) monkeys who were the foremost of their race thereupon duly rose as though having slept (soundly). (17) All the (onlooking) monkeys felt amazed, saying (to one another), "What (miracle) is this?" Seeing Śrī Rāma, a scion of Kakutstha, fully accomplished of purpose, nay, extolling Śrī Rāma and Lakṣmaṇa, all the jewels among the gods (present on the occasion) spoke to him (as follows), supremely delighted (as they were):—"Return to Ayodhyā from this place, O monarch, and disband the monkeys. (18-19) Reassure this devoted and illustrious princess of Mithilā and see your (younger half-) brother, Bharata, who is practising austerities through grief caused by separation from you, the lofty-minded Śatrughna as well as all your mothers, O scourge of your enemies! Reaching Ayodhyā, bring excessive delight to the citizens and get yourself consecrated (on the throne)." (20-21)

एवमुक्त्वा सहस्राक्षो रामं सौमित्रिणा सह। विमानैः सूर्यसंकाशैर्ययौ हृष्टः सुरैः सह॥ २२॥
अभिवाद्य च काकुत्स्थः सर्वांस्तांस्त्रिदशोत्तमान्। लक्ष्मणेन सह भ्रात्रा वासमाज्ञापयत् तदा॥ २३॥
ततस्तु सा लक्ष्मणरामपालिता महाचमूर्हृष्टजना यशस्विनी।
श्रिया ज्वलन्ती विरराज सर्वतो निशा प्रणीतेव हि शीतरश्मिना॥ २४॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे विंशत्यधिकशततमः सर्गः॥ १२०॥

Having spoken as aforesaid to Śrī Rāma, who was accompanied by Lakṣmaṇa (son of Sumitrā), Indra (the thousand-eyed god) joyfully returned (to heaven) with the (other) gods in their aerial cars blazing like the sun. (22) Nay, greeting all the aforesaid jewels among the gods, Śrī Rāma with his (younger half-) brother, Lakṣmaṇa, then ordered the encampment of the army. (23) Thereupon that illustrious and mighty army of happy troops for its part, which was protected by Lakṣmaṇa and Śrī Rāma and was blazing with splendour on all sides, shone brightly indeed like a night illumined by the moon. (24)

Thus ends Canto One hundred and twenty in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

* * *

एकविंशत्यधिकशततमः सर्गः

Canto CXXI

Śrī Rāma prepares to leave for Ayodhyā and at his instance Vibhīṣaṇa orders the presence of the aerial car, Puṣpaka, to transport him to Ayodhyā

तां रात्रिमुषितं रामं सुखोदितमरिंदमम्। अब्रवीत् प्राञ्जलिर्वाक्यं जयं पृष्ट्वा विभीषणः॥ १॥
स्नानानि चाङ्गरागाणि वस्त्राण्याभरणानि च। चन्दनानि च माल्यानि दिव्यानि विविधानि च॥ २॥
अलंकारविदश्चैता नार्यः पद्मनिभेक्षणाः। उपस्थितास्त्वां विधिवत् स्नापयिष्यन्ति राघव॥ ३॥

Wishing victory to Śrī Rāma, the tamer of his enemies, who having reposed during the previous night, had risen fresh, Vibhīṣaṇa spoke to him with joined palms as follows:—(1) "Various kinds of baths (such as hot and cold, perfumed etc.,) and cosmetics, garments and ornaments as also sandal-pastes and heavenly garlands of various kinds are ready (for your use). (2) Nay, these women with lotus-like eyes, who are well-versed in (the art of) decoration are at your service. They will duly assist you in bathing, O scion of Raghu!" (3)

एवमुक्तस्तु काकुत्स्थः प्रत्युवाच विभीषणम्। हरीन् सुग्रीवमुख्यांस्त्वं स्नानेनोपनिमन्त्रय॥ ४॥
स तु ताम्यति धर्मात्मा मम हेतोः सुखोचितः। सुकुमारो महाबाहुर्भरतः सत्यसंश्रयः॥ ५॥
तं विना कैकयीपुत्रं भरतं धर्मचारिणम्। न मे स्नानं बहु मतं वस्त्राण्याभरणानि च॥ ६॥
एतत् पश्य यथा क्षिप्रं प्रतिगच्छाम तां पुरीम्। अयोध्यां गच्छतो ह्येष पन्थाः परमदुर्गमः॥ ७॥

Spoken to in these words, Śrī Rāma (a scion of Kakutstha) replied as follows to Vibhīṣaṇa:—"Invite you the monkeys headed by Sugrīva to bathe. (4) That mighty-armed prince, Bharata, for his part, whose mind is set on virtue, who is delicate of body and was used to (bodily) comforts and who takes his stand entirely on veracity is suffering on my account. (5) In the absence of that son of Kaikeyī, Bharata, who is practising virtue, bathing, raiment and jewels are of no value to me. (6) (Ignoring everything else) ponder over the question as to how we may (be able to) reach Ayodhyā soon; for to anyone proceeding (on foot) to that city the route by which we have come is most difficult to tread."(7)

एवमुक्तस्तु काकुत्स्थं प्रत्युवाच विभीषणः। अह्ना त्वां प्रापयिष्यामि तां पुरीं पार्थिवात्मज॥ ८ ॥
पुष्पकं नाम भद्रं ते विमानं सूर्यसंनिभम्। मम भ्रातुः कुबेरस्य रावणेन बलीयसा॥ ९ ॥
हृतं निर्जित्य संग्रामे कामगं दिव्यमुत्तमम्। त्वदर्थं पालितं चेदं तिष्ठत्यतुलविक्रम॥ १० ॥
तदिदं मेघसंकाशं विमानमिह तिष्ठति। येन यास्यसि यानेन त्वमयोध्यां गतज्वरः॥ ११ ॥
अहं ते यद्यनुग्राह्यो यदि स्मरसि मे गुणान्। वस तावदिह प्राज्ञ यद्यस्ति मयि सौहृदम्॥ १२ ॥
लक्ष्मणेन सह भ्रात्रा वैदेह्या भार्यया सह। अर्चितः सर्वकामैस्त्वं ततो राम गमिष्यसि॥ १३ ॥
प्रीतियुक्तस्य विहितां ससैन्यः ससुहृद्गणः। सत्क्रियां राम मे तावद् गृहाण त्वं मयोद्यताम्॥ १४ ॥
प्रणयाद् बहुमानाच्च सौहार्देन च राघव। प्रसादयामि प्रेष्योऽहं न खल्वाज्ञापयामि ते॥ १५ ॥

Requested in these words, Vibhīṣaṇa for his part replied (as follows) to Śrī Rāma (a scion of Kakutstha):—"I shall enable you to reach that city in the course of a day, O prince! (8) May prosperity attend you! There is a heavenly and excellent aerial car, Puṣpaka by name, brilliant as the sun and belonging to my (half-brother), Kubera (the ruler of Yakṣas), which was borne away by the very mighty Rāvaṇa after conquering the former in combat and which moves according to the will of its rider. Nay, having been retained for your sake, it (still) continues with me, O warrior of unequalled prowess! (9-10) The yonder aerial car, which closely resembles a cloud, stands here (in Laṅkā), and by which transport you will reach Ayodhyā without any trouble. (11) If I deserve to be treated with kindness by you, (nay) if you think of any virtue in me and if there is any affection for me (in your heart), remain here awhile, O sagacious prince, alongwith your (younger half-) brother, Lakṣmaṇa and with your consort, Sītā (a princess of the Videha territory). When you have been entertained by me with all (kinds of) luxuries, you shall then depart, O Rāma! (12-13) In the meantime, O Rāma, (pray) accept you with your (entire) army and host of friends my hospitality, which has been arranged for by me in accordance with the scriptures, full of affection as I am (for you). (14) I seek this favour (of you) out of affection, as well as with great esteem and a friendly feeling, O scion of Raghu! I am your servant and (as such) I am certainly not constraining you to do so." (15)

एवमुक्तस्ततो रामः प्रत्युवाच विभीषणम्। रक्षसां वानराणां च सर्वेषामेव शृण्वताम्॥ १६ ॥

Requested as aforesaid, Śrī Rāma thereupon replied (as follows) to Vibhīṣaṇa while all the ogres and monkeys present there listened:—(16)

पूजितोऽस्मि त्वया वीर साचिव्येन परेण च। सर्वात्मना च चेष्टाभिः सौहार्देन परेण च॥ १७ ॥
न खल्वेतन्न कुर्यां ते वचनं राक्षसेश्वर। तं तु मे भ्रातरं द्रष्टुं भरतं त्वरते मनः॥ १८ ॥
मां निवर्तयितुं योऽसौ चित्रकूटमुपागतः। शिरसा याचतो यस्य वचनं न कृतं मया॥ १९ ॥
कौसल्यां च सुमित्रां च कैकेयीं च यशस्विनीम्। गुहं च सुहृदं चैव पौराञ्जानपदैः सह॥ २० ॥
अनुजानीहि मां सौम्य पूजितोऽस्मि विभीषण। मन्युर्न खलु कर्तव्यः सखे त्वां चानुमानये॥ २१ ॥
उपस्थापय मे शीघ्रं विमानं राक्षसेश्वर। कृतकार्यस्य मे वासः कथं स्यादिह सम्मतः॥ २२ ॥

"I stand honoured by you, O hero, by your most valued counsel as well as by your (military) efforts put forthwith your whole soul and above all by your great friendship. (17) Nevertheless I would never dare to turn down this request of yours (either), O ruler of ogres! My mind, however, is impatient to see Bharata, that (younger-half) brother of mine, who came all the way to Citrakūṭa to take me back (to Ayodhyā) the other day, yet whose prayer was not granted by me even though he besought me with his head bent low—and (my mother) Kausalyā as also (my stepmothers) Sumitrā and the illustrious Kaikeyī, as well as my friend, Guha, alongwith the people of Ayodhyā and the outlying districts (comprised in the kingdom of Ayodhyā). (18—20) (Therefore)grant me leave (to go), O gentle one! I have (already) been honoured (by you in so many ways), O Vibhīṣaṇa. In no case should disappointment be felt by you, I beseech you, my friend! (21) Place your aerial car at my disposal quickly, O ruler of ogres! How can my continued stay here be considered advisable now that my task has been accomplished!" (22)

एवमुक्तस्तु रामेण राक्षसेन्द्रो विभीषणः। विमानं सूर्यसंकाशमाजुहाव त्वरान्वितः॥ २३॥
ततः काञ्चनचित्राङ्गं वैदूर्यमणिवेदिकम्। कूटागारैः परिक्षिप्तं सर्वतो रजतप्रभम्॥ २४॥
पाण्डुराभिः पताकाभिर्ध्वजैश्च समलंकृतम्। शोभितं काञ्चनैर्हर्म्यैर्हेमपद्मविभूषितैः॥ २५॥
प्रकीर्णं किङ्किणीजालैर्मुक्तामणिगवाक्षकम्। घण्टाजालैः परिक्षिप्तं सर्वतो मधुरस्वनम्॥ २६॥
तं मेरुशिखराकारं निर्मितं विश्वकर्मणा। बृहद्भिर्भूषितं हर्म्यैर्मुक्तारजतशोभितैः॥ २७॥
तलैः स्फटिकचित्राङ्गैर्वैदूर्यैश्च वरासनैः। महार्हास्तरणोपेतैरुपपन्नं महाधनैः॥ २८॥
उपस्थितमनाधृष्यं तद् विमानं मनोजवम्। निवेदयित्वा रामाय तस्थौ तत्र विभीषणः॥ २९॥
तत् पुष्पकं कामगमं विमानमुपस्थितं भूधरसंनिकाशम्।
दृष्ट्वा तदा विस्मयमाजगाम रामः ससौमित्रिरुदारसत्त्वः॥ ३०॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे एकविंशत्यधिकशततमः सर्गः॥ १२१॥

Requested in these words by Śrī Rāma, Vibhīṣaṇa, the ruler of ogres, for his part thereupon hastily invoked the presence of the aerial car (Puṣpaka) brilliant as the sun, whose parts were (all) made of gold and were picturesque, and seats made of cat's-eye gems; which was full of attics and shone like silver on all sides; which was artistically decorated with whitish yellow pennons and flags with armorial bearings and graced with golden mansions adorned with lotuses of gold; which was hung with networks of tiny bells and contained eye-holes set with pearls and was surrounded on all sides with rows of bells giving forth a melodious sound. (23—26) Announcing to Śrī Rāma that the said aerial car—which resembled a summit of Mount Meru (the golden mountain) and was the workmanship of Viśwakarmā (the architect of gods); which was graced with stately palaces decked with pearls and silver and provided with pavements inlaid with crystal and furnished with excellent and costly seats of cat's-eye gems upholstered with highly valuable coverings; and which could not be assailed and was swift as thought—was ready, Vibhīṣaṇa stood there (awaiting Śrī Rāma's further command). (27—29) The lofty-minded Śrī Rāma with Lakṣmaṇa (son of Sumitrā) felt astonished to see the aforesaid aerial car, Puṣpaka, which could go everywhere at will and closely resembled a mountain, present on that occasion. (30)

Thus ends Canto One hundred and twenty-one in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

* * *

द्वाविंशत्यधिकशततमः सर्गः

Canto CXXII

In obedience to the command of Śrī Rāma, Vibhīṣaṇa heaps special honours on the monkeys and taking Sugrīva, Vibhīṣaṇa and other monkeys with them, Śrī Rāma, Sītā and Lakṣmaṇa start on their aerial journey in Puṣpaka

उपस्थितं तु तं कृत्वा पुष्पकं पुष्पभूषितम्। अविदूरे स्थितो राममित्युवाच विभीषणः॥ १॥
स तु बद्धाञ्जलिपुटो विनीतो राक्षसेश्वरः। अब्रवीत् त्वरयोपेतः किं करोमीति राघवम्॥ २॥

तमब्रवीन्महातेजा लक्ष्मणस्योपशृण्वतः । विमृश्य राघवो वाक्यमिदं स्नेहपुरस्कृतम् ॥ ३ ॥

Having placed at hand the said aerial car, Puṣpaka, which was adorned with flowers, Vibhīṣaṇa for his part, standing not very far, submitted as follows to Śrī Rāma. (1) Full of reverence, the said ruler of ogres for his part humbly said with joined palms to Śrī Rāma (a scion of Raghu), "What shall I do (next)?" (2) After (some) deliberation Śrī Rāma (a scion of Raghu), who was endowed with extraordinary energy, made the following affectionate reply to him while Lakṣmaṇa listened:—(3)

कृतप्रयत्नकर्माणः सर्व एव वनौकसः । रत्नैरर्थैश्च विविधैः सम्पूज्यन्तां विभीषण ॥ ४ ॥
सहामीभिस्त्वया लङ्का निर्जिता राक्षसेश्वर । हृष्टैः प्राणभयं त्यक्त्वा संग्रामेष्वनिवर्तिभिः ॥ ५ ॥
त इमे कृतकर्माणः सर्व एव वनौकसः । धनरत्नप्रदानैश्च कर्मैषां सफलं कुरु ॥ ६ ॥
एवं सम्मानिताश्चैते नन्द्यमाना यथा त्वया । भविष्यन्ति कृतज्ञेन निर्वृता हरियूथपाः ॥ ७ ॥
त्यागिनं संग्रहीतारं सानुक्रोशं जितेन्द्रियम् । सर्वे त्वामभिगच्छन्ति ततः सम्बोधयामि ते ॥ ८ ॥
हीनं रतिगुणैः सर्वैरभिहन्तारमाहवे । सेना त्यजति संविग्ना नृपतिं तं नरेश्वर ॥ ९ ॥

"Let all the monkeys and bears (lit., denizens of the woods) without exception, who have fought diligently, be duly honoured with precious stones and riches of various kinds, O Vibhīṣaṇa! (4) Laṅkā, O ruler of ogres, has been conquered by you in collaboration with these monkeys, who have never turned their back in conflicts and fought joyfully ignoring (all) risk to their life. (5) All these monkeys (lit., denizens of the forest) without exception have accomplished their task. Reward their achievement with gifts of gold and precious stones. (6) Highly honoured in this way and duly cheered by you, cognizant of their services, the commanders of monkey troops will feel happy. (7) (In the event of your doing so) all will recognize you to be munificent as well as the accumulator of wealth, full of kindness and one who has mastered his senses. Hence I admonish you (in this behalf). (8) Feeling disaffected, the army deserts that ruler of men, O king, who is devoid of all virtues evoking devotion, as one who brings about the destruction of (so many) lives on the field of battle (for nothing)." (9)

एवमुक्तस्तु रामेण वानरांस्तान् विभीषणः । रत्नार्थसंविभागेन सर्वानेवाभ्यपूजयत् ॥ १० ॥
ततस्तान् पूजितान् दृष्ट्वा रत्नार्थैर्हरियूथपान् । आरुरोह तदा रामस्तद् विमानमनुत्तमम् ॥ ११ ॥
अङ्केनादाय वैदेहीं लज्जमानां मनस्विनीम् । लक्ष्मणेन सह भ्रात्रा विक्रान्तेन धनुष्मता ॥ १२ ॥
अब्रवीत् स विमानस्थः पूजयन् सर्ववानरान् । सुग्रीवं च महावीर्यं काकुत्स्थः सविभीषणम् ॥ १३ ॥

Admonished in these words by Śrī Rāma, Vibhīṣaṇa for his part honoured all the aforesaid monkeys by duly distributing precious stones and gold (among them). (10) Seeing on that occasion all those commanders of monkey troops rewarded with precious stones and riches, Śrī Rāma then ascended that aerial car—which was unsurpassed (in its manifold virtues)—alongwith his (younger half-) brother, Lakṣmaṇa, a valiant archer, taking the high-souled princess of the Videha territory, who was feeling abashed, in his arms. (11-12) Bestowing attentions on all the monkeys as well as on Sugrīva, who was endowed with great valour, as also on Vibhīṣaṇa, while standing in the aerial car, that scion of Kakutstha, spoke as follows:—(13)

मित्रकार्यं कृतमिदं भवद्भिर्वानरर्षभाः । अनुज्ञाता मया सर्वे यथेष्टं प्रतिगच्छत ॥ १४ ॥
यत् तु कार्यं वयस्येन स्निग्धेन च हितेन च । कृतं सुग्रीव तत् सर्वं भवताधर्मभीरुणा ॥ १५ ॥
किष्किन्धां प्रति याह्याशु स्वसैन्येनाभिसंवृतः ।
स्वराज्ये वस लङ्कायां मया दत्ते विभीषण । न त्वां धर्षयितुं शक्ताः सेन्द्रा अपि दिवौकसः ॥ १६ ॥

अयोध्यां प्रति यास्यामि राजधानीं पितुर्मम । अभ्यनुज्ञातुमिच्छामि सर्वानामन्त्रयामि वः ॥ १७ ॥

"This work of a friend has been accomplished by you, O jewels among the monkeys! Permitted by me, go you all where you will. (14) All that which ought to be done by an affectionate and also kindly-disposed friend has been done for your part by you, O Sugrīva, afraid as you are of unrighteousness. (15) Surrounded on all sides by your army, proceed to Kiṣkindhā at once. Settle down in your kingdom at Laṅkā conferred by me, O Vibhīṣaṇa! Even (all) the gods (lit., denizens of heaven) including Indra shall not be able to attack you. (16) (For myself) I shall proceed to the seat of government of my father. (As such) I bid adieu to you and wish to take leave of you all." (17)

एवमुक्तास्तु रामेण हरीन्द्रा हरयस्तथा । ऊचुः प्राञ्जलयः सर्वे राक्षसश्च विभीषणः ॥ १८ ॥
अयोध्यां गन्तुमिच्छामः सर्वान् नयतु नो भवान् । मुद्युक्ता विचरिष्यामो वनान्युपवनानि च ॥ १९ ॥
दृष्ट्वा त्वामभिषेकार्द्रं कौसल्यामभिवाद्य च । अचिरादागमिष्यामः स्वगृहान् नृपसत्तम ॥ २० ॥
एवमुक्तस्तु धर्मात्मा वानरैः सविभीषणैः । अब्रवीद् वानरान् रामः ससुग्रीवविभीषणान् ॥ २१ ॥
प्रियात् प्रियतरं लब्धं यदहं ससुहृज्जनः । सर्वैर्भवद्भिः सहितः प्रीतिं लप्स्ये पुरीं गतः ॥ २२ ॥
क्षिप्रमारोह सुग्रीव विमानं सह वानरैः । त्वमप्यारोह सामात्यो राक्षसेन्द्र विभीषण ॥ २३ ॥

Spoken to in these words by Śrī Rāma the monkey chiefs as well as all the monkeys as also the ogre Vibhīṣaṇa submitted (as follows) with joined palms:—(18) "We desire to proceed to Ayodhyā; (pray) take you us (with you). Full of joy we shall range the groves and gardens (there). (19) Seeing you drenched with ablution (at the time of coronation) and greeting mother Kausalyā we shall return to our homes without delay, O jewel among the protectors of men." (20) Requested thus by the monkeys as well as by Vibhīṣaṇa, Śrī Rāma for his part, whose mind was set on virtue, spoke (as follows) to the monkeys including Sugrīva, as well as to Vibhīṣaṇa:—(21) "Something more agreeable than everything agreeable will be achieved (by me) if I reach Ayodhyā with the host of my friends (viz., you all). I shall (thereby) feel delighted with my near and dear ones (Bharata and others). (22) Mount the aerial car with the (other) monkeys at once, O Sugrīva! Mount you too with your ministers, O Vibhīṣaṇa, ruler of ogres!" (23)

ततः स पुष्पकं दिव्यं सुग्रीवः सह वानरैः । आरुरोह मुदा युक्तः सामात्यश्च विभीषणः ॥ २४ ॥
तेष्वारूढेषु सर्वेषु कौबेरं परमासनम् । राघवेणाभ्यनुज्ञातमुत्पपात विहायसम् ॥ २५ ॥
खगतेन विमानेन हंसयुक्तेन भास्वता । प्रहृष्टश्च प्रतीतश्च बभौ रामः कुबेरवत् ॥ २६ ॥
ते सर्वे वानरर्क्षाश्च राक्षसाश्च महाबलाः । यथासुखमसम्बाधं दिव्ये तस्मिन्नुपाविशन् ॥ २७ ॥
इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे द्वाविंशत्यधिकशततमः सर्गः ॥ १२२ ॥

Full of joy, the said Sugrīva thereupon ascended the heavenly car, Puṣpaka with the (other) monkeys, as well as Vibhīṣaṇa accompanied by his ministers. (24) Duly permitted by Śrī Rāma (a scion of Raghu), when they had all taken their seat (in it), the excellent aerial car of Kubera (the god of riches) rose into the air. (25) Feeling greatly thrilled and delighted while travelling in the splendid aerial car, which was (now) in the air and was provided with the image of a swan (as though yoked to the car), Śrī Rāma shone like Kubera (the god of riches). (26) All the aforesaid monkeys and bears as well as the ogres, who were endowed with extraordinary might, comfortably took their seats in that heavenly car without causing any obstruction (to others). (27)

Thus ends Canto One hundred and twenty-two in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

⁂

त्रयोविंशत्यधिकशततमः सर्गः

Canto CXXIII

In the course of their flight to Ayodhyā, Śrī Rāma shows to Sītā the places over which they were flying

अनुज्ञातं तु रामेण तद् विमानमनुत्तमम्। हंसयुक्तं महानादमुत्पपात विहायसम्॥ १॥
पातयित्वा ततश्चक्षुः सर्वतो रघुनन्दनः। अब्रवीन्मैथिलीं सीतां रामः शशिनिभाननाम्॥ २॥

Permitted by Śrī Rāma, that aerial car for its part,which was unsurpassed (in its manifold virtues) and was provided (in the frout) with the image of a swan, flew through the air with a great noise. (1) Casting his glance all round, Śrī Rāma, the delight of the Raghus, thereupon spoke (as follows) to Sītā, who had a moon-like countenance:—(2)

कैलासशिखराकारे त्रिकूटशिखरे स्थिताम्। लङ्कामीक्षस्व वैदेहि निर्मितां विश्वकर्मणा॥ ३॥
एतदायोधनं पश्य मांसशोणितकर्दमम्। हरीणां राक्षसानां च सीते विशसनं महत्॥ ४॥
एष दत्तवरः शेते प्रमाथी राक्षसेश्वरः। तव हेतोर्विशालाक्षि निहतो रावणो मया॥ ५॥
कुम्भकर्णोऽत्र निहतः प्रहस्तश्च निशाचरः। धूम्राक्षश्चात्र निहतो वानरेण हनूमता॥ ६॥
विद्युन्माली हतश्चात्र सुषेणेन महात्मना। लक्ष्मणेनेन्द्रजिच्चात्र रावणिर्निहतो रणे॥ ७॥
अङ्गदेनात्र निहतो विकटो नाम राक्षसः। विरूपाक्षश्च दुष्प्रेक्षो महापार्श्वमहोदरौ॥ ८॥
अकम्पनश्च निहतो बलिनोऽन्ये च राक्षसाः। त्रिशिराश्चातिकायश्च देवान्तकनरान्तकौ॥ ९॥

"Survey (the city of) Laṅkā perched on a summit of the Trikūṭa mountain, resembling a peak of Mount Kailāsa, and built by Viśwakarmā (the architect of gods), O princess of the Videha territory! (3) Behold the yonder field of battle covered with a mire of flesh and blood, the scene of carnage of monkeys and ogres, O Sītā! (4) Here lies the (deceased) ruler of ogres, who was given to torturing the people and on whom a boon (of invincibility) had been conferred (by Brahmā). Rāvaṇa was made short work of by me on your account, O large-eyed one! (5) Here was Kumbhakarṇa killed (by me) and the ogre Prahasta (by Nīla). And here was Dhūmrākṣa dispatched by Hanūmān, the monkey (chief). (6) Nay, here was Vidyunmālī disposed of by the high-souled Suṣeṇa, and here was Indrajit, the (eldest) son of Rāvaṇa, killed in action by Lakṣmaṇa. (7) Here was the ogre, Vikaṭa by name, struck down by Aṅgada and Virūpākṣa, who was difficult (even) to look at (by Sugrīva), and (even so) Mahāpārśwa (by Ṛṣabha) and Mahodara (by Nīla). (8) Akampana too was made short work of (here by Hanumān), as well as other mighty ogres, viz., Triśirā (by Hanumān) and Atikāya (by Lakṣmaṇa) as also Devāntaka (by Hanumān) and Narāntaka (by Aṅgada). (9)

युद्धोन्मत्तश्च मत्तश्च राक्षसप्रवरावुभौ। निकुम्भश्चैव कुम्भश्च कुम्भकर्णात्मजौ बली॥ १०॥
वज्रदंष्ट्रश्च दंष्ट्रश्च बहवो राक्षसा हताः। मकराक्षश्च दुर्धर्षो मया युधि निपातितः॥ ११॥
अकम्पनश्च निहतः शोणिताक्षश्च वीर्यवान्। यूपाक्षश्च प्रजङ्घश्च निहतौ तु महाहवे॥ १२॥
विद्युज्जिह्वोऽत्र निहतो राक्षसो भीमदर्शनः। यज्ञशत्रुश्च निहतः सुप्तघ्नश्च महाबलः॥ १३॥
सूर्यशत्रुश्च निहतो ब्रह्मशत्रुस्तथापरः।

"Nay, many (other) ogres were killed, such as Yuddhonmatta and Matta, the two jewels among the ogres, as also Nikumbha and Kumbha, the two mighty sons of Kumbhakarṇa (by Hanumān and Sugrīva respectively) and also Vajradaṁṣṭra and Daṁṣṭra (by Aṅgada). Again, Makarākṣa, who was (so) difficult to overpower, was struck down in combat by me. (10-11) Again, Akampana was made short work of, as also the mighty Śoṇitākṣa (by Dwivida). Yūpākṣa and Prajaṅgha too for their part were disposed of in a major conflict (by Mainda and Aṅgada respectively). (12) Here was dispatched the ogre Vidyujjihva, who was dreadful to look at. Yajñaśatru too was made short work of as also Suptaghna, who was endowed with extraordinary might. (13) Sūryaśatru was also struck down (here) as also another ogre, Brahmaśatru.

अत्र मन्दोदरी नाम भार्या तं पर्यदेवयत्॥ १४॥
सपत्नीनां सहस्रेण साग्रेण परिवारिता। एतत् तु दृश्यते तीर्थं समुद्रस्य वरानने॥ १५॥
यत्र सागरमुत्तीर्य तां रात्रिमुषिता वयम्। एष सेतुर्मया बद्धः सागरे लवणार्णवे॥ १६॥
तव हेतोर्विशालाक्षि नलसेतुः सुदुष्करः। पश्य सागरमक्षोभ्यं वैदेहि वरुणालयम्॥ १७॥
अपारमिव गर्जन्तं शङ्खशुक्तिसमाकुलम्। हिरण्यनाभं शैलेन्द्रं काञ्चनं पश्य मैथिलि॥ १८॥
विश्रमार्थं हनुमतो भित्त्वा सागरमुत्थितम्। एतत् कुक्षौ समुद्रस्य स्कन्धावारनिवेशनम्॥ १९॥
अत्र पूर्वं महादेवः प्रसादमकरोद् विभुः। एतत् तु दृश्यते तीर्थं सागरस्य महात्मनः॥ २०॥
सेतुबन्ध इति ख्यातं त्रैलोक्येन च पूजितम्। एतत् पवित्रं परमं महापातकनाशनम्॥ २१॥
अत्र राक्षसराजोऽयमाजगाम विभीषणः। एषा सा दृश्यते सीते किष्किन्धा चित्रकानना॥ २२॥
सुग्रीवस्य पुरी रम्या यत्र वाली मया हतः।

"Surrounded by more than a thousand of her co-wives, here did Rāvaṇa's (principal) consort, Mandodarī by name, lament for him. Here is seen the landing-place on the seashore, where, having crossed the ocean, we spent that night O lovely lady; Here is the bridge called Nala-setu (so called because it was constructed by the monkey chief Nala), which was so difficult to execute (for others), (caused to be) thrown over the salt sea by me on your account, O large-eyed lady! Behold, O princess of the Videha territory, the roaring, imperturbable and seemingly bournless ocean, the abode of Varuṇa (the god of waters), which is teeming with conchs and cyster-shells. See, O princess of Mithilā, the golden mountain Maināka (the ruler of mountains), which has (ores of) gold in its cavities, and which rose (the other day) cleaving the ocean in order to provide rest to Hanumān. Here lies the island in the heart of the ocean, where my troops were stationed (before their crossing over the Laṅkā). On this (very) spot did the all-pervading Lord Śiva (the Supreme Deity) bestow His grace on me (by appearing in the form of a Liṅga and accepting my worship as Lord Rāmeśwara) before the construction of this bridge. Here on the shore of the gigantic ocean can be seen the sacred spot which will be known by the name of Setubandha (where the construction of the well-known bridge was commenced) and will be adored in (all) the three worlds. This spot will be held as supremely sacred and will be capable of washing away major sins. At this (very) spot did this king of ogres, Vibhīṣaṇa, make his appearance (for the first time). Here is seen, O Sītā, the delightful city of Sugrīva, Kiṣkindhā, which is full of lovely woods, where Vālī (the elder brother of Sugrīva) was killed by me."

अथ दृष्ट्वा पुरीं सीता किष्किन्धां वालिपालिताम्॥ २३॥
अब्रवीत् प्रश्रितं वाक्यं रामं प्रणयसाध्वसा। सुग्रीवप्रियभार्याभिस्ताराप्रमुखतो नृप॥ २४॥
अन्येषां वानरेन्द्राणां स्त्रीभिः परिवृता ह्यहम्। गन्तुमिच्छे सहायोध्यां राजधानीं त्वया सह॥ २५॥
एवमुक्तोऽथ वैदेह्या राघवः प्रत्युवाच ताम्। एवमस्त्विति किष्किन्धां प्राप्य संस्थाप्य राघवः॥ २६॥
विमानं प्रेक्ष्य सुग्रीवं वाक्यमेतदुवाच ह। ब्रूहि वानरशार्दूल सर्वान् वानरपुंगवान्॥ २७॥
स्त्रीभिः परिवृताः सर्वे ह्ययोध्यां यान्तु सीतया। तथा त्वमपि सर्वाभिः स्त्रीभिः सह महाबल॥ २८॥
अभित्वरय सुग्रीव गच्छामः प्लवगाधिप।

Seeing the city of Kiṣkindhā, (once) protected by Vālī, Sītā, who was feeling timid through love, forthwith addressed to him the following humble submission:—"Really speaking I wish to reach Ayodhyā, your (future) seat of government, in your company, accompanied by the beloved consorts of Sugrīva, with Tārā at their head, as well as by the wives of other monkey chiefs (too), O ruler of men!" (14—25) Spoken to in these words by Sītā (a princess of the Videha territory), Śrī Rāma (a scion of Raghu) forthwith said to her in reply, "Amen!" Reaching Kiṣkindhā, (nay) causing the aerial car to halt, and looking intently on Sugrīva, Śrī Rāma (a scion of Raghu), they say, spoke as follows:—"Instruct, O jewel among the monkeys, all the monkey chiefs in the following words:—'Followed by your wives, you should unhesitatingly proceed to Ayodhyā with Sītā!" And you too should likewise do the same alongwith all your consorts, O monkey endowed with extraordinary might! Make haste, Sugrīva, (so that) we may (be able to) depart (soon), O suzerain lord of monkeys!"

एवमुक्तस्तु सुग्रीवो रामेणामिततेजसा ॥ २९ ॥
वानराधिपतिः श्रीमांस्तैश्च सर्वैः समावृतः । प्रविश्यान्तःपुरं शीघ्रं तारामुद्वीक्ष्य सोऽब्रवीत् ॥ ३० ॥
प्रिये त्वं सह नारीभिर्वानराणां महात्मनाम् । राघवेणाभ्यनुज्ञाता मैथिलीप्रियकाम्यया ॥ ३१ ॥
त्वर त्वमभिगच्छामो गृह्य वानरयोषितः । अयोध्यां दर्शयिष्यामः सर्वा दशरथस्त्रियः ॥ ३२ ॥
सुग्रीवस्य वचः श्रुत्वा तारा सर्वाङ्गशोभना । आहूय चाब्रवीत् सर्वा वानराणां तु योषितः ॥ ३३ ॥
सुग्रीवेणाभ्यनुज्ञाता गन्तुं सर्वैश्च वानरैः । मम चापि प्रियं कार्यमयोध्यादर्शनेन च ॥ ३४ ॥
प्रवेशं चैव रामस्य पौरजानपदैः सह । विभूतिं चैव सर्वासां स्त्रीणां दशरथस्य च ॥ ३५ ॥

Surrounded by all the aforesaid monkeys, (nay) quickly penetrating into his gynaeceum and looking up at Tārā, when admonished in these words by Śrī Rāma, who was endowed with immeasurable energy, that glorious and suzerain lord of monkeys, Sugrīva for his part spoke (to her) as follows:—(26—30) "You have, my darling, been duly permitted by Śrī Rāma (a scion of Raghu) to proceed to Ayodhyā in the company of the wives of the high-souled monkeys with intent to gratify Sītā (a princess of Mithilā). (31) (As such) hasten you (to depart). Taking the wives of the monkeys we shall proceed on our journey (through the air) and shall show (you) Ayodhyā and all the consorts of Emperor Daśaratha." (32) Hearing the admonition of Sugrīva, and summoning the wives of (all) the monkeys, Tārā for her part, who was charming of every limb, spoke to them all (as follows):—(33) "Duly permitted by King Sugrīva, hasten to proceed (to Ayodhyā) with all the monkeys (your spouses). Nay, a kindly act will (also) be undoubtedly done to me by you through the sight of Ayodhyā (which is so dear to me). (34) We shall also witness the entry of Śrī Rāma (into Ayodhyā) alongwith the people of that city as well as of the outlying countryside, as also the affluence of all the widows of Emperor Daśaratha." (35)

तारया चाभ्यनुज्ञाताः सर्वा वानरयोषितः । नेपथ्यविधिपूर्वं तु कृत्वा चापि प्रदक्षिणम् ॥ ३६ ॥
अध्यारोहन् विमानं तत् सीतादर्शनकाङ्क्षया । ताभिः सहोत्थितं शीघ्रं विमानं प्रेक्ष्य राघवः ॥ ३७ ॥
ऋष्यमूकसमीपे तु वैदेहीं पुनरब्रवीत् ।

Also going round that aerial car clockwise (as a mark of respect) when duly permitted by Queen Tārā, after decorating themselves, all the wives of the monkeys for their part* ascended it with a desire to have a look at Sītā. Perceiving the aerial car risen (into the air) in no time with the aforesaid women (who had taken their seats in it), Śrī Rāma (a scion of Raghu) for his part spoke once more to Sītā (a princess of the Videha territory) in the vicinity of Mount Ṛṣyamūka:—

दृश्यतेऽसौ महान् सीते सविद्युदिव तोयदः ॥ ३८ ॥
ऋष्यमूको गिरिवरः काञ्चनैर्धातुभिर्वृतः । अत्राहं वानरेन्द्रेण सुग्रीवेण समागतः ॥ ३९ ॥
समयश्च कृतः सीते वधार्थं वालिनो मया । एषा सा दृश्यते पम्पा नलिनी चित्रकानना ॥ ४० ॥
त्वया विहीनो यत्राहं विललाप सुदुःखितः । अस्यास्तीरे मया दृष्टा शबरी धर्मचारिणी ॥ ४१ ॥

---

* According to one of the well-known commentators of the Rāmāyaṇa of Vālmīki, the party travelling in the aerial car, Puṣpaka, halted at Kiṣkindhā for a day. According to the testimony of the Mahābhārata (vide III. CCXCI. 58-59), Śrī Rāma caused Aṅgada to be formally installed as the Prince Regent of Kiṣkindhā that day.

अत्र योजनबाहुश्च कबन्धो निहतो मया। दृश्यतेऽसौ जनस्थाने श्रीमान् सीते वनस्पतिः॥४२॥
जटायुश्च महातेजास्तव हेतोर्विलासिनि। रावणेन हतो यत्र पक्षिणां प्रवरो बली॥४३॥
खरश्च निहतो यत्र दूषणश्च निपातितः। त्रिशिराश्च महावीर्यो मया बाणैरजिह्मगैः॥४४॥

"There is seen, O Sītā, Mount Ṛṣyamūka, the foremost of mountains, covered by veins of golden minerals and (as such) resembling a huge cloud accompanied by (flashes of) lightning. Here did I come in contact with Sugrīva, (who is now) the ruler of monkeys, and an agreement was made by me to make short work of (his elder brother) Vālī, O Sītā! Here is seen the well-known Pampā lake, abounding in lotuses and hemmed in with lovely woods, on the brink of which I lamented, sore afflicted as I was, having been separated from you. On the strand of this lake was Śabarī, who was practising virtue, seen (by me). And here was killed by me the demon Kabandha, whose arms were eight miles long. And over there is seen in Janasthāna, O Sītā, that magnificent tree under which the mighty (vulture) Jaṭāyu, the foremost of birds, who was endowed with extraordinary energy, was dispatched by Rāvaṇa on your account, O sportive lady! (36—43) And there is the region (known by the name of Pañcavaṭī, so called because it consisted of five banyan trees) where the ogre Khara (a half-brother of Rāvaṇa) was disposed of by me with straight-going arrows, as well as (his brothers) Dūṣaṇa and Triśirā, the latter of whom was endowed with extraordinary prowess. (44)

एतत् तदाश्रमपदमस्माकं वरवर्णिनि। पर्णशाला तथा चित्रा दृश्यते शुभदर्शने॥४५॥
यत्र त्वं राक्षसेन्द्रेण रावणेन हृता बलात्। एषा गोदावरी रम्या प्रसन्नसलिला शुभा॥४६॥
अगस्त्यस्याश्रमश्चैव दृश्यते कदलीवृतः। दीप्तश्चैवाश्रमो ह्येष सुतीक्ष्णस्य महात्मनः॥४७॥
दृश्यते चैव वैदेहि शरभङ्गाश्रमो महान्। उपयातः सहस्राक्षो यत्र शक्रः पुरंदरः॥४८॥
अस्मिन् देशे महाकायो विराधो निहतो मया। एते ते तापसा देवि दृश्यन्ते तनुमध्यमे॥४९॥
अत्रिः कुलपतिर्यत्र सूर्यवैश्वानरोपमः। अत्र सीते त्वया दृष्टा तापसी धर्मचारिणी॥५०॥

"Here is the well-known site of our hermitage, O lady of excellent complexion, and here is seen the enchanting hut of leaves, O lady of brilliant looks whence you were forcibly borne away by Rāvaṇa the king of ogres. Here is the delightful and charming river Godāvarī carrying limpid waters. And here is also seen the hermitage of Sage Agastya, surrounded with plantains. Nay here indeed is the glorious hermitage of the high-souled Sage Sutīkṣṇa (disciple of Sage Agastya). (45—47) Again, there is also seen, O Sītā (a princess of the Videha territory), the spacious hermitage of Sage Śarabhaṅga, where came the thousand-eyed Indra, the destroyer of citadels.(48) In this region was the gigantic Virādha killed by me. Here are seen, O lady with a slender-waist, the ascetics belonging to the same hermitage where lives as the head of the hermitage Sage Atri, who vies with the sun and fire (in brilliance). In this hermitage, O Sītā, was seen by you the ascetic lady (Anasūyā, wife of Sage Atri), who is given to the practice of virtue. (49-50)

असौ सुतनु शैलेन्द्रश्चित्रकूटः प्रकाशते। अत्र मां कैकयीपुत्रः प्रसादयितुमागतः॥५१॥
एषा सा यमुना रम्या दृश्यते चित्रकानना। भरद्वाजाश्रमः श्रीमान् दृश्यते चैष मैथिलि॥५२॥
इयं च दृश्यते गङ्गा पुण्या त्रिपथगा नदी। नानाद्विजगणाकीर्णा सम्प्रपुष्पितकानना॥५३॥
शृङ्गवेरपुरं चैतद् गुहो यत्र सखा मम। एषा सा दृश्यते सीते सरयूर्यूपमालिनी॥५४॥
एषा सा दृश्यते सीते राजधानी पितुर्मम। अयोध्यां कुरु वैदेहि प्रणामं पुनरागता॥५५॥

"There shines forth, O lady of charming limbs, Citrakūṭa, the lord of mountains. Here came Bharata (son of Kaikeyī) to seek my favour (in the form of my consent to return to Ayodhyā). (51) Here is seen the delightful Yamunā, which is hemmed in with lovely woods. The glorious hermitage of Sage Bharadwāja is also seen here, O princess of Mithilā! (52) Here is also seen the holy river, Gaṅgā, which wends its way through the three worlds (viz., heaven, the earth and the subterranean world), (nay) whose banks are crowded with flocks of birds of every species, and which is lined with woods in full blossom. (53) Again, here is (the town of) Śṛṅgaverapura, where dwells my friend, Guha. Here is seen, O Sītā, the river Sarayū, lined with rows of sacrificial posts (the relics of sacrifices performed from time to time by kings of the Ikṣwāku dynasty). (54) Here is seen, O Sītā, the well-known seat of government of my (deceased) father (Emperor Daśaratha). Having (duly) returned (after a long time) offer respectful salutations to Ayodhyā." (55)

ततस्ते वानराः सर्वे राक्षसाः सविभीषणाः । उत्पत्योत्पत्य संहृष्टास्तां पुरीं ददृशुस्तदा ॥ ५६ ॥

Bounding (again and again to have a view of it) and feeling greatly delighted, all the aforesaid monkeys and ogres including Vibhīṣaṇa thereupon beheld that city on that occasion. (56)

ततस्तु तां पाण्डुरहर्म्यमालिनीं विशालकक्ष्यां गजवाजिभिर्वृताम् ।
पुरीमपश्यन् प्लवगाः सराक्षसाः पुरीं महेन्द्रस्य यथामरावतीम् ॥ ५७ ॥
इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे त्रयोविंशत्यधिकशततमः सर्गः ॥ १२३ ॥

Thereupon did the monkeys for their part alongwith the ogres survey that city—which was adorned with rows of yellowish white mansions, intersected with wide streets and crowded with elephants and horses, which vied with Amarāvatī, the city of the mighty Indra (the ruler of heaven). (57)

Thus ends Canto One hundred and twenty-three in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

* * *

चतुर्विंशत्यधिकशततमः सर्गः

Canto CXXIV

Landing from the aerial car at the hermitage of Sage Bharadwāja earlier, Śrī Rāma sees the great Ṛṣi and receives boons from him

पूर्णे चतुर्दशे वर्षे पञ्चम्यां लक्ष्मणाग्रजः । भरद्वाजाश्रमं प्राप्य ववन्दे नियतो मुनिम् ॥ १ ॥
सोऽपृच्छदभिवाद्यैनं भरद्वाजं तपोधनम् ।
शृणोषि कच्चिद् भगवन् सुभिक्षानामयं पुरे । कच्चित् स युक्तो भरतो जीवन्त्यपि च मातरः ॥ २ ॥

Reaching the hermitage of Sage Bharadwāja on the fifth day (of the bright half) of the lunar month of Āświna (roughly corresponding with the month of September) when the fourteenth year (of his exile) had been completed, Śrī Rāma (the eldest half-brother of Lakṣmaṇa), who was disciplined (even now), bowed down to the anchorite. (1) Having greeted the aforesaid Bharadwāja, who had asceticism for his sole possession, he inquired (of him):—"Have you heard, O glorious sage, that there has been a good harvest and there is absence of disease in the city (Ayodhyā)? I hope Bharata is (still) active (in ruling over the people) and my mothers (still) survive?"(2)

एवमुक्तस्तु रामेण भरद्वाजो महामुनिः । प्रत्युवाच रघुश्रेष्ठं स्मितपूर्वं प्रहृष्टवत् ॥ ३ ॥

Interrogated by Śrī Rāma in the foregoing words, the great Sage, Bharadwāja, smilingly replied (as follows) to Śrī Rāma (the foremost of the Raghus) like one greatly rejoiced:—(3)

आज्ञावशत्वे भरतो जटिलस्त्वां प्रतीक्षते । पादुके ते पुरस्कृत्य सर्वं च कुशलं गृहे ॥ ४ ॥

२वाँ [illegible]

त्वां पुरा चीरवसनं प्रविशन्तं महावनम् । स्त्रीतृतीयं च्युतं राज्याद् धर्मकामं च केवलम् ॥ ५ ॥
पदातिं त्यक्तसर्वस्वं पितृनिर्देशकारिणम् । सर्वभोगैः परित्यक्तं स्वर्गच्युतमिवामरम् ॥ ६ ॥
दृष्ट्वा तु करुणा(पूर्वं) ममासीत् समितिञ्जय । कैकेयीवचने युक्तं वन्यमूलफलाशिनम् ॥ ७ ॥
साम्प्रतं तु समृद्धार्थं समित्रगणबान्धवम् । समीक्ष्य विजितारिं च ममाभूत् प्रीतिरुत्तमा ॥ ८ ॥
सर्वं च सुखदुःखं ते विदितं मम राघव । यत् त्वया विपुलं प्राप्तं जनस्थाननिवासिना ॥ ९ ॥
ब्राह्मणार्थे नियुक्तस्य रक्षतः सर्वतापसान् । रावणेन हृता भार्या बभूवेयमनिन्दिता ॥ १० ॥

"Wearing matted locks (on his head) and placing your wooden sandals (constantly) before him, Bharata, who is steadfast in obedience to your commands, expects you back (every moment). Nay, all is well at your home as well as in the city.(4) Pity actually arose in my mind last time, O prince who are (ever) victorious in combat, on seeing you penetrating deep into the forest on foot before with the sole desire of practising virtue, clad in pieces of bark, disinherited from sovereignty and deprived of all enjoyments like an immortal fallen from heaven, having renounced all your possessions, with your spouse (Sītā) as the third (of your party besides Lakṣmaṇa and yourself), bent as you were on carrying out the behest of your father and intent on implementing the pledge given (by your father) to Kaikeyī, and living on wild roots and fruits. (5—7) Supreme joy is, however, being experienced by me now on perceiving you fully accomplished of purpose, now that you have completely conquered your enemies, and are accompanied by hosts of your friends and near ones (viz., your consort and younger half-brother, Lakṣmaṇa). (8) Nay, all your joy and sorrow that was experienced by you in abundance while sojourning in (the forest of) Janasthāna is known to me, O Rāma (a scion of Raghu)! (9) This irreproachable consort of yours was borne away by Rāvaṇa while you were (busy) protecting all the ascetics (who were carrying on their austerities in that area), entrusted (as you were by the will of Providence) with the work of safe-guarding the interests of the Brāhmaṇas. (10)

मारीचदर्शनं चैव सीतोन्मथनमेव च । कबन्धदर्शनं चैव पम्पाभिगमनं तथा ॥ ११ ॥
सुग्रीवेण च ते सख्यं यत्र वाली हतस्त्वया । मार्गणं चैव वैदेह्याः कर्म वातात्मजस्य च ॥ १२ ॥
विदितायां च वैदेह्यां नलसेतुर्यथा कृतः । यथा चादीपिता लङ्का प्रहृष्टैर्हरियूथपैः ॥ १३ ॥
सपुत्रबान्धवामात्यः सबलः सहवाहनः । यथा च निहतः संख्ये रावणो बलदर्पितः ॥ १४ ॥
यथा च निहते तस्मिन् रावणे देवकण्टके । समागमश्च त्रिदशैर्यथा दत्तश्च ते वरः ॥ १५ ॥
सर्वं ममैतद् विदितं तपसा धर्मवत्सल । सम्पतन्ति च मे शिष्याः प्रवृत्त्याख्याः पुरीमितः ॥ १६ ॥
अहमप्यत्र ते दद्मि वरं शस्त्रभृतां वर । अर्घ्यं प्रतिगृहाणेदमयोध्यां श्वो गमिष्यसि ॥ १७ ॥

"Nay, even the appearance of Mārīca as well as the abduction of Sītā (by Rāvaṇa) as also the sight of Kabandha and even so your arrival at the Pampā lake, again, your alliance with Sugrīva in pursuance of which (his elder brother) Vālī was killed by you, also the quest for Sītā (a princess of the Videha territory) and the exploit (in the form of leaping across the sea) of Hanumān (son of the wind-god), again, how on the (said) princess of the Videha territory having been traced, a bridge was constructed (over the sea) by (the monkey chief) Nala, and how Laṅkā was set fire to by the commanders of monkey troops, who felt greatly rejoiced (over the fall of Indrajit) and how Rāvaṇa, who was elated with pride of his might, was killed in combat with his sons, kinsfolk and ministers as well as with his army and mounts, again your meeting with the gods on the aforesaid Rāvaṇa, who was a thorn in the side of gods, having been made short work of, and how boons were conferred on you (by them)—all this is known to me by virtue of my asceticism. O lover of virtue! Nay, my disciples, who communicate to me tidings (relating to Ayodhyā), repair in a body (now and then) from this place to the city. (11—16) I, too, hereby confer a boon (on you), O jewel among those who bear weapons (on their persons)! (Pray) accept this (offering of) water to wash your hands with. You shall go to Ayodhyā tomorrow." (17)

तस्य तच्छिरसा वाक्यं प्रतिगृह्य नृपात्मजः। बाढमित्येव संहृष्टः श्रीमान् वरमयाचत॥ १८॥
अकालफलिनो वृक्षाः सर्वे चापि मधुस्रवाः। फलान्यमृतगन्धीनि बहूनि विविधानि च॥ १९॥
भवन्तु मार्गे भगवन्नयोध्यां प्रति गच्छतः। तथेति च प्रतिज्ञाते वचनात् समनन्तरम्॥ २०॥
अभवन् पादपास्तत्र स्वर्गपादपसंनिभाः। निष्फलाः फलिनश्चासन् विपुष्पाः पुष्पशालिनः॥ २१॥
शुष्काः समग्रपत्रास्ते नगाश्चैव मधुस्रवाः। सर्वतो योजनास्तिस्रो गच्छतामभवंस्तदा॥ २२॥
ततः प्रहृष्टाः प्लवगर्षभास्ते बहूनि दिव्यानि फलानि चैव।
कामादुपाश्नन्ति सहस्रशस्ते मुदान्विताः स्वर्गजितो यथैव॥ २३॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे चतुर्विंशत्यधिकशततमः सर्गः॥ १२४॥

Bowing to his aforesaid command with his head bent low, highly pleased (as he was), and saying "Amen!", the glorious prince (Śrī Rāma) asked (of him) the (following) boon:— (18) "Let all the trees on the way (even) as I fly to Ayodhyā bear fruits and flow with honey and let abundant fruits of various kinds and emitting the fragrance of nectar appear (on them), O venerable sir!" Immediately after his consent, once it was given in the words "Be it so!", all the trees in that region grew to be closely similar to heavenly trees (in their virtues). For three Yojanas (twenty-four miles) on all sides, in the interest of those travelling to Ayodhyā, trees that no longer bore fruit were laden with fruit; those which had (even) ceased to blossom looked charming with blossom (again). (19—21) Trees that had withered were fully clothed with foliage (once more) and further began to flow with honey on that occasion. (22) (Leaping down from the aerial car on reaching the outskirts of Ayodhyā) highly rejoiced and full of joy even as those who had won their place in heaven, the aforesaid jewels among the monkeys in their thousands thereupon feasted at will on the numerous ethereal fruits. (23)

Thus ends Canto One hundred and twenty-four in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

* * *

पञ्चविंशत्यधिकशततमः सर्गः

Canto CXXV

Preceding Śrī Rāma to Śṛṅgaverapura and Nandigrāma, Hanumān apprises Guha and Bharata of his impending return and Bharata offers him a number of valuable gifts in recompense for the delightful news

अयोध्यां तु समालोक्य चिन्तयामास राघवः। प्रियकामः प्रियं रामस्ततस्त्वरितविक्रमः॥ १॥
चिन्तयित्वा ततो दृष्टिं वानरेषु न्यपातयत्। उवाच धीमांस्तेजस्वी हनूमन्तं प्लवंगमम्॥ २॥

Gazing on Ayodhyā (while still in the air before landing at the hermitage of Bharadwāja), Śrī Rāma (a scion of Raghu) for his part, who wished to do a kindly act, and who was quick in exhibiting prowess, contemplated thereupon to do a kindly act to his friends (Sugrīva and others) as well as to the people of Ayodhya. (1) Taxing his brain (awhile) the sagacious and glorious prince then cast his glance on the monkeys and spoke (as follows) to the monkey (chief), Hanūmān:— (2)

अयोध्यां त्वरितो गत्वा शीघ्रं प्लवगसत्तम। जानीहि कच्चित् कुशली जनो नृपतिमन्दिरे॥ ३॥
शृङ्गवेरपुरं प्राप्य गुहं गहनगोचरम्। निषादाधिपतिं ब्रूहि कुशलं वचनान्मम॥ ४॥

श्रुत्वा तु मां कुशलिनमरोगं विगतज्वरम्। भविष्यति गुहः प्रीतः स ममात्मसमः सखा॥५॥
अयोध्यायाश्च ते मार्गं प्रवृत्तिं भरतस्य च। निवेदयिष्यति प्रीतो निषादाधिपतिर्गुहः॥६॥
भरतस्तु त्वया वाच्यः कुशलं वचनान्मम। सिद्धार्थं शंस मां तस्मै सभार्यं सहलक्ष्मणम्॥७॥

"Moving with all speed to Ayodhyā, O jewel among the monkeys, quickly find out if people in the royal palace are happy. (3) Reaching Śṛṅgaverapura (earlier) communicate in my name my welfare to Guha, the suzerain lord of the Niṣādas,* who dwells in the woods. (4) Guha will feel actually delighted to hear of me as being safe and sound and free from anxiety. He is my friend, as good as my own self. (5) Feeling pleased, Guha, the suzerain lord of the Niṣādas, will tell you the way to Ayodhyā as well as the news about Bharata. (6) Bharata, too, should be asked by you of his welfare in my name. (Nay) speak to him of me as having returned accomplished of purpose with my wife and Lakṣmaṇa. (7)

हरणं चापि वैदेह्या रावणेन बलीयसा। सुग्रीवेण च संवादं वालिनश्च वधं रणे॥ ८ ॥
मैथिल्यन्वेषणं चैव यथा चाधिगता त्वया। लङ्घयित्वा महातोयमापगापतिमव्ययम्॥ ९ ॥
उपयानं समुद्रस्य सागरस्य च दर्शनम्। यथा च कारितः सेतू रावणश्च यथा हतः॥१०॥
वरदानं महेन्द्रेण ब्रह्मणा वरुणेन च। महादेवप्रसादाच्च पित्रा मम समागमम्॥११॥
उपयातं च मां सौम्य भरताय निवेदय। सह राक्षसराजेन हरीणामीश्वरेण च॥१२॥

"Nay, also speak to him of abduction of Sītā (a princess of the Videha territory) by the exceedingly mighty Rāvaṇa as also of my conversation with Sugrīva and the destruction (by me) of (his elder brother) Vālī on the field of battle, as well as of the search (conducted by Sugrīva) for Sītā (a princess of Mithilā) and mention to him how she was traced out by you after leaping across the never-diminishing sea (the lord of rivers) and consisting of a vast expanse of water. (8-9) Also tell him of my going near the ocean and the appearance of the Ocean and (also) how a bridge was thrown over it and how Rāvaṇa was (ultimately) killed. (10) (Further) tell him of bestowal (on me) of boons by the mighty Indra (the ruler of gods), Brahmā (the creator) and Varuṇa (the god of waters) and of my meeting with my (deceased) father (in an ethereal form) through the grace of Lord Śiva (the Supreme Deity). (11) Also speak to Bharata of me as having arrived near (Ayodhyā) with Vibhīṣaṇa (the king of ogres) and Sugrīva (the ruler of monkeys), O gentle one!" (12)

जित्वा शत्रुगणान् रामः प्राप्य चानुत्तमं यशः। उपायाति समृद्धार्थः सह मित्रैर्महाबलैः॥१३॥

"Say to him, 'Having conquered the hosts of enemies and won unsurpassed glory, his purpose thus accomplished, Rāma has arrived near with (other) friends endowed with extraordinary might.'(13)

एतच्छ्रुत्वा यमाकारं भजते भरतस्ततः। स च ते वेदितव्यः स्यात् सर्वं यच्चापि मां प्रति॥१४॥
ज्ञेयाः सर्वे च वृत्तान्ता भरतस्येङ्गितानि च। तत्त्वेन मुखवर्णेन दृष्ट्या व्याभाषितेन च॥१५॥
सर्वकामसमृद्धं हि हस्त्यश्वरथसंकुलम्। पितृपैतामहं राज्यं कस्य नावर्तयेन्मनः॥१६॥
संगत्या भरतः श्रीमान् राज्येनार्थी स्वयं भवेत्। प्रशास्तु वसुधां सर्वामखिलां रघुनन्दनः॥१७॥
तस्य बुद्धिं च विज्ञाय व्यवसायं च वानर। यावन्न दूरं याताः स्मः क्षिप्रमागन्तुमर्हसि॥१८॥

"Nay, the expression which Bharata wears on his face on hearing this news should also then be observed by you as also all that he intends to do in relation to me. (14) All the reactions of Bharata and his gestures too should be truly ascertained through the colour of his face, glances and speech. (15) Whose mind will a kingdom exceedingly rich in all coveted enjoyments (nay) teeming with elephants, horses and chariots and inherited from one's father and grandfather not actually attract? (16) If through association (with rulership or with his mother) the glorious Bharata has himself grown covetous of sovereignty, let the delight of Raghu rule the entire globe without exception. (17) Ascertaining his mind and resolve as well, O monkey, you ought to return apace before we are gone far (from the hermitage of Sage Bharadwāja)." (18)

---

* A caste believed to have originated from a Śūdra mother through a Brāhmaṇa father and as such regarded as low.

इति प्रतिसमादिष्टो हनूमान् मारुतात्मजः। मानुषं धारयन् रूपमयोध्यां त्वरितो ययौ॥ १९॥
अथोत्पपात वेगेन हनूमान् मारुतात्मजः। गरुत्मानिव वेगेन जिघृक्षन्नुरगोत्तमम्॥ २०॥
लङ्घयित्वा पितृपथं विहगेन्द्रालयं शुभम्। गङ्गायमुनयोर्भीमं समतीत्य समागमम्॥ २१॥
शृङ्गवेरपुरं प्राप्य गुहमासाद्य वीर्यवान्। स वाचा शुभया हृष्टो हनूमानिदमब्रवीत्॥ २२॥
सखा तु तव काकुत्स्थो रामः सत्यपराक्रमः। ससीतः सह सौमित्रिः स त्वां कुशलमब्रवीत्॥ २३॥
पञ्चमीमद्य रजनीमुषित्वा वचनान्मुनेः। भरद्वाजाभ्यनुज्ञातं द्रक्ष्यस्यत्रैव राघवम्॥ २४॥

Assuming a human semblance when commanded as aforesaid (by Śrī Rāma), Hanūmān, an offspring of the wind-god, left in all haste for Ayodhyā. (19) Hanūmān, son of the wind-god, forthwith sprang forward (towards Ayodhyā) with speed (even) as Garuḍa (the king of birds and the transport of Lord Viṣṇu) would with impetuosity when seeking to lay hands on a jewel among the serpents. (20) Sweeping through the atmosphere (the course of his father, the wind-god), the charming abode of the jewels among birds, (nay) duly crossing over the formidable confluence of the Gaṅgā and the Yamunā rivers (at Prayag), reaching Śṛṅgaverapura and meeting Guha (the Niṣāda chief), the celebrated and powerful Hanūmān joyfully spoke as follows in a charming voice:—(21-22) "With Sītā as well as with Lakṣmaṇa (son of Sumitrā) your friend, Śrī Rāma, that scion of Kakutstha of unfailing prowess, has for his part inquired of you about your welfare. (23) You will (be able to) see Śrī Rāma (a scion of Raghu) at this very place today when he has been duly permitted by Sage Bharadwāja after spending at the instance of the sage (with him) the night of the fifth lunar day (of the bright half of the month of Āświna)." (24)

एवमुक्त्वा महातेजाः सम्प्रहृष्टतनूरुहः। उत्पपात महावेगाद् वेगवानविचारयन्॥ २५॥
सोऽपश्यद् रामतीर्थं च नदीं वालुकिनीं तथा। वरूथीं गोमतीं चैव भीमं शालवनं तथा॥ २६॥
प्रजाश्च बहुसाहस्त्रीः स्फीताञ्जनपदानपि। स गत्वा दूरमध्वानं त्वरितः कपिकुञ्जरः॥ २७॥
आससाद द्रुमान् फुल्लान् नन्दिग्रामसमीपगान्। सुराधिपस्योपवने यथा चैत्ररथे द्रुमान्॥ २८॥
स्त्रीभिः सपुत्रैः पौत्रैश्च रममाणैः स्वलंकृतैः।

Saying so, not minding the fatigue (of the journey), the swift-moving Hanumān (who was endowed with extraordinary energy) sprang forward with great impetuosity, his hair standing erect (for joy at the thought of his being of some little service to Śrī Rāma, the Delight of the universe). (25) He came across (on the way) the waters hallowed by the association of Lord Paraśurāma and the rivers Vālukinī, Varūthinī and Gomatī as well, as also the formidable forest of sal trees and many thousands of people (inhabiting the kingdom of Kosala) as also the prosperous territories (comprised in that kingdom). Having speedily covered a long distance, that jewel among the monkeys reached the blossomed trees standing in the neighbourhood of Nandigrāma and resembling like those comprised in the garden of Indra (the suzerain lord of gods), and the garden of Kubera (known by the name of Caitraratha); and frequented by women as also by their grandsons and sons beautifully adorned.

क्रोशमात्रे त्वयोध्यायाश्चीरकृष्णाजिनाम्बरम्॥ २९॥
ददर्श भरतं दीनं कृशमाश्रमवासिनम्। जटिलं मलदिग्धाङ्गं भ्रातृव्यसनकर्शितम्॥ ३०॥
फलमूलाशिनं दान्तं तापसं धर्मचारिणम्। समुन्नतजटाभारं वल्कलाजिनवाससम्॥ ३१॥
नियतं भावितात्मानं ब्रह्मर्षिसमतेजसम्। पादुके ते पुरस्कृत्य प्रशासन्तं वसुंधराम्॥ ३२॥

चातुर्वर्ण्यस्य लोकस्य त्रातारं सर्वतो भयात् । उपस्थितममात्यैश्च शुचिभिश्च पुरोहितैः ॥ ३३ ॥
बलमुख्यैश्च युक्तैश्च काषायाम्बरधारिभिः । नहि ते राजपुत्रं तं चीरकृष्णाजिनाम्बरम् ॥ ३४ ॥
परिभोक्तुं व्यवस्यन्ति पौरा वै धर्मवत्सलाः । तं धर्ममिव धर्मज्ञं देहबन्धमिवापरम् ॥ ३५ ॥
उवाच प्राञ्जलिर्वाक्यं हनूमान् मारुतात्मजः ।

At a distance of two miles from Ayodhyā he saw Bharata miserable and emaciated, dwelling in a hermitage with the bark of trees and the skin of a black antelope wrapped around his waist, wearing matted locks on his head and afflicted through separation from his (elder half-) brother (Śrī Rāma) subsisting on fruits and roots disciplined, and engaged in austerities, practising virtue, distinguished by a very high head of matted hair, covering (the upper part of) his body (too) with the bark of trees and a deer-skin, abstemious and clothed with a glory equalling that of a Brāhmaṇa Ṛṣi, his limbs coated with dirt, though his mind had been chastened, (nay) ruling the earth after placing the well-known wooden sandals (of Śrī Rāma) before him, protecting the people belonging to all the four grades (viz., the Brāhmaṇas, the Kṣatriyas, the Vaiśyas and the Śūdras) from all peril and attended by upright ministers and family priests as well as by clever troop-commanders, (all) clad in ochre robes. Indeed, the citizens (of Ayodhyā), who were (all) lovers of virtue, would never feel inclined to enjoy pleasures ignoring that prince clad in the bark of trees and the skin of a black antelope. With joined palms Hanūmān, an offspring of the wind-god, spoke as follows to that prince, who knew what is right and seemed to be a second Dharma (the god of virtue) clothed with a body:—

वसन्तं दण्डकारण्ये यं त्वं चीरजटाधरम् ॥ ३६ ॥
अनुशोचसि काकुत्स्थं स त्वां कौशलमब्रवीत् । प्रियमाख्यामि ते देव शोकं त्यज सुदारुणम् ॥ ३७ ॥
अस्मिन् मुहूर्ते भ्रात्रा त्वं रामेण सह संगतः । निहत्य रावणं रामः प्रतिलभ्य च मैथिलीम् ॥ ३८ ॥
उपयाति समृद्धार्थः सह मित्रैर्महाबलैः ।
लक्ष्मणश्च महातेजा वैदेही च यशस्विनी । सीता समग्रा रामेण महेन्द्रेण शची यथा ॥ ३९ ॥

"That scion of Kakutstha for whom you are grieving, living as he was in the Daṇḍaka forest, wearing the bark of trees (on his person) and matted locks (on his head), has asked you about your welfare. I (hereby) break a delightful news to you, my lord! (Pray) abandon your poignant grief. (26—37) You will be reunited with your (elder half-) brother, Śrī Rāma, within this (very) hour. Having killed Rāvaṇa (the king of ogres) and recovered Sītā (a princess of Mithilā), Śrī Rāma is coming back with his (numerous) friends endowed with extraordinary might, his purpose fully accomplished. Lakṣmaṇa too, who is endowed with extraordinary energy is coming as also Sītā, the illustrious princess of the Videha territory, who has her desires fulfilled, with Śrī Rāma (even) as Śacī (the consort of Indra) would with the mighty Indra (the ruler of gods)." (38-39)

एवमुक्तो हनुमता भरतः कैकयीसुतः । पपात सहसा हृष्टो हर्षान्मोहमुपागमत् ॥ ४० ॥
ततो मुहूर्तादुत्थाय प्रत्याश्वस्य च राघवः । हनूमन्तमुवाचेदं भरतः प्रियवादिनम् ॥ ४१ ॥
अशोकजैः प्रीतिमयैः कपिमालिङ्ग्य सम्भ्रमात् । सिषेच भरतः श्रीमान् विपुलैरश्रुबिन्दुभिः ॥ ४२ ॥
देवो वा मानुषो वा त्वमनुक्रोशादिहागतः । प्रियाख्यानस्य ते सौम्य ददामि ब्रुवतः प्रियम् ॥ ४३ ॥
गवां शतसहस्रं च ग्रामाणां च शतं परम् । सकुण्डलाः शुभाचारा भार्याः कन्यास्तु षोडश ॥ ४४ ॥
हेमवर्णाः सुनासोरूः शशिसौम्याननाः स्त्रियः । सर्वाभरणसम्पन्नाः सम्पन्नाः कुलजातिभिः ॥ ४५ ॥

Feeling delighted when spoken to as aforesaid by Hanumān, Bharata, son of Kaikeyī, sank all at once to the ground and fainted through joy. (40) Regaining his consciousness and rising awhile, Bharata, a scion of Raghu, replied as follows to Hanūmān, who had brought the pleasant tidings (to him):— (41) Embracing the monkey in a flurry, the glorious Bharata

बृसी

bathed him with copious tear-drops born of joy and (as such) other than those born of grief. (42) "Whether you are a god or a human being, you have come here through compassion. To you, who have broken this agreeable news (to me), O gentle one, I shall give you, in return for the pleasant tidings, a hundred thousand cows, an excellent hundred of villages and for wives sixteen golden-complexioned virgin girls of good conduct, adorned with earrings, nay, decked with all (kinds of) jewels and distinguished by a shapely nose and thighs and a countenance delightful as the moon, and rich in lineage and birth." (43—45)

निशम्य रामागमनं नृपात्मजः कपिप्रवीरस्य तदाद्भुतोपमम्।
प्रहर्षितो रामदिदृक्षयाभवत् पुनश्च हर्षादिदमब्रवीद् वचः॥ ४६॥
इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे पञ्चविंशत्यधिकशततमः सर्गः॥ १२५॥

Hearing from the mouth of Hanumān (a principal hero among the monkeys) the seemingly miraculous return of Śrī Rāma on that occasion, the prince (Bharata) was thrown into ecstatic joy by a desire to behold Śrī Rāma, and joyfully spoke once more as follows:— (46)

Thus ends Canto One hundred and twenty-five in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

⁂

षड्विंशत्यधिकशततमः सर्गः

Canto CXXVI

Hanumān recounts to Bharata broad details relating to the sojourn of Śrī Rāma, Sītā and Lakṣmaṇa in the forest

बहूनि नाम वर्षाणि गतस्य सुमहद्वनम्। शृणोम्यहं प्रीतिकरं मम नाथस्य कीर्तनम्॥ १॥
कल्याणी बत गाथेयं लौकिकी प्रतिभाति माम्। एति जीवन्तमानन्दो नरं वर्षशतादपि॥ २॥
राघवस्य हरीणां च कथमासीत् समागमः। कस्मिन् देशे किमाश्रित्य तत्त्वमाख्याहि पृच्छतः॥ ३॥
स पृष्टो राजपुत्रेण बृस्यां समुपवेशितः। आचचक्षे ततः सर्वं रामस्य चरितं वने॥ ४॥

"Indeed I hear (for the first time today) the delightful story of my lord (Śrī Rāma) who proceeded to the vast forest many years ago. (1) Ah, how right does this popular saying sounds to me that joy comes to a surviving man even if it be after (say) a hundred years! (2) How, at what place and on what (common) grounds did an alliance between Śrī Rāma (a scion of Raghu) and the monkeys come to be concluded? (Pray) speak the truth to me, inquiring as I am." (3) Seated comfortably on a mat of (the sacred) Kuśa grass (meant for ascetics) and interrogated (as above) by the prince (Bharata). Hanumān thereupon began to recount (in a nutshell as follows) the whole story of (the sojourn of) Śrī Rāma in the forest:—(4)

यथा प्रव्राजितो रामो मातुर्दत्तौ वरौ तव। यथा च पुत्रशोकेन राजा दशरथो मृतः॥ ५॥
यथा दूतैस्त्वमानीतस्तूर्णं राजगृहात् प्रभो। त्वयायोध्यां प्रविष्टेन यथा राज्यं न चेप्सितम्॥ ६॥
चित्रकूटगिरिं गत्वा राज्येनामित्रकर्शनः। निमन्त्रितस्त्वया भ्राता धर्ममाचरता सताम्॥ ७॥
स्थितेन राज्ञो वचने यथा राज्यं विसर्जितम्। आर्यस्य पादुके गृह्य यथासि पुनरागतः॥ ८॥
सर्वमेतन्महाबाहो यथावद् विदितं तव। त्वयि प्रतिप्रयाते तु यद् वृत्तं तन्निबोध मे॥ ९॥

"How two boons were conferred on your mother by your father, how (in pursuance of one of which) Śrī Rāma was exiled to the forest and how King Daśaratha breathed his last out of grief caused by separation from his (eldest) son; how you were speedily brought back (all the way) from Rājagṛha (the seat of government of the Kekaya kings) by the envoys, my lord, and how for that matter sovereignty was not coveted by you when you re-entered Ayodhyā; how on your repairing to Citrakūṭa, your (elder half-) brother, the scourge of his enemies, was besought by you, who followed the way of life of the virtuous, O accept the kingship; how the crown was renounced by Śrī Rāma, who stood by the pledge of the deceased king (given to Kaikeyī), and how you returned (to Ayodhyā) taking (with you) the wooden sandals of your elder (half-) brother—all this is known aright to you, O mighty-armed prince! Hear from me now that which happened after you had returned (to Ayodhyā). (5—9)

अपयाते त्वयि तदा समुद्भ्रान्तमृगद्विजम्। परिद्यूनमिवात्यर्थं तद् वनं समपद्यत॥ १०॥
तद्धस्तिमृदितं घोरं सिंहव्याघ्रमृगाकुलम्। प्रविवेशाथ विजनं स महद् दण्डकावनम्॥ ११॥
तेषां पुरस्ताद् बलवान् गच्छतां गहने वने। विनदन् सुमहानादं विराधः प्रत्यदृश्यत॥ १२॥
तमुत्क्षिप्य महानादमूर्ध्वबाहुमधोमुखम्। निखाते प्रक्षिपन्ति स्म नदन्तमिव कुञ्जरम्॥ १३॥
तत् कृत्वा दुष्करं कर्म भ्रातरौ रामलक्ष्मणौ। सायाह्ने शरभङ्गस्य रम्यमाश्रममीयतुः॥ १४॥

"When you had gone away (back to Ayodhyā), the said forest (of Citrakūṭa) assumed an extremely doleful appearance as it were, on that occasion, the beasts and birds getting utterly bewildered. (10) Śrī Rāma forthwith penetrated deep into the dreadful, lonely and extensive Daṇḍaka forest, which had been trampled down by (wild) elephants and was crowded with lions, tigers and deer. (11) Before them, (even) as they were advancing into the dense forest, there suddenly appeared the mighty (ogre) Virādha uttering forth a tremendous roar. (12) Getting rid of that ogre, who rushed with uplifted arms and head bent low, (all) the three (Śrī Rāma, Sītā and Lakṣmaṇa) cast him into a pit, (even) as he was emitting a loud cry like an elephant. (13) Having accomplished that feat, which was difficult (for others) to perform, the two brothers, Śrī Rāma and Lakṣmaṇa reached the lovely hermitage of Sage Śarabhaṅga at the close of the (same) day. (14)

शरभङ्गे दिवं प्राप्ते रामः सत्यपराक्रमः। अभिवाद्य मुनीन् सर्वाञ्जनस्थानमुपागमत्॥ १५॥
पश्चाच्छूर्पणखा नाम रामपार्श्वमुपागता। ततो रामेण संदिष्टो लक्ष्मणः सहसोत्थितः॥ १६॥
प्रगृह्य खड्गं चिच्छेद कर्णनासं महाबलः। चतुर्दश सहस्राणि रक्षसां भीमकर्मणाम्॥ १७॥
हतानि वसता तत्र राघवेण महात्मना। एकेन सह संगम्य रामेण रणमूर्धनि॥ १८॥
अह्नश्चतुर्थभागेन निश्शेषा राक्षसाः कृताः। महाबला महावीर्यास्तपसो विघ्नकारिणः॥ १९॥
निहता राघवेणाजौ दण्डकारण्यवासिनः। राक्षसाश्च विनिष्पिष्टाः खरश्च निहतो रणे॥ २०॥
दूषणं चाग्रतो हत्वा त्रिशिरास्तदनन्तरम्।

"Greeting all the anchorites, when Śarabhaṅga had ascended to heaven, Śrī Rāma of unfailing prowess moved to (the region known as) Janasthāna. (15) Subsequently an ogress, Śūrpaṇakhā by name, sought the presence of Śrī Rāma. Enjoined by Śrī Rāma, Lakṣmaṇa, who was endowed with extraordinary might, thereupon rose suddenly and firmly seizing hold of his sword, cut off her ears and nose. (Nay) fourteen thousands of ogres of terrible deeds were made short work of by the high-souled Śrī Rāma (a scion of Raghu) while sojourning in that region. On closing with Śrī Rāma alone in the van of the fight the ogres were wholly exterminated in a fraction of a quarter of a day. The ogres dwelling in the Daṇḍaka forest, who were endowed with extraordinary might and distinguished for their great valour, and who interfered with the austerities of the ascetics, were extirpated in combat by Śrī Rāma. Not only were the ogres utterly destroyed but even Khara (their leader) was made short work of in combat. Nay, after killing Dūṣaṇa (his brother) first, Triśirā (the other brother) was dispatched immediately afterwards.

ततस्तेनार्दिता बाला रावणं समुपागता॥ २१॥
रावणानुचरो घोरो मारीचो नाम राक्षसः। लोभयामास वैदेहीं भूत्वा रत्नमयो मृगः॥ २२॥

extirpated

त्रिशिरास्तदनन्तरम्

सा राममब्रवीद् दृष्ट्वा वैदेही गृह्यतामिति। अयं मनोहरः कान्त आश्रमो नो भविष्यति॥ २३॥
ततो रामो धनुष्पाणिर्मृगं तमनुधावति। स तं जघान धावन्तं शरेणानतपर्वणा॥ २४॥
अथ सौम्य दशग्रीवो मृगं याति तु राघवे। लक्ष्मणे चापि निष्क्रान्ते प्रविवेशाश्रमं तदा॥ २५॥
जग्राह तरसा सीतां ग्रहः खे रोहिणीमिव। त्रातुकामं ततो युद्धे हत्वा गृध्रं जटायुषम्॥ २६॥
प्रगृह्य सहसा सीतां जगामाशु स राक्षसः।

"Pained by the aforesaid incident, the foolish Śūrpaṇakhā sought refuge with Rāvaṇa. (16—21) Assuming the guise of a deer with a form consisting of precious stones, a redoubtable ogre, Mārīca by name, a follower of Rāvaṇa, wrought his charm on Sītā (a princess of the Videha territory). (22) That princess of the Videha territory said to Śrī Rāma, 'Let this deer be captured. This hermitage of ours will turn out to be soul-captivating and lovely (with its presence).' (23) Bow in hand, Śrī Rāma thereupon chased that (weird) deer. (Nay) he killed it with an arrow of curved joints (even) while it was running. (24) When, however, Śrī Rāma (a scion of Raghu) had left in pursuit of the (aforesaid); deer and Lakṣmaṇa too had issued forth (from the hermitage on being pressed by Sītā to leave immediately to help his eldest half-brother, who seemed to be in trouble), Rāvaṇa (the ten-headed monster) forthwith entered the hermitage during that interval, O gentle sir! (25) He forcibly laid his hands on Sītā (even) as a planet (like Mars) would obscure the constellation Rohiṇī (by interposing itself between the moon and the lunar mansion). Fatally wounding in an encounter, the vulture (king) Jaṭāyu, who sought to deliver her, and seizing hold of Sītā by force, the said ogre thereupon departed in haste (for Laṅkā).

ततस्त्वद्भुतसंकाशाः स्थिताः पर्वतमूर्धनि॥ २७॥
सीतां गृहीत्वा गच्छन्तं वानराः पर्वतोपमाः। ददृशुर्विस्मिताकारा रावणं राक्षसाधिपम्॥ २८॥
ततः शीघ्रतरं गत्वा तद् विमानं मनोजवम्। आरुह्य सह वैदेह्या पुष्पकं स महाबलः॥ २९॥
प्रविवेश तदा लङ्कां रावणो राक्षसेश्वरः। तां सुवर्णपरिष्कारे शुभे महति वेश्मनि॥ ३०॥
प्रवेश्य मैथिलीं वाक्यैः सान्त्वयामास रावणः। तृणवद् भाषितं तस्य तं च नैर्ऋतपुङ्गवम्॥ ३१॥
अचिन्तयन्ती वैदेही ह्यशोकवनिकां गता।

"Perched on a mountain-top (some) strange-looking monkeys (Sugrīva and others) for their part, who appeared like mountains and had amazement writ large on their faces presently saw Rāvaṇa the suzerain lord of ogres, passing (that way), taking Sītā (in his arms). Then, coursing with great speed (in the air) and mounting with the princess of the Videha territory, the well-known aerial car, Puṣpaka, which was swift as thought (and stood waiting for him somewhere according to his directions), that ruler of ogres, Rāvaṇa, who was endowed with extraordinary might, presently made good his entry into Laṅkā. Lodging the princess of Mithilā in a charming stately mansion enclosed with a gold wall, Rāvaṇa sought to console her with (blandishing) words. Caring a straw for his speech and ignoring that prince of ogres (however), Sītā (a princess of the Videha territory) actually remained in the Aśoka grove (attached to that palace).

न्यवर्तत तदा रामो मृगं हत्वा तदा वने॥ ३२॥
निवर्तमानः काकुत्स्थो दृष्ट्वा गृध्रं स विव्यथे। गृध्रं हतं तदा दृष्ट्वा रामः प्रियतरं पितुः॥ ३३॥
मार्गमाणस्तु वैदेहीं राघवः सहलक्ष्मणः। गोदावरीमनुचरन् वनोद्देशांश्च पुष्पितान्॥ ३४॥
आसेदतुर्महारण्ये कबन्धं नाम राक्षसम्। ततः कबन्धवचनाद् रामः सत्यपराक्रमः॥ ३५॥
ऋष्यमूकगिरिं गत्वा सुग्रीवेण समागतः। तयोः समागमः पूर्वं प्रीत्या हार्दो व्यजायत॥ ३६॥
भ्रात्रा निरस्तः क्रुद्धेन सुग्रीवो वालिना पुरा। इतरेतरसंवादात् प्रगाढः प्रणयस्तयोः॥ ३७॥
रामः स्वबाहुवीर्येण स्वराज्यं प्रत्यपादयत्। वालिनं समरे हत्वा महाकायं महाबलम्॥ ३८॥
सुग्रीवः स्थापितो राज्ये सहितः सर्ववानरैः।

"Having presently killed the (ogre disguised as a) deer in the forest, Śrī Rāma then retraced his steps (to his hermitage). (26—32) Missing Sītā (in the hermitage) as well as the vulture (who was living on the outskirts of the hermitage), while returning, the said scion of Kakutstha felt agonized. Seeing the vulture (Jaṭāyu), who was dearer (to him) than his (own) father, killed, while looking out for Sītā (a princess of the Videha territory), Śrī Rāma, a scion of Raghu, for his part, who was accompanied by Lakṣmaṇa, ranged along (the bank of) the Godāvarī as also the blossomed woodlands. (33-34) The two princes met in a vast forest an ogre, Kabandha by name (and killed him). Repairing to the Ṛsyamūka mountain according to the advice of Kabandha, Śrī Rāma of unfailing prowess thereupon came into contact with Sugrīva. A meeting of hearts through affinity had taken place between them (even) before (they met). (35-36) Sugrīva had been banished in the past by his angry brother, Vālī, and as a result of mutual talks a deep affection arose between Śrī Rāma and Sugrīva. (37) Killing by the might of his arms on the field of battle the gigantic Vālī, even though he was endowed with extraordinary might, Śrī Rāma caused his kingship to be restored (to Sugrīva). (38) Sugrīva was (thus) established in his kingdom alongwith all the monkeys.

रामाय प्रतिजानीते राजपुत्र्यास्तु मार्गणम्॥ ३९॥
आदिष्टा वानरेन्द्रेण सुग्रीवेण महात्मना। दश कोट्यः प्लवङ्गानां सर्वाः प्रस्थापिता दिशः॥ ४०॥
तेषां नो विप्रकृष्टानां विन्ध्ये पर्वतसत्तमे। भृशं शोकाभितप्तानां महान् कालोऽत्यवर्तत॥ ४१॥
भ्राता तु गृध्रराजस्य सम्पातिर्नाम वीर्यवान्। समाख्याति स्म वसतीं सीतां रावणमन्दिरे॥ ४२॥
सोऽहं दुःखपरीतानां दुःखं तज्ज्ञातिनां नुदन्।
आत्मवीर्यं समास्थाय योजनानां शतं प्लुतः। तत्राहमेकामद्राक्षमशोकवनिकां गताम्॥ ४३॥
कौशेयवस्त्रां मलिनां निरानन्दां दृढव्रताम्। तया समेत्य विधिवत् पृष्ट्वा सर्वमनिन्दिताम्॥ ४४॥
अभिज्ञानं मया दत्तं रामनामाङ्गुलीयकम्। अभिज्ञानं मणिं लब्ध्वा चरितार्थोऽहमागतः॥ ४५॥

"Sugrīva (in his turn) had given his pledge to institute a search for the princess (of Mithilā). (39) Ten crores of monkeys were (accordingly) told off (for this work) and dispatched to all the (four) quarters. (40) A long time slipped past us (monkeys) as we had lost our way in the Vindhya mountain, the foremost of mountains and felt sore stricken with grief. (41) In the meantime the powerful brother of Jaṭāyu (the king of vultures), Sampāti by name definitely told (us) of Sītā dwelling in the palace of Rāvaṇa. (42) Dispelling the aforesaid despondency of my kinsfolk, who were (all) seized with despair, and resorting to my own energy I as such leapt across (a sea extending over) a hundred Yojanas (or eight hundred miles). There I beheld Sītā living alone in a grove of Aśoka trees, clad in silk, unclean and cheerless, yet unflinching in her vow (of conjugal fidelity). After meeting that irreproach- able lady and duly inquiring everything (of her), a ring with the name of Śrī Rāma engraved on it was handed over (to her) by me as a token. (And) receiving as a token (from her in return) a jewel (from her head) I returned (to the northern seashore) accomplished of purpose. (43—45)

मया च पुनरागम्य रामस्याक्लिष्टकर्मणः। अभिज्ञानं मया दत्तमर्चिष्मान् स महामणिः॥ ४६॥

"Nay, returning (to the presence of Śrī Rāma at Kiṣkindhā alongwith my companions), that brilliant and valuable jewel was delivered by me as a token to Śrī Rāma, who was unwearied in action. (46)

श्रुत्वा तां मैथिलीं रामस्त्वाशशंसे च जीवितम्। जीवितान्तमनुप्राप्तः पीत्वामृतमिवातुरः॥ ४७॥
उद्योजयिष्यन्नुद्योगं दध्रे लङ्कावधे मनः। जिघांसुरिव लोकान्ते सर्वाँल्लोकान् विभावसुः॥ ४८॥
ततः समुद्रमासाद्य नलं सेतुमकारयत्। अतरत् कपिवीराणां वाहिनी तेन सेतुना॥ ४९॥
प्रहस्तमवधीन्नीलः कुम्भकर्णं तु राघवः। लक्ष्मणो रावणसुतं स्वयं रामस्तु रावणम्॥ ५०॥

स शक्रेण समागम्य यमेन वरुणेन च। महेश्वरस्वयम्भूभ्यां तथा दशरथेन च॥५१॥
तैश्च दत्तवरः श्रीमानृषिभिश्च समागतैः। सुरर्षिभिश्च काकुत्स्थो वराँल्लेभे परंतपः॥५२॥
स तु दत्तवरः प्रीत्या वानरैश्च समागतैः। पुष्पकेण विमानेन किष्किन्धामभ्युपागमत्॥५३॥
तां गङ्गां पुनरासाद्य वसन्तं मुनिसंनिधौ। अविघ्नं पुष्ययोगेन श्वो रामं द्रष्टुमर्हसि॥५४॥
ततः स वाक्यैर्मधुरैर्हनूमतो निशम्य हृष्टो भरतः कृताञ्जलिः।
उवाच वाणीं मनसः प्रहर्षिणीं चिरस्य पूर्णः खलु मे मनोरथः॥५५॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे षड्विंशत्यधिकशततमः सर्गः॥१२६॥

"Nay, hearing (the news) of that princess of Mithilā (being alive and firm in her devotion to him), Śrī Rāma for his part regained the hope to survive (even) as an ailing man who has approached the end of his life would on drinking nectar. (47) Putting forth a war effort, he set his mind upon the destruction of Laṅkā (even) as at the dissolution of the world the fire of universal destruction would proceed to destroy all the worlds when intending to do so.(48) Reaching the seashore, be then caused (the monkey chief) Nala to construct a bridge (across the sea) and the army of monkey heroes crossed the sea by means of that bridge. (49) (The monkey chief) Nīla (the Commander-in-chief of the simian army) killed (the ogre) Prahasta, whereas Śrī Rāma (a scion of Raghu) disposed of Kumbhakarṇa (the younger brother of Rāvaṇa), Lakṣmaṇa dispatched Indrajit, (the eldest) son of Rāvaṇa, and Śrī Rāma himself got rid of Rāvaṇa (50) Coming together, Indra (the ruler of gods), Yama (the god of retribution) and Varuṇa (the god of water), Lord Śiva (the Supreme Ruler) and Brahmā, the self-born creator and likewise with (the spirit of) his (deceased) father, nay, granted boons by them as also by the Ṛṣis (seers of Vedic Mantras) and celestial sages assembled there, the glorious Rāma (a scion of Kakutstha), the scourge of his enemies, (gratefully) received them. (51-52) Nay, having been granted boons, Śrī Rāma for his part joyfully flew to Kiṣkindhā in the aerial car known as Puṣpaka alongwith the monkeys who had collected there. (53) Tomorrow, when the moon will be in conjunction with the asterisk Puṣya, you will be able without any hindrance to see Śrī Rāma, who, having (already) reached the bank of the holy Gaṅgā once more, is staying (for a day) in the presence of Sage Bharadwāja." (54) Delighted to hear of Śrī Rāma's impending return (to Ayodhyā) in the sweet words of Hanumān, the celebrated Bharata with joined palms thereupon made the following reply, which brought excessive joy to his mind:—"After a long time indeed has my desire been fulfilled."(55)

Thus ends Canto One hundred and twenty-six in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

सप्तविंशत्यधिकशततमः सर्गः

Canto CXXVII

Arrangements for the reception of Śrī Rāma in Ayodhyā; the departure of Bharata with all others for Nandigrāma to receive Śrī Rāma; Śrī Rāma's meeting with Bharata and others and his sending back the aerial car, Puṣpaka, to Kubera, the ruler of Yakṣas (a class of demigods), to whom it originally belonged

श्रुत्वा तु परमानन्दं भरतः सत्यविक्रमः। हृष्टमाज्ञापयामास शत्रुघ्नं परवीरहा॥१॥

दैवतानि च सर्वाणि चैत्यानि नगरस्य च। सुगन्धमाल्यैर्वादित्रैरर्चन्तु शुचयो नराः ॥ २ ॥
सूताः स्तुतिपुराणज्ञाः सर्वे वैतालिकास्तथा। सर्वे वादित्रकुशला गणिकाश्चैव सर्वशः ॥ ३ ॥
राजदारास्तथामात्याः सैन्याः सेनाङ्गनागणाः। ब्राह्मणाश्च सराजन्याः श्रेणीमुख्यास्तथा गणाः ॥ ४ ॥
अभिनिर्यान्तु रामस्य द्रष्टुं शशिनिभं मुखम्।

Hearing the supremely delightful news (of Śrī Rāma's impending return to Ayodhyā), Bharata of unfailing prowess, the destroyer of hostile champions, commanded (as follows) Śatrughna (the younger twin brother of Lakṣmaṇa), who (too) felt delighted (at the news):— (1) "Let men of good conduct offer worship to their family deities as well as at all the temples in the city with fragrant flowers and to the accompaniment of (various) musical instruments. (2) (Nay) let bards well-versed in singing praises as well as in the Purāṇas (containing ancient legends, cosmogony, etc.,) as also minstrels, all those proficient in the use of musical instruments as well as courtesans from every quarter, the queen-mothers as also the ministers, the troops stationed in the royal palace and drawing their emoluments from the palace itself, army men and their wives, nay, the Brāhmaṇas accompanied by the Kṣatriyas (the members of the fighting class), the leaders of the guilds of traders and artisans as well as their members issue forth to behold the moonlike countenance of Śrī Rāma."

भरतस्य वचः श्रुत्वा शत्रुघ्नः परवीरहा ॥ ५ ॥
विष्टीरनेकसाहस्रीश्चोदयामास भागशः। समीकुरुत निम्नानि विषमाणि समानि च ॥ ६ ॥
स्थानानि च निरस्यन्तां नन्दिग्रामादितः परम्। सिञ्चन्तु पृथिवीं कृत्स्नां हिमशीतेन वारिणा ॥ ७ ॥
ततोऽभ्यवकिरन्त्वन्ये लाजैः पुष्पैश्च सर्वतः। समुच्छ्रितपताकास्तु रथ्याः पुरवरोत्तमे ॥ ८ ॥
शोभयन्तु च वेश्मानि सूर्यस्योदयनं प्रति। स्रग्दाममुक्तपुष्पैश्च सुवर्णैः पञ्चवर्णकैः ॥ ९ ॥
राजमार्गमसम्बाधं किरन्तु शतशो नराः।

Hearing the command of Bharata, Śatrughna, the destroyer of hostile champions, called together labourers working on wages and numbering many thousand and, dividing them into (so many) gangs, ordered them as follows:—"Level all the low-lying areas as also the elevated grounds from this place, Ayodhyā, onwards (up to Nandigrāma). Of course let (all) the intervening temples be left alone (as they are). (Nay) sprinkle the whole (length of) land with ice-cold water. (3—7) Let others then strew it all over with parched grains of paddy and flowers. Also line with flags the streets of Ayodhyā (which is superior even to the foremost of cities). (8) Nay, decorate the dwellings (on the roadside) till sunrise with garlands strung both sparsely and closely as well as with loose flowers of charming colours as also with five coloured ornaments. (9) Also let hundreds of men line the main road in order to see that it remains unobstructed."

ततस्तच्छासनं श्रुत्वा शत्रुघ्नस्य मुदान्विताः ॥ १० ॥
धृष्टिर्जयन्तो विजयः सिद्धार्थश्चार्थसाधकः। अशोको मन्त्रपालश्च सुमन्त्रश्चापि निर्ययुः ॥ ११ ॥
मत्तैर्नागसहस्रैश्च सध्वजैः सुविभूषितैः। अपरे हेमकक्षाभिः सगजाभिः करेणुभिः ॥ १२ ॥
निर्ययुस्तुरगाक्रान्ता रथैश्च सुमहारथाः। शक्त्यृष्टिपाशहस्तानां सध्वजानां पताकिनाम् ॥ १३ ॥
तुरगाणां सहस्रैश्च मुख्यैर्मुख्यतरान्वितैः। पदातीनां सहस्रैश्च वीराः परिवृता ययुः ॥ १४ ॥
ततो यानान्युपारूढाः सर्वा दशरथस्त्रियः। कौसल्यां प्रमुखे कृत्वा सुमित्रां चापि निर्ययुः ॥ १५ ॥
कैकेय्या सहिताः सर्वा नन्दिग्राममुपागमन् ॥ १६ ॥

Hearing the foregoing command of Śatrughna, (all the eight ministers, viz.,) Dhṛṣṭi Jayanta, Vijaya, Siddhārtha as also Arthasādhaka, Aśoka and Mantrapāla and Sumantra too thereupon issued forth (on the back of elephants), full of joy (to receive Śrī Rāma and others), followed by thousands of elephants in rut, bearing standards and splendidly adorned. Other highly eminent car-warriors rode on (the back of) elephants and female elephants provided with golden girths, on horse-back or in chariots. Champions went forth surrounded by thousands of selected horses and even by still superior ones bearing standards and pennons, as well as by thousands of foot soldiers carrying javelins spears and nooses. (10—14) Placing at their head Kausalyā (the mother of Śrī Rāma) as well as Sumitrā (the mother of Lakṣmaṇa and Śatrughna), (nay) seated in palanquins, all the consorts of Daśaratha thereupon issued forth (to meet Śrī Rāma and his party); and, accompanied by Kaikeyī (Bharata's mother), all reached Nandigrāma.(15-16)

द्विजातिमुख्यैर्धर्मात्मा श्रेणीमुख्यैः सनैगमैः। माल्यमोदकहस्तैश्च मन्त्रिभिर्भरतो वृतः॥ १७॥
शङ्खभेरीनिनादैश्च बन्दिभिश्चाभिनन्दितः। आर्यपादौ गृहीत्वा तु शिरसा धर्मकोविदः॥ १८॥
पाण्डुरं छत्रमादाय शुक्लमाल्योपशोभितम्। शुक्ले च वालव्यजने राजार्हे हेमभूषिते॥ १९॥
उपवासकृशो दीनश्चीरकृष्णाजिनाम्बरः। भ्रातुरागमनं श्रुत्वा तत्पूर्वं हर्षमागतः॥ २०॥
प्रत्युद्ययौ यदा रामं महात्मा सचिवैः सह। अश्वानां खुरशब्दैश्च रथनेमिस्वनेन च॥ २१॥
शङ्खदुन्दुभिनादेन संचचालेव मेदिनी। गजानां बृंहितैश्चापि शङ्खदुन्दुभिनिःस्वनैः॥ २२॥
कृत्स्नं तु नगरं तत् तु नन्दिग्राममुपागमत्।

Placing the wooden sandals of his elder (half-) brother (Śrī Rāma) on his head, (nay) taking the white parasol (intended for Śrī Rāma) adorned with white garlands as well as two white whisks decked with gold and (eminently) worthy of kings, (nay) surrounded by the foremost of the Brahmaṇas (lit., the twice-born), leaders of the guilds of traders and artisans including the Vaiśyas (members of the mercantile class) and the counsellors with garlands and ball-shaped sweets in their hands and cheered by the blasts of conches and the roll of kettledrums as well as by panegyrists, the high-souled Bharata for his part, whose mind was set on virtue, who was well-versed in the secret of righteousness, and who was emaciated through fasting, (nay) who felt miserable, was clad in the bark of trees and the skin of a black antelope and who experienced joy even before the advent of his (elder half-) brother (Śrī Rāma) on hearing of it—went in advance with his ministers to meet Śrī Rāma. The earth shook as it were on that occasion due to the sound of the hoofs of horses and the rattling of the felloes of the chariot wheels as well as on account of the blare of conches and the roll of drums. Accompanied by the roars of elephants as well as by the blare of conches and the roll of drums, really speaking the entire city of Ayodhyā literally reached Nandigrāma (a village on the outskirts of Ayodhyā where Bharata spent the period of Śrī Rāma's exile).

समीक्ष्य भरतो वाक्यमुवाच पवनात्मजम्॥ २३॥
कच्चिन्न खलु कापेयी सेव्यते चलचित्तता। नहि पश्यामि काकुत्स्थं राममार्यं परंतपम्॥ २४॥
कश्चिन्न चानुदृश्यन्ते कपयः कामरूपिणः। अथैवमुक्ते वचने हनूमानिदमब्रवीत्॥ २५॥
अर्थ्यं विज्ञापयन्नेव भरतं सत्यविक्रमम्।

Glancing round, Bharata addressed the following words to Hanumān (the offspring of the wind-god):—(17—23) "Indeed I hope the levity. which constitutes the (very) nature of monkeys, has not been resorted to by you; for I do not behold Śrī Rāma, a worthy scion of Kakutstha, the scourge of his enemies. (24) Neither are to be seen the monkeys, who are able to change their form at will." When this remark was uttered by Bharata, Hanumān frothwith replied as follows to Bharata of unfailing prowess, revealing (to him) the truth (of the matter):—

सदाफलान् कुसुमितान् वृक्षान् प्राप्य मधुस्रवान्॥ २६॥
भरद्वाजप्रसादेन मत्तभ्रमरनादितान्। तस्य चैव वरो दत्तो वासवेन परंतप॥ २७॥
ससैन्यस्य तदातिथ्यं कृतं सर्वगुणान्वितम्। निःस्वनः श्रूयते भीमः प्रहृष्टानां वनौकसाम्॥ २८॥
मन्ये वानरसेना सा नदीं तरति गोमतीम्। रजोवर्षं समुद्भूतं पश्य सालवनं प्रति॥ २९॥
मन्ये सालवनं रम्यं लोलयन्ति प्लवंगमाः। तदेतद् दृश्यते दूराद् विमानं चन्द्रसंनिभम्॥ ३०॥

विमानं पुष्पकं दिव्यं मनसा ब्रह्मनिर्मितम् । रावणं बान्धवैः सार्धं हत्वा लब्धं महात्मना॥ ३१ ॥
तरुणादित्यसंकाशं विमानं रामवाहनम् । धनदस्य प्रसादेन दिव्यमेतन्मनोजवम्॥ ३२ ॥
एतस्मिन् भ्रातरौ वीरौ वैदेह्या सह राघवौ । सुग्रीवश्च महातेजा राक्षसश्च विभीषणः॥ ३३ ॥

"Here is heard the formidable roar of monkeys and bears (lit., denizens of the woods), overjoyed to come across (on their way) trees ever yielding fruit, adorned with blossom, flowing with honey and rendered noisy by the humming of intoxicated bees— (all) through the grace of Sage Bharadwāja. Nay, a boon (to this-effect) was definitely conferred by Indra, by virtue of which hospitality rich in all excellences was extended to you with your (entire) army when you paid your visit to him while going to Citrakūṭa to bring Śrī Rāma back to Ayodhyā (as also to Śrī Rāma with his army during his return journey to Ayodhyā). (25—28) I presume the aforesaid army of monkeys is crossing the (sacred) Gomatī. Behold the cloud of dust risen near the grove of sal trees. (29) I think the monkeys are shaking the lovely grove of sal trees. There is seen in distance the well-known heavenly aerial car, shining brightly like the moon, the aerial car created with his mind by Viśwakarmā (the architect of gods, who has been referred to here as Brahmā by virtue of his creative talent), which has been secured by the high-souled Śrī Rāma after killing Rāvaṇa alongwith his kinsfolk. (30-31) This celestial aerial car, swift as thought, which is carrying Śrī Rāma and shines brightly as the rising sun, belongs to Kubera (the bestower of riches) by the grace of Brahmā (who bestowed it on that god). (32) In the yonder car are with Sītā (a princess of the Videha territory) seated the two heroic brothers, Śrī Rāma and Lakṣmaṇa (scions of Raghu) as also Sugrīva, (who is endowed with extraordinary energy) and the ogre Vibhīṣaṇa." (33)

ततो हर्षसमुद्भूतो निःस्वनो दिवमस्पृशत् । स्त्रीबालयुववृद्धानां रामोऽयमिति कीर्तिते॥ ३४ ॥
रथकुञ्जरवाजिभ्यस्तेऽवतीर्य महीं गताः । ददृशुस्तं विमानस्थं नराः सोममिवाम्बरे॥ ३५ ॥
प्राञ्जलिर्भरतो भूत्वा प्रहृष्टो राघवोन्मुखः । यथार्थेनार्घ्यपाद्याद्यैस्ततो राममपूजयत्॥ ३६ ॥
मनसा ब्रह्मणा सृष्टे विमाने भरताग्रजः । रराज पृथुदीर्घाक्षो वज्रपाणिरिवामरः॥ ३७ ॥
ततो विमानाग्रगतं भरतो भ्रातरं तदा । ववन्दे प्रणतो रामं मेरुस्थमिव भास्करम्॥ ३८ ॥
ततो रामाभ्यनुज्ञातं तद् विमानमनुत्तमम् । हंसयुक्तं महावेगं निपपात महीतलम्॥ ३९ ॥
आरोपितो विमानं तद् भरतः सत्यविक्रमः । राममासाद्य मुदितः पुनरेवाभ्यवादयत्॥ ४० ॥
तं समुत्थाय काकुत्स्थश्चिरस्याक्षिपथं गतम् । अङ्के भरतमारोप्य मुदितः परिषस्वजे॥ ४१ ॥
ततो लक्ष्मणमासाद्य वैदेहीं च परंतपः । अथाभ्यवादयत् प्रीतो भरतो नाम चाब्रवीत्॥ ४२ ॥
सुग्रीवं केकयीपुत्रो जाम्बवन्तमथाङ्गदम् । मैन्दं च द्विविदं नीलमृषभं चैव सस्वजे॥ ४३ ॥
सुषेणं च नलं चैव गवाक्षं गन्धमादनम् । शरभं पनसं चैव परितः परिषस्वजे॥ ४४ ॥
ते कृत्वा मानुषं रूपं वानराः कामरूपिणः । कुशलं पर्यपृच्छंस्ते प्रहृष्टा भरतं तदा॥ ४५ ॥

Immediately the words "Here comes Śrī Rāma!" were loudly uttered (by Hanumān), a clamour born of joy from the mouth of women, children, young men and the aged thereupon reached the skies.(34) Standing on the ground, on alighting from their chariots, elephants and horses, the people beheld Śrī Rāma seated in the aerial car like the moon in the sky. (35) Standing highly rejoiced with joined palms, his face turned towards Śrī Rāma Bharata thereupon worshipped Śrī Rāma (from afar) with offerings of water to wash his hands and feet with and other articles, extending welcome to him in the true sense (Śrī Rāma's return being truly welcome to him). (36) Śrī Rāma (the elder half-brother of Bharata), who had large and long eyes (extending up to the ears) shone in the (said) aerial car created by Viśwakarmā with his mind, like the god (Indra) who carries the thunderbolt in his hand. (37) Bent low (with reverence), Bharata then saluted his (elder half-) brother, Śrī Rāma, who stood in the forepart of the aerial car (even) as one would salute the sun appearing on Mount Meru. (38) Duly permitted by Śrī Rāma, the said aerial car, which was unsurpassed (by another), had a swan (as it were) yoked to it and was endowed with extraordinary speed, descended to the earth's surface. (39) Feeling delighted when lifted on to that aerial car and approaching Śrī Rāma, Bharata of unfailing prowess, greeted him once more. (40) Fully rising (from his seat) and placing on his lap Bharata who had fallen within the range of his sight after a long time, Śrī Rāma (a scion of Kakutstha) joyfully embraced him.(41) Approaching Lakṣmaṇa (and embracing him) as also Sītā (a princess of the Videha territory), Bharata, the scourge of his enemies thereupon joyously saluted her and mentioned his name too.(42) Bharata (son of Kaikeyī) also embraced Sugrīva (the ruler of monkeys), Jāmbavān (the king of bears) and Aṅgada (son of Vālī, Sugrīva's elder brother), as also Mainda, Dwivida, Nīla and Ṛṣabha, too. (43) He further embraced fully Suṣeṇa and Nala (son of Viśwakarmā, who constructed the bridge across the sea), Gavākṣa, Gandhamādana, Śarabha, as well as Panasa. (44) Assuming a human semblance, the celebrated monkeys, who were able to change their form at will and felt highly rejoiced, duly inquired of Bharata his welfare on thar occasion.(45)

अथाब्रवीद् राजपुत्रः सुग्रीवं वानरर्षभम्। परिष्वज्य महातेजा भरतो धर्मिणां वरः॥ ४६॥
त्वमस्माकं चतुर्णां वै भ्राता सुग्रीव पञ्चमः। सौहृदाज्जायते मित्रमपकारोऽरिलक्षणम्॥ ४७॥
विभीषणं च भरतः सान्त्ववाक्यमथाब्रवीत्। दिष्ट्या त्वया सहायेन कृतं कर्म सुदुष्करम्॥ ४८॥
शत्रुघ्नश्च तदा राममभिवाद्य सलक्ष्मणम्। सीतायाश्चरणौ वीरो विनयादभ्यवादयत्॥ ४९॥

Embracing Sugrīva, the foremost of monkeys, prince Bharata, a jewel among the virtuous, who was endowed with extraordinary energy, said, "You are a fifth brother to us four (brothers), O Sugrīva! (For) a friend is made through (beneficence actuated by) good-will (and a friend is as good as a brother), while maleficence is that which distinguishes an enemy." (46-47) To Vibhīṣaṇa as well did Bharata then address the following kind words:— "By good fortune an exceedingly difficult task has been accomplished by you as an ally (of Śrī Rāma)." (48) Having greeted Śrī Rāma as well as Lakṣmaṇa (his elder twin), the valiant Śatrughna too bowed reverently at the feet of Sītā on that occasion.(49)

रामो मातरमासाद्य विवर्णां शोककर्शिताम्। जग्राह प्रणतः पादौ मनो मातुः प्रहर्षयन्॥ ५०॥
अभिवाद्य सुमित्रां च कैकेयीं च यशस्विनीम्। स मातृश्च ततः सर्वाः पुरोहितमुपागमत्॥ ५१॥

Approaching Kausalyā (his own mother), who looked pale and had got emaciated through grief (born of separation from her husband as well as from her two sons and daughter-in-law), Śrī Rāma, who was bent low (with reverence), clasped the feet of her mother, (thereby) bringing excessive delight to her mind.(50) Nay, having greeted Sumitrā (the mother of Lakṣmaṇa and Śatrughna) as well as the illustrious Kaikeyī (Bharata's mother, who had brought renown to Śrī Rāma and happiness to gods and Ṛṣis, nay, to the entire universe), he then approached (and greeted) all (the rest of) his mothers as well as Sage Vasiṣṭha (his family priest). (51)

स्वागतं ते महाबाहो कौसल्यानन्दवर्धन। इति प्राञ्जलयः सर्वे नागरा राममब्रुवन्॥ ५२॥
तान्यञ्जलिसहस्राणि प्रगृहीतानि नागरैः। व्याकोशानीव पद्मानि ददर्श भरताग्रजः॥ ५३॥
पादुके ते तु रामस्य गृहीत्वा भरतः स्वयम्। चरणाभ्यां नरेन्द्रस्य योजयामास धर्मवित्॥ ५४॥
अब्रवीच्च तदा रामं भरतः स कृताञ्जलिः। एतत् ते सकलं राज्यं न्यासं निर्यातितं मया॥ ५५॥
अद्य जन्म कृतार्थं मे संवृत्तश्च मनोरथः। यत् त्वां पश्यामि राजानमयोध्यां पुनरागतम्॥ ५६॥
अवेक्षतां भवान् कोशं कोष्ठागारं गृहं बलम्। भवतस्तेजसा सर्वं कृतं दशगुणं मया॥ ५७॥
तथा ब्रुवाणं भरतं दृष्ट्वा तं भ्रातृवत्सलम्। मुमुचुर्वानरा बाष्पं राक्षसश्च विभीषणः॥ ५८॥

With joined palms all the citizens (of Ayodhyā) said to Śrī Rāma, "Blessed is your arrival here, O mighty-armed prince, the enhancer of Kausalyā's delight!" (52) Śrī Rāma (the elder half-brother of Bharata) beheld thousands of joined palms held tightly by the citizens like (so many) full-blown lotuses. (53) Taking the wooden sandals bestowed on him by Śrī Rāma, Bharata for his part, who knew what is right, himself placed them below the feet of Śrī Rāma (a ruler of men). Nay, with joined palms the said Bharata spoke (as follows) to Śrī Rāma:— "Here is your entire kingdom held in trust (by me) so long rendered back (to you) by me. (54-55)

Accomplished of purpose is my birth today and my desire (too) stands consummated in that I see you, its king come back to Ayodhyā. (56) Review you your exchequer, storehouses, palace and army. Everything has been increased tenfold by me by virtue of your moral force."(57) Seeing the said Bharata, who was (so) fond of his (elder half-) brother, speaking as above, the monkeys began to shed tears as also the ogre, Vibhīṣaṇa. (58)

ततः प्रहर्षाद् भरतमङ्कमारोप्य राघवः। ययौ तेन विमानेन ससैन्यो भरताश्रमम्॥५९॥
भरताश्रममासाद्य ससैन्यो राघवस्तदा। अवतीर्य विमानाग्रादवतस्थे महीतले॥६०॥
अब्रवीत् तु तदा रामस्तद् विमानमनुत्तमम्। वह वैश्रवणं देवमनुजानामि गम्यताम्॥६१॥
ततो रामाभ्यनुज्ञातं तद् विमानमनुत्तमम्। उत्तरां दिशमुद्दिश्य जगाम धनदालयम्॥६२॥
विमानं पुष्पकं दिव्यं संगृहीतं तु रक्षसा। अगमद् धनदं वेगाद् रामवाक्यप्रचोदितम्॥६३॥
पुरोहितस्यात्मसखस्य राघवो बृहस्पतेः शक्र इवामराधिपः।
निपीड्य पादौ पृथगासने शुभे सहैव तेनोपविवेश वीर्यवान्॥६४॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे सप्तविंशत्यधिकशततमः सर्गः॥ १२७॥

Placing Bharata on his lap in excessive joy, Śrī Rāma (a scion of Raghu) then flew with his (entire) army (of monkeys and bears) in that aerial car to the hermitage of Bharata. (59) Alighting from the top of the aerial car with the (simian) army on reaching the hermitage of Bharata, Śrī Rāma (a scion of Raghu) stood on the ground for the time being. (60) Śrī Rāma for his part then said to that aerial car, which was unsurpassed (by any other), "Let thee be gone and serve as a transport to the glorious Kubera (son of Sage Viśravā). I grant you leave (to depart)." (61) Proceeding in a northerly direction when duly permitted by Śrī Rāma, that aerial car, which was unsurpassed (by any other), then flew to the (celestial) abode of Kubera (the bestower of riches). (62) Impelled by the advice of Śrī Rāma, the heavenly aerial car, Puṣpaka, which for its part had (once) been seized by the ogre (Rāvaṇa) returned with all speed to Kubera.(63) Lovingly pressing the feet of his family priest (sage Vasiṣṭha), who was his (great) well-wisher, (even) as Indra, the suzerain lord of immortals, would press the feet of Sage Bṛhaspati (the preceptor of gods), the powerful Śrī Rāma (a scion of Raghu) sat by his very side though apart (from him) on a splendid seat. (64)

Thus ends Canto One hundred and twenty-seven in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

अष्टाविंशत्यधिकशततमः सर्गः

Canto CXXVIII

Bharata renders back the kingdom of Ayodhyā to Śrī Rāma, who drives in a procession to the city; his consecration on the throne of Ayodhyā; His farewell to the monkeys and the glory of the epic

शिरस्यञ्जलिमाधाय कैकेयीनन्दिवर्धनः। बभाषे भरतो ज्येष्ठं रामं सत्यपराक्रमम्॥१॥

Placing his joined palms on his head (as a token of submission), Bharata, the enhancer of Kaikeyī's joy submitted (as follows) to his elder (half-) brother, Śrī Rāma, of unfailling prowess:—(1)

पूजिता मामिका माता दत्तं राज्यमिदं मम। तद्ददामि पुनस्तुभ्यं यथा त्वमददा मम॥२॥
धुरमेकाकिना न्यस्तां वृषभेण बलीयसा। किशोरवद् गुरुं भारं न वोढुमहमुत्सहे॥३॥
वारिवेगेन महता भिन्नः सेतुरिव क्षरन्। दुर्बन्धनमिदं मन्ये राज्यच्छिद्रमसंवृतम्॥४॥
गतिं खर इवाश्वस्य हंसस्येव च वायसः। नान्वेतुमुत्सहे वीर तव मार्गमरिंदम॥५॥

"This kingdom (of Ayodhyā) was bestowed on me (by you) and my mother (too) was gratified (thereby). I (for my part hereby) give it back to you (just) as you conferred it on me. (2) I am unable to bear the heavy burden any more than a young ox would sustain a load borne (on its shoulders) by an exceptionally strong bull all alone. (3) I believe this vulnerable point in the form of administration is difficult to protect, (particularly) when exposed, (even) as a dam which is leaking when breached by a strong onrush of water. (4) I am unable to follow in your footsteps any more than a donkey would follow the gallop of a horse or a crow would imitate the flight of a swan, O valiant scourge of your enemies! (5)

यथा चारोपितो वृक्षो जातश्चान्तर्निवेशने। महानपि दुरारोहो महास्कन्धः प्रशाखवान्॥ ६ ॥
शीर्येत पुष्पितो भूत्वा न फलानि प्रदर्शयन्। तस्य नानुभवेदर्थं यस्य हेतोः स रोपितः॥ ७ ॥
एषोपमा महाबाहो त्वमर्थं वेत्तुमर्हसि। यद्यस्मान्मनुजेन्द्र त्वं भर्ता भृत्यान्न शाधि हि॥ ८ ॥
जगदद्याभिषिक्तं त्वामनुपश्यतु राघव। प्रतपन्तमिवादित्यं मध्याह्ने दीप्ततेजसम्॥ ९ ॥
तूर्यसंघातनिर्घोषैः काञ्चीनूपुरनिःस्वनैः। मधुरैर्गीतशब्दैश्च प्रतिबुध्यस्व शेष्व च॥ १० ॥
यावदावर्तते चक्रं यावती च वसुंधरा। तावत् त्वमिह लोकस्य स्वामित्वमनुवर्तय॥ ११ ॥

"Nay, if, for example, a (fruit-) tree planted in (an orchard forming part of) one's own house and grown immense and difficult to climb with a huge trunk and large boughs dries up after flowering, without yielding fruit, he who planted it would not realize the object for which it was planted. This analogy would apply to you, O mighty-armed ruler of men, if you, our master, would not actually rule over us, your servants. You can (easily) understand what I mean. (6—8) Let the (entire) world see you clothed with a dazzling brilliance like the sun at midday when consecrated (on the throne of Ayodhyā) today, O scion of Raghu! (9) May you repose and wake too to the sounds of musical instruments, the tinkling of ornaments strung with tiny bells and worn round the waist and anklets and the dulcet strains of singing. (10) Enjoy you the rulership of the world while living here (in Ayodhyā) as long as the stellar sphere revolves and so far as the earth extends." (11)

भरतस्य वचः श्रुत्वा रामः परपुरंजयः। तथेति प्रतिजग्राह निषसादासने शुभे॥ १२ ॥
ततः शत्रुघ्नवचनान्निपुणाः श्मश्रुवर्धनाः। सुखहस्ताः सुशीघ्राश्च राघवं पर्यवारयन्॥ १३ ॥
पूर्वं तु भरते स्नाते लक्ष्मणे च महाबले। सुग्रीवे वानरेन्द्रे च राक्षसेन्द्रे विभीषणे॥ १४ ॥
विशोधितजटः स्नातश्चित्रमाल्यानुलेपनः। महार्हवसनोपेतस्तस्थौ तत्र श्रिया ज्वलन्॥ १५ ॥
प्रतिकर्म च रामस्य कारयामास वीर्यवान्। लक्ष्मणस्य च लक्ष्मीवानिक्ष्वाकुकुलवर्धनः॥ १६ ॥
प्रतिकर्म च सीतायाः सर्वा दशरथस्त्रियः। आत्मनैव तदा चक्रुर्मनस्विन्यो मनोहरम्॥ १७ ॥
ततो वानरपत्नीनां सर्वासामेव शोभनम्। चकार यत्नात् कौसल्या प्रहृष्टा पुत्रवत्सला॥ १८ ॥

Hearing the submission of Bharata, Śrī Rāma, the conqueror of hostile cities, granted his request in the words: "Be it so!" and took his place on a charming seat. (12) At the command of Śatrughna skilled barbers, who were soft-handed and very nimble too, thereupon surrounded Śrī Rāma (a scion of Raghu). (13) Bharata having bathed first (of all) as also the exceptionally mighty Lakṣmaṇa as well as Sugrīva, the ruler of monkeys, and Vibhīṣaṇa, the king of ogres, Śrī Rāma had his matted locks disentangled, took his bath, was adorned with picturesque garlands and daubed with sandal-pastes etc., of various colours, was clothed in costly raiment and stood blazing in effulgence. (14-15) Nay, the powerful and the glorious Śatrughna, the promoter of the race of Ikṣwāku, caused Śrī Rāma as well as Lakṣmaṇa to be adorned (with jewels). (16) And all the noble-minded widows of Emperor Daśaratha themselves adorned Sītā in a soul-captivating style on that occasion. (17) Later, Kausalyā (Śrī Rāma's own mother), who felt highly rejoiced (on the return of her sons and daughter-in-law) and was (ṣo) fond of her sons, adorned with care all the wives of the monkeys without exception in a splendid way. (18)

ततः शत्रुघ्नवचनात् सुमन्त्रो नाम सारथिः। योजयित्वाभिचक्राम रथं सर्वाङ्गशोभनम्॥ १९ ॥
अग्न्यर्कामलसंकाशं दिव्यं दृष्ट्वा रथं स्थितम्। आरुरोह महाबाहू रामः परपुरंजयः॥ २० ॥
सुग्रीवो हनुमांश्चैव महेन्द्रसदृशद्युती। स्नातौ दिव्यनिभैर्वस्त्रैर्जग्मतुः शुभकुण्डलौ॥ २१ ॥
सर्वाभरणजुष्टाश्च ययुस्ताः शुभकुण्डलाः। सुग्रीवपत्न्यः सीता च द्रष्टुं नगरमुत्सुकाः॥ २२ ॥

Yoking horses to a chariot, charming in all parts, in obedience to the command of Śatrughna, the (king's) charioteer-minister, Sumantra by name, then made his appearance (before Śrī Rāma). (19) Seeing the heavenly chariot, which cast an immaculate splendour like fire and the sun, standing (before him), the mighty-armed Śrī Rāma, the conqueror of hostile cities, ascended it. (20) Attired in robes of ethereal splendour and adorned with sparkling earrings on having bathed, Sugrīva as well as Hanumān, who vied with the mighty Indra (the ruler of gods) in splendour, started. (21) Adorned with all (sorts of) Jewels as well as with brilliant earrings, the celebrated consorts of Sugrīva as also Sītā advanced, eager (as they were) to behold the city (of Ayodhyā). (22)

अयोध्यायां च सचिवा राज्ञो दशरथस्य च। पुरोहितं पुरस्कृत्य मन्त्रयामासुरर्थवत्॥ २३ ॥
अशोको विजयश्चैव सिद्धार्थश्च समाहिताः। मन्त्रयन् रामवृद्ध्यर्थमृद्ध्यर्थं नगरस्य च॥ २४ ॥
सर्वमेवाभिषेकार्थं जयार्हस्य महात्मनः। कर्तुमर्हथ रामस्य यद् यन्मङ्गलपूर्वकम्॥ २५ ॥
इति ते मन्त्रिणः सर्वे संदिश्य च पुरोहितः। नगरान्निर्ययुस्तूर्णं रामदर्शनबुद्धयः॥ २६ ॥

Nay, placing Sage Vasiṣṭha (the family priest) at their head (in the meantime), when they were (back) in Ayodhyā, the ministers of King Daśaratha deliberated suitably to the purpose in hand (viz., the coronation of Śrī Rāma). (23) Composed in mind (the ministers) Aśoka as well as Vijaya as also Siddhārtha held consultation (with one another) with a view to the advancement of Śrī Rāma and the prosperity of the city (of Ayodhyā). (24) (They said to the servants:) "Beginning with a benedictory prayer (with a view to ensuring success), you ought to do unreservedly all that is needed for the consecration (on the throne of Ayodhyā) of the high-souled Śrī Rāma, who deserves (all) felicitation." (25) Having issued the foregoing instructions, all the aforesaid ministers as well as the family priest speedily set forth from the city, their mind set on the (blessed) sight of Śrī Rāma. (26)

हरियुक्तं सहस्राक्षो रथमिन्द्र इवानघः। प्रययौ रथमास्थाय रामो नगरमुत्तमम्॥ २७ ॥
जग्राह भरतो रश्मीञ्शत्रुघ्नश्छत्रमाददे। लक्ष्मणो व्यजनं तस्य मूर्ध्नि संवीजयंस्तदा॥ २८ ॥
श्वेतं च वालव्यजनं जगृहे परितः स्थितः। अपरं चन्द्रसंकाशं राक्षसेन्द्रो विभीषणः॥ २९ ॥
ऋषिसङ्घैस्तदाऽऽकाशे देवैश्च समरुद्गणैः। स्तूयमानस्य रामस्य शुश्रुवे मधुरध्वनिः॥ ३० ॥

Taking his seat in a chariot (even) as the thousand-eyed Indra would in his chariot drawn by green horses, the sinless Śrī Rāma drove to the excellent city (of Ayodhyā). (27) Bharata took up the reins (of the horses as a charioteer), Śatrughna held the parasol (in his hand), while Lakṣmaṇa carried a fan (thereby) driving a current of air upon Śrī Rāma's head on that occasion. (28) Standing on the other side (of Śrī Rāma, opposite to Lakṣmaṇa), Vibhīṣaṇa, the ruler of ogres, held another white fan, consisting of a bunch of hair (from the tail of a yak) shining brightly as the moon. (29) The sweet song which was sung in the sky by groups of Ṛṣis (the seers of Vedic Mantras) as well as by gods accompanied by the wind-god while Śrī Rāma was being praised (by them) was heard on that occasion. (30)

ततः शत्रुञ्जयं नाम कुञ्जरं पर्वतोपमम्। आरुरोह महातेजाः सुग्रीवः प्लवगर्षभः॥ ३१ ॥
नव नागसहस्राणि ययुरास्थाय वानराः। मानुषं विग्रहं कृत्वा सर्वाभरणभूषिताः॥ ३२ ॥
शङ्खशब्दप्रणादैश्च दुन्दुभीनां च निःस्वनैः। प्रययौ पुरुषव्याघ्रस्तां पुरीं हर्म्यमालिनीम्॥ ३३ ॥
ददृशुस्ते समायान्तं राघवं सपुरस्सरम्। विराजमानं वपुषा रथेनातिरथं तदा॥ ३४ ॥
ते वर्धयित्वा काकुत्स्थं रामेण प्रतिनन्दिताः। अनुजग्मुर्महात्मानं भ्रातृभिः परिवारितम्॥ ३५ ॥
अमात्यैर्ब्राह्मणैश्चैव तथा प्रकृतिभिर्वृतः। श्रिया विरुरुचे रामो नक्षत्रैरिव चन्द्रमाः॥ ३६ ॥
स पुरोगामिभिस्तूर्यैस्तालस्वस्तिकपाणिभिः। प्रव्याहरद्भिर्मुदितैर्मङ्गलानि वृतो ययौ॥ ३७ ॥
अक्षतं जातरूपं च गावः कन्याः सहद्विजाः। नरा मोदकहस्ताश्च रामस्य पुरतो ययुः॥ ३८ ॥

Sugrīva, a jewel among the monkeys, who was endowed with extraordinary energy, thereupon rode an elephant, Śatruṁjaya by name, which looked like a mountain (in size). (31) Assuming a human semblance, and adorned with all (kinds of) jewels, the monkeys rode on nine thousands of elephants. (32) Accompanied by blasts of conches and shouts (of joy uttered by men) and the roll of drums Śrī Rāma (a jewel among men) drove (in state) to that city adorned with rows of mansions. (33) The people (of Ayodhyā) saw proceeding in a chariot Śrī Rāma, an exceeding car-warrior, shining brightly in his own person on that occasion and preceded by an advance party. (34) Having felicitated Śrī Rāma (a scion of Kakutstha) and joyously greeted in return by Śrī Rāma, they followed at the heels of the noble-minded Śrī Rāma, who was surrounded by his (three half-) brothers. (35) Surrounded by his ministers as well as by Brāhmaṇas, as also by the people, Śrī Rāma shone brightly in his own effulgence as the moon would shine in the midst of (other) stars. (36) He drove surrounded by musicians who marched ahead of him with trumpets, wooden cymbals and Swastikas (a kind of musical instrument) in their hands, joyfully singing festive songs. (37) (Pots containing) unbroken grains of rice (dyed with turmeric powder and thereby) appearing golden (in colour), cows and maidens accompanied by Brāhmaṇas (lit., the twice-born) and men carrying balls of sweets in their hands* marched before Śrī Rāma. (38)

सख्यं च रामः सुग्रीवे प्रभावं चानिलात्मजे। वानराणां च तत् कर्म ह्याचचक्षेऽथ मन्त्रिणाम्॥ ३९ ॥
श्रुत्वा च विस्मयं जग्मुरयोध्यापुरवासिनः।
वानराणां च तत् कर्म राक्षसानां च तद् बलम्। विभीषणस्य संयोगमाचचक्षेऽथ मन्त्रिणाम्॥ ४० ॥
द्युतिमानेतदाख्याय रामो वानरसंयुतः। हृष्टपुष्टजनाकीर्णामयोध्यां प्रविवेश सः॥ ४१ ॥
ततो ह्यभ्युच्छ्रयन् पौराः पताकाश्च गृहे गृहे। ऐक्ष्वाकाध्युषितं रम्यमाससाद पितुर्गृहम्॥ ४२ ॥

Śrī Rāma next spoke to his counsellors about his alliance with Sugrīva, the might of Hanumān (son of the wind-god) and the well-known achievement of the monkeys. (39) The denizens of the city of Ayodhyā were astonished to hear of the well-known achievement of the monkeys (in the shape of the conquest of Laṅkā) and the commonly known might of the ogres. Śrī Rāma further spoke to his counsellors about his meeting with Vibhīṣaṇa. (40) Having communicated (all) this, the celebrated and glorious Śrī Rāma, who was accompanied by the monkeys, penetrated deep into Ayodhyā, which was crowded with happy and well-fed people. (41) The citizens thereupon raised aloft the pennons on their respective dwellings. Śrī Rāma (too) reached the lovely abode of his father, which had been occupied by the kings of Ikṣwāku's dynasty. (42)

अथाब्रवीद् राजपुत्रो भरतं धर्मिणां वरम्। अर्थोपहितया वाचा मधुरं रघुनन्दनः॥ ४३ ॥
पितुर्भवनमासाद्य प्रविश्य च महात्मनः। कौसल्यां च सुमित्रां च कैकेयीमभिवाद्य च॥ ४४ ॥
तच्च मद्भवनं श्रेष्ठं साशोकवनिकं महत्। मुक्तावैदूर्यसंकीर्णं सुग्रीवाय निवेदय॥ ४५ ॥
तस्य तद् वचनं श्रुत्वा भरतः सत्यविक्रमः। हस्ते गृहीत्वा सुग्रीवं प्रविवेश तमालयम्॥ ४६ ॥
ततस्तैलप्रदीपांश्च पर्यङ्कास्तरणानि च। गृहीत्वा विविशुः क्षिप्रं शत्रुघ्नेन प्रचोदिताः॥ ४७ ॥

Nay, having reached and penetrated deep into the abode of his high-souled father and greeted (his own mother) Kausalyā as well as (his stepmothers) Sumitrā and Kaikeyī, Prince Śrī Rāma (the delight of the Raghus) then spoke (as follows) to Bharata, a jewel among the virtuous, in a sweet language pregnant with meaning:—(43-44) "Place at the disposal of Sugrīva, my well-known grand and most splendid palace studded with pearls and cat's-eye gems, including the Aśoka grove (attached to it)." (45) Taking Sugrīva by the hand on hearing the aforesaid command of Śrī Rāma, Bharata of unfailing prowess penetrated deep into the palace. (46) Taking oil lamps and coverlets for the couches as enjoined by Śatrughna, servants thereupon speedily entered the palace. (47)

उवाच च महातेजाः सुग्रीवं राघवानुजः। अभिषेकाय रामस्य दूतानाज्ञापय प्रभो॥ ४८ ॥
सौवर्णान् वानरेन्द्राणां चतुर्णां चतुरो घटान्। ददौ क्षिप्रं स सुग्रीवः सर्वरत्नविभूषितान्॥ ४९ ॥
तथा प्रत्यूषसमये चतुर्णां सागराम्भसाम्। पूर्णैर्घटैः प्रतीक्षध्वं तथा कुरुत वानराः॥ ५० ॥
एवमुक्ता महात्मानो वानरा वारणोपमाः। उत्पेतुर्गगनं शीघ्रं गरुडा इव शीघ्रगाः॥ ५१ ॥
जाम्बवांश्च हनूमांश्च वेगदर्शी च वानरः। ऋषभश्चैव कलशाञ्जलपूर्णानथानयन्॥ ५२ ॥

---

* The presence of all these articles, animals and individuals is believed to be auspicious.

नदीशतानां पञ्चानां जलं कुम्भैरुपाहरन्। पूर्वात् समुद्रात् कलशं जलपूर्णमथानयत्॥ ५३॥
सुषेणः सत्त्वसम्पन्नः सर्वरत्नविभूषितम्। ऋषभो दक्षिणात् तूर्णं समुद्राज्जलमानयत्॥ ५४॥
रक्तचन्दनकर्पूरैः संवृतं काञ्चनं घटम्। गवयः पश्चिमात् तोयमाजहार महार्णवात्॥ ५५॥
रत्नकुम्भेन महता शीतं मारुतविक्रमः। उत्तराच्च जलं शीघ्रं गरुडानिलविक्रमः॥ ५६॥
आजहार स धर्मात्मानिलः सर्वगुणान्वितः।

Nay, Bharata (a younger half-brother of Śrī Rāma), who was endowed with extraordinary energy, said to Sugrīva, "(Pray) dispatch couriers to bring sea-water for the consecration of Śrī Rāma (on the throne of Ayodhyā), my lord." (48) The celebrated Sugrīva quickly gave over to four monkey-chiefs four golden pails encrusted with all (kinds of) precious stones, (and said,) "Set your programme in such a way, O monkeys, that you await my orders tomorrow at dawn with your pails filled with water from the four seas respectively." (49-50) Commanded thus, the colossal monkeys, who looked like elephants, swiftly sprang into the air like swift-flying eagles. (51) Jāmbavān (the king of bears) and Hanumān as also the monkey Gavaya (who exhibited great impetuosity) as well as Ṛṣabha presently brought pails full of (sea) water. Another five hundred monkeys brought water from five hundred (different) rivers (in the various parts of the country) in (different) pails. Jāmbavān (who led an excellent army), who was richly endowed with courage, forthwith brought a pail, encrusted with all (sorts of) jewels, and full of water from the eastern sea (now known as the Bay of Bengal). Taking a golden pail, painted with red sandal-paste and camphor, Ṛṣabha speedily brought water from the southern sea (north of Laṅkā). Gavaya, who vied with the wind-god in prowess, brought in a large pail made of precious stones cold water from the western ocean (now called the Arabian Sea). And the celebrated Hanumān (son of the wind-god), who vied with Garuḍa (the king of birds) and the wind-god in prowess, (nay) whose mind was set on virtue and who was endowed with all excellences, brought water with all speed from the northern sea (now known as the Arctic Ocean).

ततस्तैर्वानरश्रेष्ठैरानीतं प्रेक्ष्य तज्जलम्॥ ५७॥
अभिषेकाय रामस्य शत्रुघ्नः सचिवैः सह। पुरोहिताय श्रेष्ठाय सुहृद्भ्यश्च न्यवेदयत्॥ ५८॥
ततः स प्रयतो वृद्धो वसिष्ठो ब्राह्मणैः सह। रामं रत्नमये पीठे ससीतं संन्यवेशयत्॥ ५९॥
वसिष्ठो वामदेवश्च जाबालिरथ काश्यपः। कात्यायनः सुयज्ञश्च गौतमो विजयस्तथा॥ ६०॥
अभ्यषिञ्चन्नरव्याघ्रं प्रसन्नेन सुगन्धिना। सलिलेन सहस्राक्षं वसवो वासवं यथा॥ ६१॥
ऋत्विग्भिर्ब्राह्मणैः पूर्वं कन्याभिर्मन्त्रिभिस्तथा। योधैश्चैवाभ्यषिञ्चस्ते सम्प्रहृष्टैः सनैगमैः॥ ६२॥
सर्वौषधिरसैश्चापि दैवतैर्नभसि स्थितैः। चतुर्भिर्लोकपालैश्च सर्वैर्देवैश्च संगतैः॥ ६३॥

Perceiving that water brought by the aforesaid jewels among the monkeys, Śatrughna, with his ministers, placed it at the disposal of Sage Vasiṣṭha, the arch-priest (of Ikṣwāku's race), and (other) friends (such as the ministers) for the consecration of Śrī Rāma (on the throne of Ayodhyā). (52—58) Accompanied by the (other) Brāhmaṇas (members of the priestly class), the celebrated Sage Vasiṣṭha, who was fully active though aged, thereupon prevailed upon Śrī Rāma duly to occupy alongwith Sītā (his consort) a seat made of precious stones. (59) Sages Vasiṣṭha and Vāmadeva as also Jābāli, Kāśyapa (a scion of Kaśyapa), Kātyāyana and Suyajña (son of Vasiṣṭha), Gautama and Vijaya caused Śrī Rāma (the foremost of men) to be consecrated with transparent and fragrant water (even) as the (eight) Vasus consecrated the thousand-eyed Indra. (60-61) They got him consecrated first by the Brāhmaṇas officiating as priests (at the ceremony of consecration) and (then in order) by (sixteen) virgins and ministers as well as by warriors, who felt exceedingly rejoiced, followed by merchants. (62) Nay, the sages (also) allowed him to be sprinkled with the sap of all (kinds) of medicinal herbs by (all) the four gods, the guardians of the world, standing in the air, as well as by all the (other) gods assembled (there). (63)

ब्रह्मणा निर्मितं पूर्वं किरीटं रत्नशोभितम्। अभिषिक्तः पुरा येन मनुस्तं दीप्ततेजसम्॥ ६४॥
तस्यान्ववाये राजानः क्रमाद् येनाभिषेचिताः। सभायां हेमक्लृप्तायां शोभितायां महाधनैः॥ ६५॥
रत्नैर्नानाविधैश्चैव चित्रितायां सुशोभनैः। नानारत्नमये पीठे कल्पयित्वा यथाविधि॥ ६६॥
किरीटेन ततः पश्चाद् वसिष्ठेन महात्मना। ऋत्विग्भिर्भूषणैश्चैव समयोक्ष्यत राघवः॥ ६७॥

छत्रं तस्य च जग्राह शत्रुघ्नः पाण्डुरं शुभम्। श्वेतं च वालव्यजनं सुग्रीवो वानरेश्वरः॥ ६८॥
अपरं चन्द्रसंकाशं राक्षसेन्द्रो विभीषणः।

There was a crown studded with precious stones and fashioned by Brahmā (the creator) at the beginning of creation, with which the (seventh) Manu (known by the name of Vaivaswata, so called because he was procreated by the sun-god) was adorned when consecrated (on the throne) and with which (afterwards) the kings who followed in his line were (also) successively invested when consecrated. After installing Śrī Rāma, who was clothed with a dazzling splendour, with due ceremony on a throne made of various precious stones in the council-hall, which was constituted of gold, was graced with abundant riches and studded with most charming jewels of various kinds, the scion of Raghu was later duly adorned with that crown as well as with jewels by the high-souled Vasiṣṭha and (other) priests officiating at the consecration ceremony. (64—67) Śatrughna held (over him) the (hereditary) charming parasol and Sugrīva, the lord of monkeys, the white whisk (to fan him with); and Vibhīṣaṇa, the ruler of ogres, held another whisk shining brightly as the moon.

मालां ज्वलन्तीं वपुषा काञ्चनीं शतपुष्कराम्॥ ६९॥
राघवाय ददौ वायुर्वासवेन प्रचोदितः। सर्वरत्नसमायुक्तं मणिभिश्च विभूषितम्॥ ७०॥
मुक्ताहारं नरेन्द्राय ददौ शक्रप्रचोदितः। प्रजगुर्देवगन्धर्वा ननृतुश्चाप्सरोगणाः॥ ७१॥
अभिषेके तदर्हस्य तदा रामस्य धीमतः। भूमिः सस्यवती चैव फलवन्तश्च पादपाः॥ ७२॥
गन्धवन्ति च पुष्पाणि बभूवू राघवोत्सवे।

Prompted by Indra, the wind-god presented to Śrī Rāma (a scion of Raghu) a golden garland consisting of a hundred lotuses (of gold) and casting a splendour with its body. (Nay) urged by Indra, he (further) presented to Śrī Rāma (the ruler of men) a necklace of pearls interspersed with jewels of every variety and enriched with gems (as well). Gandharvas (celestial musicians) from among the gods (themselves) beautifully sang and troupes of Apsarās (celestial nymphs) danced on that occasion at the consecration of the sagacious Śrī Rāma, who deserved that honour. Nay, the earth was covered with crops and the trees too bore fruits, while the flowers emitted their fragrance of the festive occasion of the consecration of Śrī Rāma.

सहस्रशतमश्वानां धेनूनां च गवां तथा॥ ७३॥
ददौ शतवृषान् पूर्वं द्विजेभ्यो मनुजर्षभः। त्रिंशत्कोटीर्हिरण्यस्य ब्राह्मणेभ्यो ददौ पुनः॥ ७४॥
नानाभरणवस्त्राणि महार्हाणि च राघवः। अर्करश्मिप्रतीकाशां काञ्चनीं मणिविग्रहाम्॥ ७५॥
सुग्रीवाय स्रजं दिव्यां प्रायच्छन्मनुजाधिपः। वैदूर्यमयचित्रे च चन्द्ररश्मिविभूषिते॥ ७६॥
वालिपुत्राय धृतिमानङ्गदायाङ्गदे ददौ। मणिप्रवरजुष्टं तं मुक्ताहारमनुत्तमम्॥ ७७॥
सीतायै प्रददौ रामश्चन्द्ररश्मिसमप्रभम्। अरजे वाससी दिव्ये शुभान्याभरणानि च॥ ७८॥

Śrī Rāma (the foremost of men) first gave away to the Brāhmaṇas (lit., the twice-born) a hundred thousand of horses and cows that had lately calved as also a hundred bulls. The scion of Raghu gave away later thirty crores of gold coins and every veriety of costly jewels and raiment. Śrī Rāma (the suzerain lord of men) conferred on (his friend) Sugrīva (the ruler of monkeys) a heavenly garland consisting of gold and gems and shining like the sun's rays. Śrī Rāma (who was full of love) gifted to Aṅgada, son of Vālī, a pair of lovely armlets made of cat's-eye gems and encrusted with diamonds and other precious stones. Śrī Rāma (further) bestowed on Sītā (his consort) the aforesaid pearl necklace (conferred on him by the wind-god), which was enriched with the foremost of gems, was unsurpassed (by any other in splendour) and shone brightly like moonbeams, a pair of immaculate celestial robes and (other) charming jewels. (68—78)

अवेक्षमाणा वैदेही प्रददौ वायुसूनवे। अवमुच्यात्मनः कण्ठाद्धारं जनकनन्दिनी॥ ७९॥
अवैक्षत हरीन् सर्वान् भर्तारं च मुहुर्मुहुः। तामिङ्गितज्ञः सम्प्रेक्ष्य बभाषे जनकात्मजाम्॥ ८०॥
प्रदेहि सुभगे हारं यस्य तुष्टासि भामिनि। अथ सा वायुपुत्राय तं हारमसितेक्षणा॥ ८१॥
तेजो धृतिर्यशो दाक्ष्यं सामर्थ्यं विनयो नयः। पौरुषं विक्रमो बुद्धिर्यस्मिन्नेतानि नित्यदा॥ ८२॥
हनूमांस्तेन हारेण शुशुभे वानरर्षभः। चन्द्रांशुचयगौरेण श्वेताभ्रेण यथाचलः॥ ८३॥

निर्मले
[illegible]

Looking to his (invaluable) services, the princess of the Videha territory felt inclined to bestow a gift on Hanumān (son of the wind-god). Unclasping the pearl necklace (conferred on her by her husband) from her neck, Janaka's daughter, cast a look at all the monkeys (present in the assembly) as well as at her husband again and again. Looking intently on her, Śrī Rāma (who could read the mind of another through his or her gestures), said to Janaka's daughter, "Gladly bestow the pearl necklace on him with whom you are pleased, O blessed young lady." The dark-eyed lady forthwith conferred that necklace on the son of the wind-god, in whom the following, viz., energy, firmness, renown, dexterity, competence, modesty, prudence, virility, prowess and intelligence are ever to be found. (79—82) Adorned with that jewel, Hanumān the foremost of monkeys, shone like a mountain silvered by a cloud white as an aureole of moonbeams. (83)

सर्वे वानरवृद्धाश्च ये चान्ये वानरोत्तमाः। वासोभिर्भूषणैश्चैव यथार्हं प्रतिपूजिताः॥ ८४॥
विभीषणोऽथ सुग्रीवो हनूमाञ्जाम्बवांस्तथा। सर्वे वानरमुख्याश्च रामेणाक्लिष्टकर्मणा॥ ८५॥
यथार्हं पूजिताः सर्वे कामै रत्नैश्च पुष्कलैः। प्रहृष्टमनसः सर्वे जग्मुरेव यथागतम्॥ ८६॥
ततो द्विविदमैन्दाभ्यां नीलाय च परंतपः। सर्वान् कामगुणान् वीक्ष्य प्रददौ वसुधाधिपः॥ ८७॥
दृष्ट्वा सर्वे महात्मानस्ततस्ते वानरर्षभाः। विसृष्टाः पार्थिवेन्द्रेण किष्किन्धां समुपागमन्॥ ८८॥
सुग्रीवो वानरश्रेष्ठो दृष्ट्वा रामाभिषेचनम्। पूजितश्चैव रामेण किष्किन्धां प्राविशत् पुरीम्॥ ८९॥
विभीषणोऽपि धर्मात्मा सह ,तैर्नैर्ऋतर्षभैः। लब्ध्वा कुलधनं राजा लङ्कां प्रायान्महायशाः॥ ९०॥

All the senior ones among the monkeys as also others who were the foremost among them were honoured with raiment and ornaments according to their deserts. (84) Also Vibhīṣaṇa, Sugrīva, Hanūmān and Jāmbavān, nay, all the leaders of monkeys were honoured according to their deserts by Śrī Rāma who was unwearied in action with gifts of all desired objects as well as of abundant precious stones. And, greatly delighted in mind, all returned (to their home) even as they had come. (85-86) Carefully examining the articles proposed to be gifted, Śrī Rāma (the suzerain lord of the globe), the scourge of his enemies, thereupon conferred on (the monkeys) Dwivida and Mainda, as also on Nīla all sorts of articles endowed with desired excellences. (87) Dismissed by Śrī Rāma (the king of kings) on having seen the consecration (of Śrī Rāma), all those high-souled jewels among the monkeys thereupon returned to Kiṣkindhā. (88) Having witnessed the consecration of Śrī Rāma and having been honoured by Śrī Rāma, Sugrīva, the foremost of monkeys, re-entered the city (of Kiṣkindhā). (89) Having inherited the fortune of his next of kin (in the shape of the sovereignty of Laṅkā), the highly renowned King Vibhīṣaṇa too whose mind was bet on virtue, returned to Laṅkā with the aforesaid jewels among the ogres (who had accompanied him from that city). (90)

स राज्यमखिलं शासन्निहतारिर्महायशाः।
राघवः परमोदारः शशास परया मुदा। उवाच लक्ष्मणं रामो धर्मज्ञं धर्मवत्सलः॥ ९१॥
आतिष्ठ धर्मज्ञ मया सहेमां गां पूर्वराजाध्युषितां बलेन।
तुल्यं मया त्वं पितृभिर्धृता या तां यौवराज्ये धुरमुद्वहस्व॥ ९२॥
सर्वात्मना पर्यनुनीयमानो यदा न सौमित्रिरुपैति योगम्।
नियुज्यमानो भुवि यौवराज्ये ततोऽभ्यषिञ्चद् भरतं महात्मा॥ ९३॥

Ruling over the entire kingdom (of Kosala), the aforesaid Śrī Rāma, a scion of Raghu, who having exterminated his enemies, had earned a great renown and was supremely generous, reigned with supreme joy. Śrī Rāma, who was a lover of piety, spoke (as follows) to Lakṣmaṇa, who knew what is right:—(91) "Rule with me, O knower of what is right, this earth, which was protected (in the past) by the former kings (of Ayodhyā) with the help of an army. Installed in the office of Prince Regent, bear you like me the burden (of sovereignty), which was borne (in the past) by our forbears" (92) When Lakṣmaṇa (son of Sumitrā) did not give his consent even though being repeatedly entreated with his entire soul (by Śrī Rāma), nay, even though being (actually) appointed to the office of Prince Regent of the (entire) globe, the high-souled Śrī Rāma thereupon consecrated Bharata (as the Prince Regent of Ayodhyā). (93)

पौण्डरीकाश्वमेधाभ्यां वाजपेयेन चासकृत्। अन्यैश्च विविधैर्यज्ञैरयजत् पार्थिवात्मजः॥ ९४॥
राज्यं दशसहस्राणि प्राप्य वर्षाणि राघवः। शताश्वमेधानाजह्रे सदश्वान् भूरिदक्षिणान्॥ ९५॥
आजानुलम्बिबाहुः स महावक्षाः प्रतापवान्। लक्ष्मणानुचरो रामः शशास पृथिवीमिमाम्॥ ९६॥
राघवश्चापि धर्मात्मा प्राप्य राज्यमनुत्तमम्। ईजे बहुविधैर्यज्ञैः ससुहृज्ज्ञातिबान्धवः॥ ९७॥

Śrī Rāma (son of King Daśaratha) propitiated the Lord more than once through (the performance of) the Pauṇḍarīka and Aśwamedha sacrifices and the Vājapeya sacrifice as also other sacrifices of every description. (94) Having enjoyed the kingship for ten (and one*) thousand years, Śrī Rāma (a scion of Raghu) performed (during this period) a hundred horse-sacrifices in which excellent horses were sacrificed and liberal fees were paid (to the priests officiating at each). (95) With Lakṣmaṇa as his follower, the said Śrī Rāma, whose arms reached to his knees and who was broad-chested and glorious, ruled this earth (well). (96) Having attained a sovereignty which was unsurpassed by any other, Śrī Rāma, whose mind was set on virtue, further propitiated the Lord through many kinds of sacrificial performances with (the co-operation of) his friends, relations and kinsfolk. (97)

न पर्यदेवन् विधवा न च व्यालकृतं भयम्। न व्याधिजं भयं चासीद् रामे राज्यं प्रशासति॥ ९८॥
निर्दस्युरभवल्लोको नानर्थं कश्चिदस्पृशत्। न च स्म वृद्धा बालानां प्रेतकार्याणि कुर्वते॥ ९९॥
सर्वं मुदितमेवासीत् सर्वो धर्मपरोऽभवत्। राममेवानुपश्यन्तो नाभ्यहिंसन् परस्परम्॥ १००॥
आसन् वर्षसहस्राणि तथा पुत्रसहस्रिणः। निरामया विशोकाश्च रामे राज्यं प्रशासति॥ १०१॥
रामो रामो राम इति प्रजानामभवन् कथाः। रामभूतं जगद्भूद् रामे राज्यं प्रशासति॥ १०२॥
नित्यमूला नित्यफलांस्तरवस्तत्र पुष्पिताः। कामवर्षी च पर्जन्यः सुखस्पर्शश्च मारुतः॥ १०३॥
ब्राह्मणाः क्षत्रिया वैश्याः शूद्रा लोभविवर्जिताः। स्वकर्मसु प्रवर्तन्ते तुष्टाः स्वैरेव कर्मभिः॥ १०४॥
आसन् प्रजा धर्मपरा रामे शासति नानृताः। सर्वे लक्षणसम्पन्नाः सर्वे धर्मपरायणाः॥ १०५॥
दशवर्षसहस्राणि दशवर्षशतानि च। भ्रातृभिः सहितः श्रीमान् रामो राज्यमकारयत्॥ १०६॥

While Śrī Rāma ruled over the kingdom (of Ayodhyā), there were no widows to lament (over their loss) nor was there any danger from beasts of prey or snakes nor again was there any fear of diseases. (98) The world had no robbers or thieves nor did anyone suffer harm. Nor again did old people (ever) perform obsequies relating to youngsters. (99) Every creature felt pleased, (nay) everyone was devoted to righteousness. Turning their eyes towards Śrī Rāma alone, creatures did not kill one another. (100) So long as Śrī Rāma ruled the kingdom (of Ayodhyā), people lived to an age of thousands of years, were blessed with thousands of sons and remained free from diseases and grief. (101) So long as Śrī Rāma ruled the kingdom, the talks of the people centred round Śrī Rāma, Śrī Rāma and Śrī Rāma (alone); (nay) the world (itself) appeared (to them) as transformed into Śrī Rāma. (102) Trees in Ayodhyā ever remained firmly rooted and bore fruit and flowers perpetually. Clouds sent down rain (only) when desired and the wind was (ever) delightful to the touch. (103) Remaining entirely free from avarice and satisfied with their own avocations, the Brāhmaṇas (members of the priestly class), the Kṣatriyas (those belonging to the warrior class), the Vaiśyas (the members of the mercantile class) and the Śūdras (those belonging to the labouring class) remained engaged in their own duties. (104) So long as Śrī Rāma ruled, the people remained devoted to pious observances and never told lies. (Nay) all were endowed with auspicious bodily marks and all were given to righteousness. (105) With his (three younger half-) brothers the glorious Śrī Rāma ruled for ten and one thousand years. (106)

---

* Vide verse 106 infra: " दशवर्षसहस्राणि दशवर्षशतानि च। " (which means eleven thousand years).

धर्म्यं यशस्यमायुष्यं राज्ञां च विजयावहम्। आदिकाव्यमिदं चार्षं पुरा वाल्मीकिना कृतम्॥ १०७॥
यः शृणोति सदा लोके नरः पापात् प्रमुच्यते। पुत्रकामश्च पुत्रान् वै धनकामो धनानि च॥ १०८॥
लभते मनुजो लोके श्रुत्वा रामाभिषेचनम्। महीं विजयते राजा रिपूंश्चाप्यधितिष्ठति॥ १०९॥
राघवेण यथा माता सुमित्रा लक्ष्मणेन च। भरतेन च कैकेयी जीवपुत्रास्तथा स्त्रियः॥ ११०॥
भविष्यन्ति सदानन्दाः पुत्रपौत्रसमन्विताः। श्रुत्वा रामायणमिदं दीर्घमायुश्च विन्दति॥ १११॥
रामस्य विजयं चेमं सर्वमक्लिष्टकर्मणः। शृणोति य इदं काव्यं पुरा वाल्मीकिना कृतम्॥ ११२॥
श्रद्दधानो जितक्रोधो दुर्गाण्यतितरत्यसौ।

He who listens everyday to this oldest epic, composed in the days of old by Sage Vālmīki, which is calculated to bestow religious merit, renown and longevity and to bring victory to kings and lends support to the Vedas, is completely rid of sin. On hearing the narrative of his consecration (on the throne of Ayodhyā) a man seeking a son obtains sons and a seeker of wealth obtains riches in the world. A king (who does so) conquers the earth and overcomes his enemies. (107—109) (Even) as Kausalyā (Śrī Rāma's mother) had a living son in Śrī Rāma (a scion of Raghu), Sumitrā in Lakṣmaṇa and Śatrughna, and Kaikeyī in Bharata, so women (listening to the aforementioned story) will have living sons, will ever experience joy and will be blessed with sons and grandsons in abundance. Nay one attains a long life on listening to this poem, the Rāmāyaṇa and (particularly) to this entire narrative of the victory of Śrī Rāma, who was unwearied in action. (Again) he who, having conquered his anger, reverently listens to this epic composed in the days of old by Sage Vālmīki, overcomes all difficulties.

समागम्य प्रवासान्ते रमन्ते सह बान्धवैः॥ ११३॥
शृणवन्ति य इदं काव्यं पुरा वाल्मीकिना कृतम्। ते प्रार्थितान् वरान् सर्वान् प्राप्नुवन्तीह राघवात्॥ ११४॥
श्रवणेन सुराः सर्वे प्रीयन्ते सम्प्रशृण्वताम्। विनायकाश्च शाम्यन्ति गृहे तिष्ठन्ति यस्य वै॥ ११५॥
विजयेत महीं राजा प्रवासी स्वस्तिमान् भवेत्। स्त्रियो रजस्वलाः श्रुत्वा पुत्रान् सूयुरनुत्तमान्॥ ११६॥
पूजयंश्च पठंश्चैनमितिहासं पुरातनम्। सर्वपापैः प्रमुच्येत दीर्घमायुरवाप्नुयात्॥ ११७॥
प्रणम्य शिरसा नित्यं श्रोतव्यं क्षत्रियैर्द्विजात्। ऐश्वर्यं पुत्रलाभश्च भविष्यति न संशयः॥ ११८॥
रामायणमिदं कृत्स्नं शृण्वतः पठतः सदा। प्रीयते सततं रामः स हि विष्णुः सनातनः॥ ११९॥
आदिदेवो महाबाहुर्हरिर्नारायणः प्रभुः। साक्षाद् रामो रघुश्रेष्ठः शेषो लक्ष्मण उच्यते॥ १२०॥

They who listen to this epic composed of yore by Sage Vālmīki will get reunited with their relations at the end of their absence from home, and rejoice with them. They will (also) secure from Śrī Rāma (a scion of Raghu) in this world all the boons coveted by them. (110—114) Through a hearing of this epic all the gods (of the Hindu pantheon) get pleased with those who carefully listen to it. Nay, all obstacles coming in the way of an individual in whose house a copy of the epic exists definitely come to an end. (115) A king (listening to this epic) will be able to conquer the earth, an individual staying away from home will fare well and women listening to it prior to their pregnancy will give birth to sons who are unsurpassed (by another in point of excellences). (116) A man offering worship to and reading this ancient historical work is completely rid of all sins and attains longevity. (117) After offering respectful salutation with their heads bent low, the epic should be listened to by the Kṣatriyas from (the mouth of) a Brāhmaṇa (lit., a member of the twice-born class) everyday. Lordship as well as the birth of a son will be secured by them : there is no doubt about it. (118) With him who listens to or reads the whole of this Rāmāyaṇa daily, Śrī Rāma remains constantly pleased. Indeed he is none else than the eternal Lord Viṣṇu. (119) The mighty-armed Lord Śrī Hari, who has His abode on the waters (of the ocean of milk), has appeared in person as Śrī Rāma, the foremost of the Raghus, and Śeṣa (the serpent-god forming His couch) is spoken of as Lakṣmaṇa. (120)

एवमेतत् पुरावृत्तमाख्यानं भद्रमस्तु वः। प्रव्याहरत विस्रब्धं बलं विष्णोः प्रवर्धताम्॥ १२१॥
देवाश्च सर्वे तुष्यन्ति ग्रहणाच्छ्रवणात् तथा। रामायणस्य श्रवणे तृप्यन्ति पितरः सदा॥ १२२॥
भक्त्या रामस्य ये चेमां संहितामृषिणा कृताम्। ये लिखन्तीह च नरास्तेषां वासस्त्रिविष्टपे॥ १२३॥

कुटुम्बवृद्धिं धनधान्यवृद्धिं स्त्रियश्च मुख्याः सुखमुत्तमं च।
श्रुत्वा शुभं काव्यमिदं महार्थं प्राप्नोति सर्वां भुवि चार्थसिद्धिम्॥ १२४॥
आयुष्यमारोग्यकरं यशस्यं सौभ्रातृकं बुद्धिकरं शुभं च।
श्रोतव्यमेतन्नियमेन सद्भिराख्यानमोजस्करमृद्धिकामैः॥ १२५॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डेऽष्टाविंशत्यधिकशततमः सर्गः॥ १२८॥

युद्धकाण्डं सम्पूर्णम्

Thus runs this ancient historical narrative. May all be well with you ! Confidently repeat it. (So say Princes Lava and Kuśa, sons of Śrī Rāma, to whom this epic was taught first of all by Vālmīki in his own hermitage, where they were born—vide I. iv. 6 of Vālmīki-Rāmāyaṇa Number-I). May the power of Lord Viṣṇu grow immensely (thereby). (121) Nay, all the gods get propitiated by means of listening to and apprehending this narrative. The manes are gratified forever through a hearing of the Rāmāyaṇa. (122) Residence in heaven (after death) is assured in the case of those men who transcribe with devotion in this life this collection of verses depicting the story of Śrī Rāma, composed by the sage (Vālmīki). (123) On listening to this charming epic, full of great meaning one secures the growth of one's family as well as the augmentation of one's wealth and stock of grains, excellent women (for wives) and supreme felicity as well as the accomplishment of all one's objects on earth. (124) This charming narrative (of Śrī Rāma)—which is conducive to longevity, health, renown, brotherly love, wisdom and vitality—should be listened to with regularity by virtuous men desirous of prosperity. (125)

Thus ends Canto One hundred and twenty-eight in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

END OF YUDDHAKĀṆḌA

श्रीसीतारामचन्द्राभ्यां नमः

श्रीमद्वाल्मीकीयरामायणम्

उत्तरकाण्डम्

प्रथमः सर्गः

Śrīmad Vālmīki-Rāmāyaṇa

Book Seven

(Uttarakāṇḍa)

Canto I

Great seers meet Śrī Rāma in the audience hall, his conversation with them and the questions he addresses to them

प्राप्तराज्यस्य रामस्य राक्षसानां वधे कृते। आजग्मुर्मुनयः सर्वे राघवं प्रतिनन्दितुम्॥ १॥
कौशिकोऽथ यवक्रीतो गार्ग्यो गालव एव च। कण्वो मेधातिथेः पुत्रः पूर्वस्यां दिशि ये श्रिताः॥ २॥
स्वस्त्यात्रेयश्च भगवान् नमुचिः प्रमुचिस्तथा। अगस्त्योऽत्रिश्च भगवान् सुमुखो विमुखस्तथा॥ ३॥
आजग्मुस्ते सहागस्त्या ये श्रिता दक्षिणां दिशम्। नृषङ्गुः कवषो धौम्यः कौशेयश्च महानृषिः॥ ४॥
तेऽप्याजग्मुः सशिष्या वै ये श्रिताः पश्चिमां दिशम्। वसिष्ठः कश्यपोऽथात्रिर्विश्वामित्रः सगौतमः॥ ५॥
जमदग्निर्भरद्वाजस्तेऽपि सप्तर्षयस्तथा। उदीच्यां दिशि सप्तैते नित्यमेव निवासिनः॥ ६॥
सम्प्राप्यैते महात्मानो राघवस्य निवेशनम्। विष्ठिताः प्रतिहारार्थं हुताशनसमप्रभाः॥ ७॥
वेदवेदाङ्गविदुषो नानाशास्त्रविशारदाः।

When Śrī Rāma had regained the kingdom, after the destruction of the Rākṣasas, all the sages came to offer their felicitations to him. (1) Kauśika, Yavakrīta, Gārgya, Gālava, Kaṇva, the son of Medhātithi—sages who resided in the eastern quarter; Swastyātreya, the revered Namuci, Pramuci, Agastya and alongwith Agastya came the revered Atri, Sumukha, Vimukha—sages who resided in the southern quarter; Nṛṣaṅgu, Kavaṣa, Dhaumya, the great seer Kauśeya—sages who resided in the western quarter, came attended by their disciples; Vasiṣṭha*, Kaśyapa, Atri, Viśwāmitra alongwith Gautama, Jamadagni and Bharadwāja—seven seers residing permanently in the northern quarter—all these high-souled personages with splendour like that of fire, versed in the Vedas and the Vedāṅgas, deeply learned in the various Śāstras, arrived at the mansion of Śrī Rāma and waited for being announced by the door-keeper.

द्वाःस्थं प्रोवाच धर्मात्मा अगस्त्यो मुनिसत्तमः॥ ८॥
निवेद्यतां दाशरथेर्ऋषयो वयमागताः। प्रतीहारस्ततस्तूर्णमगस्त्यवचनाद् द्रुतम्॥ ९॥
समीपं राघवस्याशु प्रविवेश महात्मनः। नयेङ्गितज्ञः सद्वृत्तो दक्षो धैर्यसमन्वितः॥ १०॥
स रामं दृश्य सहसा पूर्णचन्द्रसमद्युतिम्। अगस्त्यं कथयामास सम्प्राप्तमृषिसत्तमम्॥ ११॥
श्रुत्वा प्राप्तान् मुनींस्तांस्तु बालसूर्यसमप्रभान्। प्रत्युवाच ततो द्वाःस्थं प्रवेशय यथासुखम्॥ १२॥

Agastya, the soul of righteousness and the best of sages, told the door-keeper : "Inform

---

*Vasiṣṭha was already present in Ayodhyā as the family-priest and preceptor of the kings of Ikṣwāku's dynasty. He simultaneously existed in another form in the region of the Saptarṣis. It is this latter who is spoken of as having arrived from that region on that occasion.

Rāma that we, seers, have arrived." Soon after hearing the words of Agastya, the door-keeper, well-versed in the laws of right conduct, skilled in reading the minds of people, of good conduct, clever and courageous, rushed to the presence of Śrī Rāma, the great soul. (2—10) Seeing Śrī Rāma, whose lustre was equal to that of the full moon, he informed him immediately of the arrival of Agastya, the best of sages. (11) Having heard of the arrival of those sages, whose lustre was equal to that of the rising sun, Śrī Rāma asked the door-keeper to allow them to enter as suited their convenience. (12)

दृष्ट्वा प्राप्तान् मुनींस्तांस्तु प्रत्युत्थाय कृताञ्जलिः। पाद्यार्घ्यादिभिरानर्च गां निवेद्य च सादरम्॥ १३॥
रामोऽभिवाद्य प्रयत आसनान्यादिदेश ह। तेषु काञ्चनचित्रेषु महत्सु च वरेषु च॥ १४॥
कुशान्तर्धानदत्तेषु मृगचर्मयुतेषु च। यथार्हमुपविष्टास्ते आसनेष्वृषिपुङ्गवाः॥ १५॥
रामेण कुशलं पृष्टाः सशिष्याः सपुरोगमाः। महर्षयो वेदविदो रामं वचनमब्रुवन्।

Seeing the arrival of the aforesaid sages, Śrī Rāma stood up with folded hands, piously did obeisance to them, respectfully offered Pādya and Arghya (water to wash their feet and hands with), etc., as well as a cow, and ordered that seats should be arranged for them. When these best of sages were seated, as befitted them, on the excellent seats made of sacred grass, embroidered with gold lace and covered with deerskin, and when Śrī Rāma had made kind inquiries regarding their own welfare and of their disciples and elders, those eminent sages, learned in the Vedas, spoke the following words to Śrī Rāma :—

कुशलं नो महाबाहो सर्वत्र रघुनन्दन॥ १६॥
त्वां तु दिष्ट्या कुशलिनं पश्यामो हतशात्रवम्। दिष्ट्या त्वया हतो राजन् रावणो लोकरावणः॥ १७॥
नहि भारः स ते राम रावणः पुत्रपौत्रवान्। सधनुस्त्वं हि लोकांस्त्रीन् विजयेथा न संशयः॥ १८॥
दिष्ट्या त्वया हतो राम रावणो राक्षसेश्वरः। दिष्ट्या विजयिनं त्वाद्य पश्यामः सह सीतया॥ १९॥
लक्ष्मणेन च धर्मात्मन् भ्रात्रा त्वद्धितकारिणा। मातृभिर्भ्रातृसहितं पश्यामोऽद्य वयं नृप॥ २०॥
दिष्ट्या प्रहस्तो विकटो विरूपाक्षो महोदरः। अकम्पनश्च दुर्धर्षो निहतास्ते निशाचराः॥ २१॥
यस्य प्रमाणाद् विपुलं प्रमाणं नेह विद्यते। दिष्ट्या ते समरे राम कुम्भकर्णो निपातितः॥ २२॥
त्रिशिराश्चातिकायश्च देवान्तकनरान्तकौ। दिष्ट्या ते निहता राम महावीर्या निशाचराः॥ २३॥
कुम्भश्चैव निकुम्भश्च राक्षसौ भीमदर्शनौ। दिष्ट्या तौ निहतौ राम कुम्भकर्णसुतौ मृधे॥ २४॥
युद्धोन्मत्तश्च मत्तश्च कालान्तकयमोपमौ। यज्ञकोपश्च बलवान् धूम्राक्षो नाम राक्षसः॥ २५॥
कुर्वन्तः कदनं घोरमेते शस्त्रास्त्रपारगाः। अन्तकप्रतिमैर्बाणैर्दिष्ट्या विनिहतास्त्वया॥ २६॥

"O mighty-armed, delight of the line of Raghu, we are quite well everywhere. (13—16) Fortunately we see you quite safe after destroying your enemies; it was our good fortune that Rāvaṇa the tormentor of the world, was killed by you. (17) To you, who could with your bow conquer the three worlds without doubt, Rāvaṇa, with his sons and grandsons, was no problem. (18) It is really great good luck that Rāvaṇa, the king of the Rākṣasas, was killed by you and we are able to see you victorious in the company of Sītā and of Lakṣmaṇa, your (half-) brother, who always promotes your interests; now we see you also, O virtuous king, in the company of your mothers and (other half-) brothers today. (19-20) The night-wanderers, Prahasta, Vikaṭa, Virūpākṣa, Mahodara, Akampana, the man hard to quell, were all killed by you by good fortune. (21) Kumbhakarṇa, than whom no one had greater dimensions, was by good luck killed by you in battle, O Rāma ! (22) Triśirā, Atikāya, Devāntaka and Narāntaka, those very powerful night-wanderers were also fortunately killed by you, O Rāma. (23) Kumbha and Nikumbha, the fierce-looking sons of Kumbhakarṇa, were also fortunately slain by you in battle, O Rāma. (24) Yuddhonmatta and Matta, comparable to Yama, the great slayer, the mighty Yajñakopa and the Rākṣasa named Dhūmrākṣa, these well-practised in Śastra and Astra (short and long range weapons), who were doing ghastly slaughter with arrows dreadful like Yama, were killed by you by good luck. (25-26)

दिष्ट्या त्वं राक्षसेन्द्रेण द्वन्द्वयुद्धमुपागतः। देवतानामवध्येन विजयं प्राप्तवानसि॥ २७॥
संख्ये तस्य न किंचित् तु रावणस्य पराभवः। द्वन्द्वयुद्धमनुप्राप्तो दिष्ट्या ते रावणिर्हतः॥ २८॥
दिष्ट्या तस्य महाबाहो कालस्येवाभिधावतः। मुक्तः सुररिपोर्वीर प्राप्तश्च विजयस्त्वया॥ २९॥

"It was by good fortune that you came out victorious in the duel with the king of the Rākṣasas, who could not be killed even by gods. (27) That Rāvaṇa suffered defeat at your hands, is no great matter for surprise; but it is a matter for gratification that his son, who fought a duel (with you) was killed by you. (28) That you, O mighty-armed hero, obtained release from the Nāgapāśa (noose of snakes) of Indrajit, the enemy of gods, who rushed like Yama, and got the better of him, is really due to our good luck. (29)

अभिनन्दाम ते सर्वे संश्रुत्येन्द्रजितो वधम्। अवध्यः सर्वभूतानां महामायाधरो युधि॥ ३०॥
विस्मयस्त्वेष चास्माकं तं श्रुत्वेन्द्रजितं हतम्। एते चान्ये च बहवो राक्षसाः कामरूपिणः॥ ३१॥
दिष्ट्या त्वया हता वीरा रघूणां कुलवर्धन। दत्त्वा पुण्यामिमां वीर सौम्यामभयदक्षिणाम्॥ ३२॥
दिष्ट्या वर्धसि काकुत्स्थ जयेनामित्रकर्शन। श्रुत्वा तु वचनं तेषां मुनीनां भावितात्मनाम्॥ ३३॥
विस्मयं परमं गत्वा रामः प्राञ्जलिरब्रवीत्। भगवन्तः कुम्भकर्णं रावणं च निशाचरम्॥ ३४॥
अतिक्रम्य महावीर्यौ किं प्रशंसथ रावणिम्। महोदरं प्रहस्तं च विरूपाक्षं च राक्षसम्॥ ३५॥
मत्तोन्मत्तौ च दुर्धर्षौ देवान्तकनरान्तकौ। अतिक्रम्य महावीरान् किं प्रशंसथ रावणिम्॥ ३६॥

All of us offer our felicitations to you on hearing of Indrajit's death. We were indeed (agreeably) surprised to hear that Indrajit who employed great conjuring tricks, and who could not be slain by any being, was killed by you. It is so fortunate, O glorifier of Raghu dynasty, that you killed these and many other ogre warriors capable of assuming any form they wished. This is indeed our good fortune, O hero, O scion of the line of Kakutstha, O destroyer of your foes, that you have given us the gift of Abhaya (freedom from fear) which is both auspicious and kind, and have acquired fame through your victory."Hearing these words of the sages, who had realized the true nature of their self, Śrī Rāma became greatly surprised and spoke with folded hands:—" Overleaping the very powerful Kumbhakarṇa and the Rākṣasa Rāvaṇa, how does it happen that all of you praise the son of Rāvaṇa ? Disregarding the very brave heroes, Mahodara, Prahasta, Virūpākṣa the Rākṣasa, and the arrogant Matta and Unmatta, Devāntaka and Narāntaka, how does it happen that you applaud the son of Rāvaṇa ? (30—36)

अतिकायं त्रिशिरसं धूम्राक्षं च निशाचरम्। अतिक्रम्य महावीर्यान् किं प्रशंसथ रावणिम्॥ ३७॥
कीदृशो वै प्रभावोऽस्य किं बलं कः पराक्रमः। केन वा कारणेनैष रावणादतिरिच्यते॥ ३८॥
शक्यं यदि मया श्रोतुं न खल्वाज्ञापयामि वः। यदि गुह्यं न चेद् वक्तुं श्रोतुमिच्छामि कथ्यताम्॥ ३९॥
शक्रोऽपि विजितस्तेन कथं लब्धवरश्च सः। कथं च बलवान् पुत्रो न पिता तस्य रावणः॥ ४०॥
कथं पितुश्चाप्यधिको महाहवे शक्रस्य जेता हि कथं स राक्षसः।
वरांश्च लब्धाः कथयस्व मेऽद्य पाप्रच्छतश्चास्य मुनीन्द्र सर्वम्॥ ४१॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डे प्रथमः सर्गः॥ १॥

Overleaping the very powerful Atikāya, Triśirā and the Rākṣasa Dhūmrākṣa, how does it happen that you bestow plaudits on the son of Rāvaṇa ? (37) What is the nature of his prowess, what the nature of his strength and valour ? For what reason is he held superior even to his father ? (38) If it is not a secret not to be divulged, and if I can know of it, I should like to hear of it. Please tell me. I do not, however, order you to do so. (39) How did he obtain the boons and how did he defeat even Indra? How did he become more powerful than his father, Rāvaṇa ? (40) O best of sages, tell me today, as I am exceedingly inquisitive, how that Rākṣasa excelled his father in warfare, how he vanquished Indra and how he obtained boons. Please tell me all." (41)

Thuṣ ends Canto One in the Uttarakāṇḍa of the glorious Rāmāyaṇa
of Vālmīki, the work of a Ṛṣi and the oldest epic.

* * *

द्वितीयः सर्गः

Canto II

Agastya discourses on the good qualities and Tapas of Pulastya and the origin of Viśravā

तस्य तद् वचनं श्रुत्वा राघवस्य महात्मनः । कुम्भयोनिर्महातेजा वाक्यमेतदुवाच ह॥ १ ॥
शृणु राम तथा वृत्तं तस्य तेजोबलं महत् । जघान शत्रून् येनासौ न च वध्यः स शत्रुभिः॥ २ ॥
तावत् ते रावणस्येदं कुलं जन्म च राघव । वरप्रदानं च तथा तस्मै दत्तं ब्रवीमि ते॥ ३ ॥
पुरा कृतयुगे राम प्रजापतिसुतः प्रभुः । पुलस्त्यो नाम ब्रह्मर्षिः साक्षादिव पितामहः॥ ४ ॥
नानुकीर्त्या गुणास्तस्य धर्मतः शीलतस्तथा । प्रजापतेः पुत्र इति वक्तुं शक्यं हि नामतः॥ ५ ॥
प्रजापतिसुतत्वेन देवानां वल्लभो हि सः । इष्टः सर्वस्य लोकस्य गुणैः शुभ्रैर्महामतिः॥ ६ ॥
स तु धर्मप्रसङ्गेन मेरोः पार्श्वे महागिरेः । तृणबिन्द्वाश्रमं गत्वाप्यवसन्मुनिपुङ्गवः॥ ७ ॥
तपस्तेपे स धर्मात्मा स्वाध्यायनियतेन्द्रियः । गत्वाऽऽश्रमपदं तस्य विघ्नं कुर्वन्ति कन्यकाः॥ ८. ॥
ऋषिपन्नगकन्याश्च राजर्षितनयाश्च याः । क्रीडन्त्योऽप्सरसश्चैव तं देशमुपपेदिरे॥ ९ ॥
सर्वर्तुषूपभोग्यत्वाद् रम्यत्वात् काननस्य च । नित्यशस्तास्तु तं देशं गत्वा क्रीडन्ति कन्यकाः॥ १०॥
देशस्य रमणीयत्वात् पुलस्त्यो यत्र स द्विजः । गायन्त्यो वादयन्त्यश्च लासयन्त्यस्तथैव च॥ ११॥
मुनेस्तपस्विनस्तस्य विघ्नं चक्रुरनिन्दिताः । अथ रुष्टो महातेजा व्याजहार महामुनिः॥ १२॥
या मे दर्शनमागच्छेत् सा गर्भं धारयिष्यति । तास्तु सर्वाः प्रतिश्रुत्य तस्य वाक्यं महात्मनः॥ १३॥
ब्रह्मशापभयाद् भीतास्तं देशं नोपचक्रमुः।

Hearing these words of the high-souled Rāghava, Agastya of great lustre, spoke the following words :— (1) "O Śrī Rāma, hear of his (Indrajit's) great valour and strength, by virtue of which he slew his enemies but could not be slain by any. (2) Meanwhile I shall tell you, O Rāghava, about the family of Rāvaṇa, of his birth, of the boons that were granted to him and how. (3) O Śrī Rāma, in the remote Kṛtayuga there lived a famous and powerful Brahmarṣi, Pulastya by name, a son of Brahmā and very like the creator himself. (4) It is not possible to praise the qualities pertaining to his righteousness and character. They speak for themselves when it is just stated that he was a son of the creator. (5) By virtue of his being a son of the creator, he became the favourite of gods; by reason of his pure qualities, this great intellectual endeared himself to all people. (6) That jewel among sages, being an ardent votary of Dharma, went to the hermitage of Tṛṇabindu on the slopes of Mount Meru, and lived there. (7) This Dharmātmā, highly self-controlled and intent on studying the Vedas, was performing Tapas (askesis). That place, thickly studded with trees, was quite charming and enjoyable in all the seasons (of the year). That is why maidens belonging to the family of seers, Nāgas and kings, as also celestial nymphs resorted to that region everyday, sang, sported, played on musical instruments, and danced and thus caused obstruction, though in an innocent manner, to the sage who was performing Tapas. That sage, of great fame, got enraged and said, 'She, on whom my eyes fall, will become *enceinte*' Hearing these words of the high-souled seer, those maidens never came to that place, being afraid of the curse of the Brāhmaṇa.

तृणबिन्दोस्तु राजर्षेस्तनया न शृणोति तत्॥ १४॥
गत्वाऽऽश्रमपदं तत्र विचचार सुनिर्भया । न चापश्यच्च सा तत्र कांचिदभ्यागतां सखीम्॥ १५॥
तस्मिन् काले महातेजाः प्राजापत्यो महानृषिः । स्वाध्यायमकरोत् तत्र तपसा भावितः स्वयम्॥ १६॥
सा तु वेदश्रुतिं श्रुत्वा दृष्ट्वा वै तपसो निधिम् । अभवत् पाण्डुदेहा सा सुव्यञ्जितशरीरजा॥ १७॥
बभूव च समुद्विग्ना दृष्ट्वा तद्दोषमात्मनः । इदं मे किंत्विति ज्ञात्वा पितुर्गत्वाऽऽश्रमे स्थिता॥ १८॥

तां तु दृष्ट्वा तथाभूतां तृणबिन्दुरथाब्रवीत्। किं त्वमेतत्त्वसदृशं धारयस्यात्मनो वपुः॥ १९॥

"The daughter of the royal sage, Tṛṇabindu, however, did not hear this and went to the Āśrama and roamed about fearlessly, but did not see any of her companions arrived. (8—15) At that time that great seer, a son of the creator and of great lustre, was studying the Vedas. He had been rendered lustrous by strict discipline (Tapas). (16) She heard the recitation of the Vedas and also saw the repository of Tapas. With a clear indication of pregnancy, she became pale all over the body (at once). (17) Seeing that transformation, she became extremely anxious. Saying to herself, 'I do not understand what this means !' she then went to her father's Āśrama and stood before him. (18) Seeing her thus changed' Tṛṇabindu said, 'How does it happen that your body looks unlike itself ?' (19)

सा तु कृत्वाञ्जलिं दीना कन्योवाच तपोधनम्। न जाने कारणं तात येन मे रूपमीदृशम्॥ २०॥
किं तु पूर्वं गतास्म्येका महर्षेर्भावितात्मनः। पुलस्त्यस्याश्रमं दिव्यमन्वेष्टुं स्वसखीजनम्॥ २१॥
न च पश्याम्यहं तत्र कांचिदभ्यागतां सखीम्। रूपस्य तु विपर्यासं दृष्ट्वा त्रासादिहागता॥ २२॥

"That maiden, very dispirited, spoke with folded hands to the repository of Tapas :— 'Father I do not know the reason for this change in my body. (20) Prior to this I went alone to the charming Āśrama of the great seer, Pulastya, the knower of the self, in search of my companions. (21) But I did not see anyone of them in that place. I, however, noticed this change in my bodily form and have come here in trepidation.' (22)

तृणबिन्दुस्तु राजर्षिस्तपसा द्योतितप्रभः। ध्यानं विवेश तच्चापि अपश्यदृषिकर्मजम्॥ २३॥
स तु विज्ञाय तं शापं महर्षेर्भावितात्मनः। गृहीत्वा तनयां गत्वा पुलस्त्यमिदमब्रवीत्॥ २४॥
भगवंस्तनयां मे त्वं गुणैः स्वैरेव भूषिताम्। भिक्षां प्रतिगृहाणेमां महर्षे स्वयमुद्यताम्॥ २५॥
तपश्चरणयुक्तस्य श्राम्यमाणेन्द्रियस्य ते। शुश्रूषणपरा नित्यं भविष्यति न संशयः॥ २६॥
तं ब्रुवाणं तु तद् वाक्यं राजर्षिं धार्मिकं तदा। जिघृक्षुरब्रवीत् कन्यां बाढमित्येव स द्विजः॥ २७॥
दत्त्वा तु तनयां राजा स्वमाश्रमपदं गतः। सापि तत्रावसत् कन्या तोषयन्ती पतिं गुणैः॥ २८॥

"Tṛṇabindu, the royal sage, glowing with lustre arising from his Tapas, went into meditation and discovered that it was the work of the seer. (23) Learning of the curse of Pulastya, the great seer, who had realized his self, and taking hold of his daughter he went to him and said :— (24) "O venerable sir, O great seer, deign to accept, as a gift, my daughter, adorned by her own qualities, who has come to you of her own accord. (25) There is no doubt that she will always do service to you, whose limbs are fatigued due to the practice of Tapas.' (26) Desiring to accept her, that Brāhmaṇa said, 'Yes', to the virtuous royal sage who spoke (as above). (27) After giving his daughter to the sage, the king returned to his Āśrama. That maiden stayed there, pleasing her husband by her qualities. (28)

तस्यास्तु शीलवृत्ताभ्यां तुतोष मुनिपुङ्गवः। प्रीतः स तु महातेजा वाक्यमेतदुवाच ह॥ २९॥
परितुष्टोऽस्मि सुश्रोणि गुणानां सम्पदा भृशम्। तस्माद् देवि ददाम्यद्य पुत्रमात्मसमं तव॥ ३०॥
उभयोर्वंशकर्तारं पौलस्त्य इति विश्रुतम्। यस्मात् तु विश्रुतो वेदस्त्वयेहाध्ययतो मम॥ ३१॥
तस्मात् स विश्रवा नाम भविष्यति न संशयः।

"That best of seers, of great lustre, was pleased with her conduct and character and out of love, spoke the following words to her :— (29) "O lady of shapely limbs, I am highly pleased with the wealth of your excellent qualities; therefore, O Devi, I shall give you today a son equal to me in every respect, who will continue my line as well as yours and who will become known as Paulastya. Since you listened to the Vedas as I was reciting them, he will, without doubt be known as Viśravā."

एवमुक्ता तु सा देवी प्रहृष्टेनान्तरात्मना॥ ३२॥

अचिरेणैव कालेनासूत विश्रवसं सुतम्।त्रिषु लोकेषु विख्यातं यशोधर्मसमन्वितम्॥ ३३॥
श्रुतिमान् समदर्शी च व्रताचाररतस्तथा।पितेव तपसा युक्तो ह्यभवद् विश्रवा मुनिः॥ ३४॥
इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डे द्वितीयः सर्गः॥ २॥

"Hearing these words that, lady was inwardly mighty pleased, and soon gave birth to a son (by name) Viśravā. He became well-known in the three worlds, rich as he was in fame and righteousness. (30—33) Viśravā, the seer, spent his time in Tapas like his father. He was well-read in the Vedas. He treated all living creatures alike. He was devoted to the observance of holy vows and good conduct. (34)

Thus ends Canto Two in the Uttarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

* * *

तृतीयः सर्गः

Canto III

Vaiśravaṇa's birth from the loins of Viśravā; his obtaining boons through Tapas and his residence in Laṅkā

अथ पुत्रः पुलस्त्यस्य विश्रवा मुनिपुङ्गवः।अचिरेणैव कालेन पितेव तपसि स्थितः॥ १॥
सत्यवाञ्शीलवान् दान्तः स्वाध्यायनिरतः शुचिः।सर्वभोगेष्वसंसक्तो नित्यं धर्मपरायणः॥ २॥
ज्ञात्वा तस्य तु तद् वृत्तं भरद्वाजो महामुनिः।ददौ विश्रवसे भार्यां स्वसुतां देववर्णिनीम्॥ ३॥
प्रतिगृह्य तु धर्मेण भरद्वाजसुतां तदा।प्रजान्वीक्षिकया बुद्ध्या श्रेयो ह्यस्य विचिन्तयन्॥ ४॥
मुदा परमया युक्तो विश्रवा मुनिपुङ्गवः।स तस्यां वीर्यसम्पन्नमपत्यं परमाद्भुतम्॥ ५॥
जनयामास धर्मज्ञः सर्वैर्ब्रह्मगुणैर्वृतम्।तस्मिञ्जाते तु संहृष्टः स बभूव पितामहः॥ ६॥
दृष्ट्वा श्रेयस्करीं बुद्धिं धनाध्यक्षो भविष्यति।नाम चास्याकरोत् प्रीतः सार्धं देवर्षिभिस्तदा॥ ७॥
यस्माद् विश्रवसोऽपत्यं सादृश्याद् विश्रवा इव।तस्माद् वैश्रवणो नाम भविष्यत्येष विश्रुतः॥ ८॥

"The son of Pulastya, Viśravā, the best of sages, was soon engaged in Tapas like his father. (1) He was always bent on treading the path of righteousness and speaking the truth: he was of good conduct, self-controlled, given to studying the Vedas, pure and unattached to every kind of sensual pleasure. (2) Learning his way of life, Bharadwāja the great sage, gave his daughter, Devavarṇinī (beautiful like a divine damsel) to Viśravā (in marriage). (3) Accepting Bharadwāja's daughter in the prescribed way he began to think of begetting a son with a mind seeking the welfare of the people as well as with a view to promoting his spiritual welfare. (4) Filled with the highest joy, Viśravā, the best of sages, who knew what is right, begot of her a most wonderful son, possessed of valour and all the virtues of a Brāhmaṇa. Divining on his birth his inclination to do good to the world and seeing that he would become the lord of wealth, the sage was highly pleased and then gave him a name in consultation with (other) celestial sages. (5—7) They said, 'since he is a son of Viśravā and resembles his father in every respect, he would be known (in course of time), as Vaiśravaṇa.' (8)

स तु वैश्रवणस्तत्र तपोवनगतस्तदा।अवर्धताहुतिहुतो महातेजा यथानलः॥ ९॥
तस्याश्रमपदस्थस्य बुद्धिर्जज्ञे महात्मनः।चरिष्ये परमं धर्मं धर्मो हि परमा गतिः॥ १०॥
स तु वर्षसहस्राणि तपस्तप्त्वा महावने।यन्त्रितो नियमैरुग्रैश्चकार सुमहत्तपः॥ ११॥
पूर्णे वर्षसहस्रान्ते तं तं विधिमकल्पयत्।जलाशी मारुताहारो निराहारस्तथैव च॥ १२॥
एवं वर्षसहस्राणि जग्मुस्तान्येकवर्षवत्।

"Vaiśravaṇa, of great lustre, then repaired to a forest retreat (Tapovana) and grew up like fire fed by an offering. (9) As this high-souled person was living in the Āśrama, the thought occurred to him that he must practise the highest form of Dharma, as it was the ultimate goal. (10) Performing Tapas for thousands of years in a vast forest retreat, he had subdued his senses by stern discipline; the Tapas that he performed was a very severe one. (11) At the end of a thousand years, he imposed on himself the discipline appropriate for the occasion and lived on water, then on air and then went without anything to live upon. (12) Thus a thousand years flew away like one year.

अथ प्रीतो महातेजाः सेन्द्रैः सुरगणैः सह॥१३॥
गत्वा तस्याश्रमपदं ब्रह्मेदं वाक्यमब्रवीत्। परितुष्टोऽस्मि ते वत्स कर्मणानेन सुव्रत॥१४॥
वरं वृणीष्व भद्रं ते वरार्हस्त्वं महामते। अथाब्रवीद् वैश्रवणः पितामहमुपस्थितम्॥१५॥
भगवँल्लोकपालत्वमिच्छेयं लोकरक्षणम्।

"The highly glorious Brahmā, greatly pleased, went to his Āśrama accompanied by Indra and a host of other gods and spoke as follows :— 'O sage of commendable vows, may all be well with you. I am pleased with your achievement, my son ! (13-14) O highly intelligent one, you deserve a boon. Ask for one.' Addressing Brahmā, who had come in person, Vaiśravaṇa said :—(15) 'I like to be a guardian of the world (Lokapāla) and its protector (Lokarakṣaka), O venerable sir !'

अथाब्रवीद् वैश्रवणं परितुष्टेन चेतसा॥१६॥
ब्रह्मा सुरगणैः सार्धं बाढमित्येव हृष्टवत्। अहं वै लोकपालानां चतुर्थं स्त्रष्टुमुद्यतः॥१७॥
यमेन्द्रवरुणानां च पदं यत् तव चेप्सितम्। तद् गच्छ बत धर्मज्ञ निधीशत्वमवाप्नुहि॥१८॥
शक्राम्बुपयमानां च चतुर्थस्त्वं भविष्यसि। एतच्च पुष्पकं नाम विमानं सूर्यसंनिभम्॥१९॥
प्रतिगृह्णीष्व यानार्थं त्रिदशैः समतां व्रज। स्वस्ति तेऽस्तु गमिष्यामः सर्व एव यथागतम्॥२०॥
कृतकृत्या वयं तात दत्त्वा तव वरद्वयम्। इत्युक्त्वा स गतो ब्रह्मा स्वस्थानं त्रिदशैः सह॥२१॥
गतेषु ब्रह्मपूर्वेषु देवेष्वथ नभस्तलम्। धनेशः पितरं प्राह प्राञ्जलिः प्रयतात्मवान्॥२२॥
भगवँल्लब्धवानस्मि वरमिष्टं पितामहात्। निवासनं न मे देवो विदधे स प्रजापतिः॥२३॥
तं पश्य भगवन् कंचिन्निवासं साधु मे प्रभो। न च पीडा भवेद् यत्र प्राणिनो यस्य कस्यचित्॥२४॥

"With a well-pleased mind and greatly satisfied, Brahmā, in the presence of the host of gods, said :—'Be it so. I was about to create the fourth Lokapāla (guardian of the world). (16-17) Go, therefore, O knower of Dharma, and attain the position of the lord of wealth and be an equal of Yama, Indra and Varuṇa. (18) You will be the fourth besides Indra, Varuṇa and Yama. Accept this aerial car, Puṣpaka by name, resplendent like the sun, as your conveyance and become equal to gods. Let all be well with you. We shall go back as we came, having accomplished our purpose by granting you the two boons.' Having said this, Brahmā went back to his abode accompanied by the gods. (19—21) When Brahmā and the other gods had gone to the heavens, the lord of wealth, with folded hands and with all humility, said to his father :—(22) 'Revered sir, from Brahmā I have obtained the boon of my choice, but the said lord of creation did not assign a place of residence to me. (23) Therefore select a holy place for me where no injury will be caused to any living creature.' (24)

एवमुक्तस्तु पुत्रेण विश्रवा मुनिपुङ्गवः। वचनं प्राह धर्मज्ञ श्रूयतामिति सत्तम॥२५॥
दक्षिणस्योदधेस्तीरे त्रिकूटो नाम पर्वतः। तस्याग्रे तु विशाला सा महेन्द्रस्य पुरी यथा॥२६॥
लङ्का नाम पुरी रम्या निर्मिता विश्वकर्मणा। राक्षसानां निवासार्थं यथेन्द्रस्यामरावती॥२७॥
तत्र त्वं वस भद्रं ते लङ्कायां नात्र संशयः। हेमप्राकारपरिखा यन्त्रशस्त्रसमावृता॥२८॥
रमणीया पुरी सा हि रुक्मवैदूर्यतोरणा। राक्षसैः सा परित्यक्ता पुरा विष्णुभयार्दितैः॥२९॥

शून्या रक्षोगणैः सर्वैं रसातलतलं गतैः। शून्या सम्प्रति लङ्का सा प्रभुस्तस्या न विद्यते ॥ ३० ॥
स त्वं तत्र निवासाय गच्छ पुत्र यथासुखम्। निर्दोषस्तत्र ते वासो न बाधस्तत्र कस्यचित्॥ ३१ ॥

"Thus addressed by his son, Viśravā, the best of sages, spoke as follows :— 'Listen, O knower of Dharma and the noblest of beings, there is a mountain by name Trikūṭa on the shores of the southern ocean; on its summit there is a charming city called Laṅkā, spacious like the city of the great Indra; it was constructed by Viśwakarmā for the residence of the Rākṣasas as Amarāvatī was for the residence of Indra. (25—27) Let all be well with you, my son. You may live there in Laṅkā without misgiving. That charming city has golden fortifications and is surrounded by moats; it is well-equipped on all sides with mechanical devices and weapons; its portals are made of gold and cat's-eye gems; long ago it was deserted by the Rākṣasas who were afflicted with fear of Viṣṇu. (28-29) It is now free of the Rākṣasas they having fled to the nether world, known as Rasātala. That city of Laṅkā is now vacant and is without a ruler. (30) You may go there, my son, and live there, as it suits your pleasure. Your stay there will be quite happy and no harm will result to anybody.' (31)

एतच्छ्रुत्वा स धर्मात्मा धर्मिष्ठं वचनं पितुः। निवासयामास तदा लङ्कां पर्वतमूर्धनि॥ ३२ ॥
नैर्ऋतानां सहस्त्रैस्तु हृष्टैः प्रमुदितैः सदा। अचिरेणैव कालेन सम्पूर्णा तस्य शासनात्॥ ३३ ॥
स तु तत्रावसत् प्रीतो धर्मात्मा नैर्ऋतर्षभः। समुद्रपरिखायां स लङ्कायां विश्रवात्मजः॥ ३४ ॥
काले काले तु धर्मात्मा पुष्पकेण धनेश्वरः। अभ्यागच्छद् विनीतात्मा पितरं मातरं च हि॥ ३५ ॥
स देवगन्धर्वगणैरभिष्टुतस्तथाप्सरोनृत्यविभूषितालयः।
गभस्तिभिः सूर्य इवावभासयन् पितुः समीपं प्रययौ स वित्तपः॥ ३६ ॥
इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डे तृतीयः सर्गः॥ ३ ॥

"Hearing these most righteous words of his father, that Dharmātmā then lived in Laṅkā, situated upon the crest of the mountain. (32) Soon, thanks to his (wise) administration, that city became full of thousands of ever contented and elated Nairṛtas. (33) The son of Viśravā, the pious-minded lord of the Nāirṛtas, lived happily there in Laṅkā, which had the sea as its moat. (34) From time to time the pious-minded lord of wealth, full of humility, went to his father and mother, on the Puṣpaka. (35) Praised by hosts of gods and Gandharvas and with his abode adorned by the dance of celestial damsels, and himself glowing like the sun by its rays, the celebrated lord of wealth repaired to the presence of his father." (36)

Thus ends Canto Three in the Uttarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

चतुर्थः सर्गः

Canto IV

A description of the race of Rākṣasas and the origin of Heti, Vidyutkeśa and Sukeśa

श्रुत्वागस्त्येरितं वाक्यं रामो विस्मयमागतः। कथमासीत् तु लङ्कायां सम्भवो रक्षसां पुरा॥ १ ॥
ततः शिरः कम्पयित्वा त्रेताग्निसमविग्रहम्। तमगस्त्यं मुहुर्दृष्ट्वा स्मयमानोऽभ्यभाषत॥ २ ॥
भगवन् पूर्वमप्येषा लङ्काऽऽसीत् पिशिताशिनाम्। श्रुत्वेदं भगवद्वाक्यं जातो मे विस्मयः परः॥ ३ ॥
पुलस्त्यवंशादुद्भूता राक्षसा इति नः श्रुतम्। इदानीमन्यतश्चापि सम्भवः कीर्तितस्त्वया॥ ४ ॥
रावणात् कुम्भकर्णाच्च प्रहस्ताद् विकटादपि। रावणस्य च पुत्रेभ्यः किं नु ते बलवत्तराः॥ ५ ॥

क एषां पूर्वको ब्रह्मन् किंनामा च बलोत्कटः । अपराधं च कं प्राप्य विष्णुना द्राविताः कथम्॥ ६ ॥
एतद् विस्तरतः सर्वं कथयस्व ममानघ । कुतूहलमिदं मह्यं नुद भानुर्यथा तमः॥ ७ ॥

Rāma was struck with surprise on hearing the words spoken by Agastya. 'How did it happen that the Rākṣasas lived in Laṅkā even before (Viśravā) ?' (1) Ṣhaking his head and repeatedly looking at Agastya, whose lustre was equal to that of the three fires (Dakṣiṇāgni, Gārhapatya and Āhavanīya), Śrī Rāma spoke the following words smilingly :— (2) 'Revered sir, hearing Your Holiness' words that Laṅkā belonged to the demons even before, I am greatly surprised. (3) We have heard it said that the origin of the Rākṣasas was from the progeny of Pulastya. But now their descent is traced by you from another source. (4) Were they more powerful than Rāvaṇa, Kumbhakarṇa, Prahasta, Vikaṭa and Rāvaṇa's sons ? (5) Who was their ancestor, O Brāhmaṇa, what was the name of that powerful being ? For what offence and how were they driven out by Lord Viṣṇu ? (6) O sinless one, tell me all about this in detail and remove this curiosity of mine as the sun dispels darkness.' (7)

राघवस्य वचः श्रुत्वा संस्कारालङ्कृतं शुभम् । अथ विस्मयमानस्तमगस्त्यः प्राह राघवम्॥ ८ ॥

"Hearing these beautiful and polished words of Rāghava, Agastya, feeling rather surprised, addressed the following words to him :— (8)

प्रजापतिः पुरा सृष्ट्वा अपः सलिलसम्भवः । तासां गोपायने सत्त्वानसृजत् पद्मसम्भवः॥ ९ ॥
ते सत्त्वाः सत्त्वकर्तारं विनीतवदुपस्थिताः । किं कुर्म इति भाषन्तः क्षुत्पिपासाभयार्दिताः॥ १० ॥
प्रजापतिस्तु तान् सर्वान् प्रत्याह प्रहसन्निव । आभाष्य वाचा यत्नेन रक्षध्वमिति मानद॥ ११ ॥
रक्षाम इति तत्रान्यैर्यक्षाम इति चापरैः । भुङ्क्षिताभुङ्क्षितैरुक्तस्ततस्तानाह भूतकृत्॥ १२ ॥
रक्षाम इति यैरुक्तं राक्षसास्ते भवन्तु वः । यक्षाम इति यैरुक्तं यक्षा एव भवन्तु वः॥ १३ ॥

"Prajāpati, born of the causal water and of the lotus (sprung from the navel of Lord Viṣṇu), created the waters of the ocean in the days of yore and then created living beings for their protection. (9) Tormented by fear born of hunger and thirst, these living beings approached the creator in all humility and asked :—'What shall we do ?' (10) Addressing them in so many words, O bestower of honour, Prajāpati said as though laughing :— 'Protect the waters with all effort.' (11) Of those who were hungry and thirsty, some said, 'We shall protect' and the others said, 'We shall eat.' Then the creator told them, 'Let those of you who said, 'We shall protect' become Rākṣasas and those of you who said, 'We shall eat' become Yakṣas.' (12-13)

तत्र हेतिः प्रहेतिश्च भ्रातरौ राक्षसाधिपौ । मधुकैटभसंकाशौ बभूवतुररिंदमौ॥ १४ ॥
प्रहेतिर्धार्मिकस्तत्र तपोवनगतस्तदा । हेतिर्दारक्रियार्थे तु परं यत्नमथाकरोत्॥ १५ ॥
स कालभगिनीं कन्यां भयां नाम महाभयाम् । उदावहदमेयात्मा स्वयमेव महामतिः॥ १६ ॥
स तस्यां जनयामास हेती राक्षसपुङ्गवः । पुत्रं पुत्रवतां श्रेष्ठो विद्युत्केशमिति श्रुतम्॥ १७ ॥

"There were two brothers, Heti and Praheti, leaders of the Rākṣasas and the scourge of their enemies, compeers of Madhu and Kaiṭabha. (14) Of them, Praheti, given to the practice of Dharma, then repaired to a forest retreat used as a place for performing Tapas. Heti made great efforts to secure a wife. (15) Highly intelligent and indefatigable, he married on his own initiative the sister of Yama, Bhayā by name, who inspired great terror (because of her being a sister of Kāla). (16) Heti, the best of Rākṣasas begot of her a son known as Vidyutkeśa, and came to be recognized as the foremost of those blessed with sons. (17)

विद्युत्केशो हेतिपुत्रः स दीप्तार्कसमप्रभः । व्यवर्धत महातेजास्तोयमध्य इवाम्बुजम्॥ १८ ॥
स यदा यौवनं भद्रमनुप्राप्तो निशाचरः । ततो दारक्रियां तस्य कर्तुं व्यवसितः पिता॥ १९ ॥
संध्यादुहितरं सोऽथ संध्यातुल्यां प्रभावतः । वरयामास पुत्रार्थं हेती राक्षसपुङ्गवः॥ २० ॥

अवश्यमेव दातव्या परस्मै सेति संध्यया। चिन्तयित्वा सुता दत्ता विद्युत्केशाय राघव॥ २१ ॥
संध्यायास्तनयां लब्ध्वा विद्युत्केशो निशाचरः। रमते स तया सार्धं पौलोम्या मघवानिव॥ २२ ॥

"Vidyutkeśa, the son of Heti, who was of great lustre like the blazing sun, grew up as a lotus in the midst of water. (18) When that Rākṣasa attained blooming youth, his father exerted himself for getting him married. (19) Heti, the best of Rākṣasas, forthwith selected for his son, the daughter of Sandhyā, equal in majesty to Sandhyā (herself). (20) Thinking that her daughter had necessarily to be given to another, Sandhyā gave her away (in marriage) to Vidyutkeśa, O Rāghava ! (21) Having secured (Sālakaṭaṅkaṭā) the daughter of Sandhyā, Vidyutkeśa, the said Rākṣasa, revelled with her as Indra does with Paulomī. (22)

केनचित्त्वथ कालेन राम सालकटंकटा। विद्युत्केशाद् गर्भमाप घनराजिरिवार्णवात्॥ २३ ॥
ततः सा राक्षसी गर्भं घनगर्भसमप्रभम्।
प्रसूता मन्दरं गत्वा गङ्गा गर्भमिवाग्निजम्। समुत्सृज्य तु सा गर्भं विद्युत्केशरतार्थिनी॥ २४ ॥
रेमे तु सार्धं पतिना विस्मृत्य सुतमात्मजम्। उत्सृष्टस्तु तदा गर्भो घनशब्दसमस्वनः॥ २५ ॥
तयोत्सृष्टः स तु शिशुः शरदर्कसमद्युतिः। निधायास्ये स्वयं मुष्टिं रुरोद शनकैस्तदा॥ २६ ॥

"In course of time, O Śrī Rāma, Sālakaṭaṅkaṭā thereupon conceived a child through Vidyutkeśa even as a mass of clouds would draw water from the ocean. (23) The Rākṣasī repaired to the slopes of Mount Mandara and gave birth to a son, brilliant like lightning, even as Goddess Gaṅgā delivered the offspring (of Lord Śiva) released by Agni. Desiring to revel with Vidyutkeśa, she delivered the child and revelled with her husband, forgetting all about her own child. Deserted by her, the baby then rumbled like a cloud. (24-25) Putting the fist into the mouth itself, the child left by her, who was equal in lustre to the autumnal sun, gently cried. (26)

ततो वृषभमास्थाय पार्वत्या सहितः शिवः। वायुमार्गेण गच्छन् वै शुश्राव रुदितस्वनम्॥ २७ ॥
अपश्यदुमया सार्धं रुदन्तं राक्षसात्मजम्। कारुण्यभावात् पार्वत्या भवस्त्रिपुरसूदनः॥ २८ ॥
तं राक्षसात्मजं चक्रे मातुरेव वयस्समम्। अमरं चैव तं कृत्वा महादेवोऽक्षरोऽव्ययः॥ २९ ॥
पुरमाकाशगं प्रादात् पार्वत्याः प्रियकाम्यया। उमयापि वरो दत्तो राक्षसीनां नृपात्मज॥ ३० ॥
सद्योपलब्धिर्गर्भस्य प्रसूतिः सद्य एव च। सद्य एव वयःप्राप्तिं मातुरेव वयःसमम्॥ ३१ ॥
ततः सुकेशो वरदानगर्वितः श्रियं प्रभोः प्राप्य हरस्य पार्श्वतः।
चचार सर्वत्र महान् महामतिः खगं पुरं प्राप्य पुरंदरो यथा॥ ३२ ॥
इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डे चतुर्थः सर्गः॥ ४॥

"Lord Śiva, mounted on his bull and proceeding by air in the company of Pārvatī, thereupon heard the sound of crying. (27) Mahādeva, the undecaying and imperishable, the destroyer of Tripura, saw the crying child of the Rākṣasa, and due to the compassion felt by Umā, the daughter of Himavān, made the Rākṣasa's son grow up to the age of his mother and made him also immortal. (28-29) To please Pārvatī, Śiva gave him a flying city; Umā also gave to the Rākṣasa woman the boon of instantaneous conception, instantaneous delivery and instantaneous growing up of the child to the age of its mother. (30-31) Then the great and intelligent Sukeśa, obtaining from Lord Śiva, both wealth and the city that could fly in the air became haughty by reason of the boon (of immortality) and roamed about everywhere like Indra." (32)

Thus ends Canto Four in the Uttarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

* * *

पञ्चमः सर्गः

Canto V

Description of the descendants of Mālyavān, Sumālī and Mālī, sons of Sukeśa

सुकेशं धार्मिकं दृष्ट्वा वरलब्धं च राक्षसम् । ग्रामणीर्नाम गन्धर्वो विश्वावसुसमप्रभः ॥ १ ॥
तस्य देववती नाम द्वितीया श्रीरिवात्मजा । त्रिषु लोकेषु विख्याता रूपयौवनशालिनी ॥ २ ॥
तां सुकेशाय धर्मात्मा ददौ रक्षःश्रियं यथा । वरदानकृतैश्वर्यं सा तं प्राप्य पतिं प्रियम् ॥ ३ ॥
आसीद् देववती तुष्टा धनं प्राप्येव निर्धनः । स तया सह संयुक्तो रराज रजनीचरः ॥ ४ ॥
अञ्जनादभिनिष्क्रान्तः करेण्वेव महागजः ।

"Seeing Sukeśa, the pious Rākṣasa, having obtained boons, a pious-minded Gandharva, Grāmaṇī by name and equal in lustre to Viśwāvasu, gave in marriage to Sukeśa his daughter, Devavatī by name, looking like a second Lakṣmī, famed in all the three worlds and endowed with beauty and youth, who embodied as it were the glory of the race of Rākṣasas. Having obtained a loving husband who had secured rulership through boons, Devavatī was perfectly pleased even as a pauper is when he obtains wealth. Being married to her, the Rākṣasa shone like a mighty elephant, sprung from Añjana (an elephant guarding a cardinal point), united with a she-elephant.

ततः काले सुकेशस्तु जनयामास राघव ॥ ५ ॥
त्रीन् पुत्राञ्जनयामास त्रेताग्निसमविग्रहान् । माल्यवन्तं सुमालिं च मालिं च बलिनां वरम् ॥ ६ ॥
त्रींस्त्रिनेत्रसमान् पुत्रान् राक्षसान् राक्षसाधिपः । त्रयो लोका इवाव्यग्राः स्थितास्त्रय इवाग्नयः ॥ ७ ॥
त्रयो मन्त्रा इवात्युग्रास्त्रयो घोरा इवामयाः । त्रयः सुकेशस्य सुतास्त्रेताग्निसमतेजसः ॥ ८ ॥
विवृद्धिमगमंस्तत्र व्याधयोपेक्षिता इव ।

"In course of time, O Rāghava, Sukeśa, the lord of the Rākṣasas, begot three sons, the ogres Mālyavān, Sumālī and Mālī, the last of whom was the foremost among the strong and who were equal in lustre to the three fires, and all the three were compeers of Lord Śiva. The three sons remained steady like the three worlds, were bright as the three (sacrificial) fires, powerful like the three strengths (of rulership, strenuous effort and counsel—प्रभुशक्ति, उत्साहशक्ति and मन्त्रशक्ति or the three Vedas) and formidable like the three kinds of diseases (arising from derangement of the three humours of the body, viz., wind, bile and phlegm). The three sons of Sukeśa, who were bright as the three (sacrificial) fires grew up like diseases that have been neglected.

वरप्राप्तिं पितुस्ते तु ज्ञात्वैश्वर्यं तपोबलात् ॥ ९ ॥
तपस्तप्तुं गता मेरुं भ्रातरः कृतनिश्चयाः । प्रगृह्य नियमान् घोरान् राक्षसा नृपसत्तम ॥ १० ॥
विचेरुस्ते तपो घोरं सर्वभूतभयावहम् । सत्यार्जवशमोपेतैस्तपोभिर्भुवि दुर्लभैः ॥ ११ ॥
संतापयन्तस्त्रींल्लोकान् सदेवासुरमानुषान् । ततो विभुश्चतुर्वक्त्रो विमानवरमाश्रितः ॥ १२ ॥
सुकेशपुत्रानामन्त्र्य वरदोऽस्मीत्यभाषत । ब्रह्माणं वरदं ज्ञात्वा सेन्द्रैर्देवगणैर्वृतम् ॥ १३ ॥
ऊचुः प्राञ्जलयः सर्वे वेपमाना इव द्रुमाः । तपसाऽऽराधितो देव यदि नो दिशसे वरम् ॥ १४ ॥
अजेयाः शत्रुहन्तारस्तथैव चिरजीविनः । प्रभविष्णवो भवामेति परस्परमनुव्रताः ॥ १५ ॥
एवं भविष्यथेत्युक्त्वा सुकेशतनयान् विभुः । स ययौ ब्रह्मलोकाय ब्रह्मा ब्राह्मणवत्सलः ॥ १६ ॥

"Knowing that by dint of his Tapas their father had secured boons as well as rulership, the three brothers repaired to Mount Meru determined to perform Tapas. Having adopted formidable rules of conduct, O jewel among the rulers of men, the aforesaid ogres practised horrible austerities which proved to be a source of terror to all created beings. Through austerities combined with truthfulness, straightforwardness and self-control and rare in the world, the Rākṣasas, O best of kings, caused unrest to the three worlds inhabited by gods, Asuras and human beings. Then Lord Brahmā came seated in an excellent aerial car and addressing the sons of Sukeśa said, 'I have come to grant boons'. Knowing Brahmā, surrounded by hosts of gods, including Indra, to have come to grant boons, all the three, shaking like trees said with folded hands :— 'Propitiated by our Tapas, O Lord, if you deign to grant us boons, let us become invincible, the scourge of our foes and also long-lived; let us also become powerful and full of love for one another.' (1—15) Having said to the sons of Sukeśa, 'You shall become all this', Lord Brahmā, loving to Brāhmaṇas, repaired to Brahmaloka. (16)

वरं लब्ध्वा तु ते सर्वे राम रात्रिंचरास्तदा । सुरासुरान् प्रबाधन्ते वरदानसुनिर्भयाः ॥ १७ ॥
तैर्बाध्यमानास्त्रिदशाः सर्षिसंघाः सचारणाः । त्रातारं नाधिगच्छन्ति निरयस्था यथा नराः ॥ १८ ॥
अथ ते विश्वकर्माणं शिल्पिनां वरमव्ययम् । ऊचुः समेत्य संहृष्टा राक्षसा रघुसत्तम ॥ १९ ॥
ओजस्तेजोबलवतां महतामात्मतेजसा । गृहकर्ता भवानेव देवानां हृदयेप्सितम् ॥ २० ॥
अस्माकमपि तावत् त्वं गृहं कुरु महामते । हिमवन्तमुपाश्रित्य मेरुं मन्दरमेव वा ॥ २१ ॥
महेश्वरगृहप्रख्यं गृहं नः क्रियतां महत् ।

"Having obtained the boons, and free from fear by reason of them, all the (three) Rākṣasas went about harassing the gods and demons, O Śrī Rāma ! (17) Tormented by them, the gods, alongwith the seers and the Cāraṇas, did not find a protector any more than those cast in hell. (18) Highly rejoiced, the Rākṣasas in a body then approached the best of architects, the immortal Viśwakarmā, O jewel among the Raghus, and said :— (19) "You alone build abodes, according to their heart's desire, for the great gods, full of valour, lustre and strength by virtue of their spirituality. (20) This time, O highly intelligent one, build an abode for us also. On the slopes of Mount Himavān, Meru or Mandara erect for us a spacious house like that of Maheśwara.'

विश्वकर्मा ततस्तेषां राक्षसानां महाभुजः ॥ २२ ॥
निवासं कथयामास शक्रस्येवामरावतीम् । दक्षिणस्योदधेस्तीरे त्रिकूटो नाम पर्वतः ॥ २३ ॥
सुवेल इति चाप्यन्यो द्वितीयो राक्षसेश्वराः । शिखरे तस्य शैलस्य मध्यमेऽम्बुदसंनिभे ॥ २४ ॥
शकुनैरपि दुष्प्रापे टङ्कच्छिन्नचतुर्दिशि । त्रिंशद्योजनविस्तीर्णा शतयोजनमायता ॥ २५ ॥
स्वर्णप्राकारसंवीता हेमतोरणसंवृता । मया लङ्केति नगरी शक्राज्ञसेन निर्मिता ॥ २६ ॥
तस्यां वसत दुर्धर्षा यूयं राक्षसपुङ्गवाः । अमरावतीं समासाद्य सेन्द्रा इव दिवौकसः ॥ २७ ॥
लङ्कादुर्गं समासाद्य राक्षसैर्बहुभिर्वृताः । भविष्यथ दुराधर्षाः शत्रूणां शत्रुसूदनाः ॥ २८ ॥

"Viśwakarmā, the mighty-armed, thereupon told the said Rākṣasas of a residence equal to Amarāvatī, the residence of Indra, as follows :—'On the shore of the southern sea there is a hill Trikūṭa by name. (21—23) O lords of the Rākṣasas, there is another hill by its side called Suvela. On the middle peak of the former, looking like a cloud, and inaccessible even to birds due to all its four sides being polished by a chisel, I built the city of Laṅkā at the command of Indra. It is thirty Yojanas wide and a hundred Yojanas long. It is surrounded by fortifications made of gold. The portals also are made of gold. (24—26) You, the foremost of Rākṣasas, who are unassailable by others, may live there, as do the gods alongwith Indra in Amarāvatī. (27) Having duly reached the fortress of Laṅkā with a large following of Rākṣasas you will be unassailable by enemies, O slayers of your foes !' (28)

विश्वकर्मवचः श्रुत्वा ततस्ते राक्षसोत्तमाः । सहस्रानुचरा भूत्वा गत्वा तामवसन् पुरीम् ॥ २९ ॥
दृढप्राकारपरिखां हैमैर्गृहशतैर्वृताम् । लङ्कामवाप्य ते हृष्टा न्यवसन् रजनीचराः ॥ ३० ॥
एतस्मिन्नेव काले तु यथाकामं च राघव । नर्मदा नाम गन्धर्वी बभूव रघुनन्दन ॥ ३१ ॥

तस्याः कन्यात्रयं ह्यासीद् ह्रीश्रीकीर्तिसमद्युति । ज्येष्ठक्रमेण सा तेषां राक्षसानामराक्षसी ॥ ३२ ॥
कन्यास्ताः प्रददौ हृष्टाः पूर्णचन्द्रनिभाननाः । त्रयाणां राक्षसेन्द्राणां तिस्रो गन्धर्वकन्यकाः ॥ ३३ ॥
दत्ता मात्रा महाभागा नक्षत्रे भगदैवते । कृतदारास्तु ते राम सुकेशतनयास्तदा ॥ ३४ ॥
चिक्रीडुः सह भार्याभिरप्सरोभिरिवामराः ।

"Hearing the words of Viśwakarmā, those best of Rākṣasas then went to that city with thousands of followers and lived there. (29) The Rākṣasas full of delight reached Laṅkā surrounded by strong fortifications and moats and dotted with hundreds of houses made of gold, and stayed there. (30) At that time, O Śrī Rāma, the delight of the Raghus, there lived a Gandharva woman by name Narmadā. She had three daughters equal in lustre to Hrī, Śrī and Kīrti (the goddesses presiding over modesty, prosperity and fame respectively). This non-Rākṣasa lady voluntarily gave (all) the three Gandharva maidens, whose faces were beaming with joy like the full moon, in the order of their seniority in age, in marriage to the three Rākṣasas. (31—33) The highly fortunate maidens were given by their mother at a time when the asterisk Uttarā-Phālgunī was visible. The sons of Sukeśa being married, revelled with their wives as do the immortals (gods) with Apsarā women (celestial nymphs), O Rāma !

ततो माल्यवतो भार्या सुन्दरी नाम सुन्दरी ॥ ३५ ॥
स तस्यां जनयामास यदपत्यं निबोध तत् । वज्रमुष्टिर्विरूपाक्षो दुर्मुखश्चैव राक्षसः ॥ ३६ ॥
सुप्तघ्नो यज्ञकोपश्च मत्तोन्मत्तौ तथैव च । अनला चाभवत् कन्या सुन्दर्यां राम सुन्दरी ॥ ३७ ॥
सुमालिनोऽपि भार्याऽऽसीत् पूर्णचन्द्रनिभानना । नाम्ना केतुमती राम प्राणेभ्योऽपि गरीयसी ॥ ३८ ॥
सुमाली जनयामास यदपत्यं निशाचरः । केतुमत्यां महाराज तन्निबोधानुपूर्वशः ॥ ३९ ॥
प्रहस्तोऽकम्पनश्चैव विकटः कालिकामुखः । धूम्राक्षश्चैव दण्डश्च सुपार्श्वश्च महाबलः ॥ ४० ॥
संह्रादिः प्रघसश्चैव भासकर्णश्च राक्षसः । राकापुष्पोत्कटा चैव कैकसी च शुचिस्मिताः ॥ ४१ ॥
कुम्भीनसी च इत्येते सुमालेः प्रसवाः स्मृताः ॥ ४२ ॥
मालेस्तु वसुदा नाम गन्धर्वी रूपशालिनी । भार्याऽऽसीत् पद्मपत्राक्षी स्वक्षी यक्षीवरोपमा ॥ ४३ ॥
सुमालेरनुजस्तस्यां जनयामास यत् प्रभो । अपत्यं कथ्यमानं तु मया त्वं शृणु राघव ॥ ४४ ॥
अनलश्चानिलश्चैव हरः सम्पातिरेव च । एते विभीषणामात्या मालेयास्ते निशाचराः ॥ ४५ ॥

"Learn from me about the children that Mālyavān begot of his wife, the beautiful Sundarī. They were Vajramuṣṭi, Virūpākṣa, the Rākṣasa Durmukha, Suptaghna, Yajñakopa, Matta and Unmatta. Of Sundarī, O Rāma, there was also born a beautiful girl by name Analā. (34—37) Sumālī's wife, Ketumatī by name, too had a face beaming like the full moon, and who was dearer to him than his life, O Rāma ! (38) Learn from me, O monarch, about the children that Sumālī the Rākṣasa, begot of Ketumatī in order of their seniority. (39) Prahasta, and Akampana, Vikaṭa, Kālikāmukha and Dhūmrākṣa and Daṇḍa, Supārśwa of great strength, Saṁhrādi and Praghasa and the ogre Bhāsakarṇa, and the girls Rākā, Puṣpotkaṭā, Kaikasī and Kumbhīnasī of bright smiles were the children of Sumālī. (40—42) Mālī's wife was Vasudā, a Gandharva lady. She was lovely and her beautiful eyes resembled the petals of a lotus. She compared with the best of the Yakṣa ladies. (43) Listen, O King Rāma, to what I say about the children that Sumālī's brother begot of her. (44) (They were) Anala and Anila, Hara and Sampāti. These Rākṣasas, the sons of Mālī, were the ministers of Vibhīṣaṇa. (45)

ततस्तु ते राक्षसपुङ्गवास्त्रयो निशाचरैः पुत्रशतैश्च संवृताः ।
सुरान् सहेन्द्रानृषिनागयक्षान् बबाधिरे तान् बहुवीर्यदर्पिताः ॥ ४६ ॥
जगद् भ्रमन्तोऽनिलवद् दुरासदा रणेषु मृत्युप्रतिमानतेजसः ।
वरप्रदानादपि गर्विता भृशं क्रतुक्रियाणां प्रशमंकराः सदा ॥ ४७ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डे पञ्चमः सर्गः ॥ ५ ॥

आश्रमाणि

"Surrounded by night-rangers and hundreds of sons, those three bulls among the Rākṣasas, who had grown haughty by reason of their excessive valour, harassed the said gods including Indra, the Ṛṣis, the Nāgas and the Yakṣas. (46) Roaming about the world like the wind, they were unapproachable. In battle they were as fierce as Yama. They had grown immensely haughty by reason of the boons they had obtained. They always put obstacles in the way of Vedic sacrifices. (47)

Thus ends Canto Five in the Uttarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

* * *

षष्ठः सर्गः

Canto VI

Under the advice of Lord Śiva, the gods seek the help of Śrī Viṣṇu for the destruction of the Rākṣasas; they return reassured; the Rākṣasas usurp the region of the gods; the coming of Śrī Viṣṇu to help the gods

तैर्वध्यमाना देवाश्च ऋषयश्च तपोधनाः । भयार्ताः शरणं जग्मुर्देवदेवं महेश्वरम् ॥ १ ॥
जगत्सृष्ट्यन्तकर्तारमजमव्यक्तरूपिणम् । आधारं सर्वलोकानामाराध्यं परमं गुरुम् ॥ २ ॥
ते समेत्य तु कामारिं त्रिपुरारिं त्रिलोचनम् । ऊचुः प्राञ्जलयो देवा भयगद्गदभाषिणः ॥ ३ ॥
सुकेशपुत्रैर्भगवन् पितामहवरोद्धतैः । प्रजाध्यक्ष प्रजाः सर्वा बाध्यन्ते रिपुबाधनैः ॥ ४ ॥
शरण्यान्यशरण्यानि ह्याश्रमाणि कृतानि नः । स्वर्गाच्च देवान् प्रच्याव्य स्वर्गे क्रीडन्ति देववत् ॥ ५ ॥
अहं विष्णुरहं रुद्रो ब्रह्माहं देवराडहम् । अहं यमश्च वरुणश्चन्द्रोऽहं रविरप्यहम् ॥ ६ ॥
इति माली सुमाली च माल्यवांश्चैव राक्षसाः । बाधन्ते समरोद्धर्षा ये च तेषां पुरस्सराः ॥ ७ ॥
तन्नो देव भयार्तानामभयं दातुमर्हसि । अशिवं वपुरास्थाय जहि वै देवकण्टकान् ॥ ८ ॥

"The gods, as well as seers given to asceticism who were being killed by them (the Rākṣasas), were terribly afraid and sought refuge in Maheśwara, the god of gods, the creator and destroyer of the world, the unborn, the unmanifest, the support of all the worlds, the worshipful one and the highest Guru. (1-2) Approaching in a body, the enemy of Kāma and Tripura, the three-eyed god, the aforementioned gods said with folded hands, in a voice faltering due to fear :—(3) 'O divine lord of living beings, all creatures are being harassed by the sons of Sukeśa who have grown haughty by reason of the boons granted to them by Brahmā and who are the scourge of their foes. (4) Our habitations and hermitages have been made unfit for our residence. Driving out the gods from heaven, they sport there as if they were gods. (5) The Rākṣasas Mālī, Sumālī and Mālyavān and their lieutenants, thirsting for battle, give us trouble saying, 'I am Viṣṇu, I am Rudra, I am Brahmā, I am Indra, I am Yama, I am Varuṇa, I am the moon and the sun.' (6-7) O Lord, Please grant fearlessness to us, who are afraid; kill these enemies of gods by assuming a fierce-looking form.' (8)

इत्युक्तस्तु सुरैः सर्वैः कपर्दी नीललोहितः । सुकेशं प्रति सापेक्षः प्राह देवगणान् प्रभुः ॥ ९ ॥
अहं तान् न हनिष्यामि ममावध्या हि तेऽसुराः । किं तु मन्त्रं प्रदास्यामि यो वै तान् निहनिष्यति ॥ १० ॥
एतमेव समुद्योगं पुरस्कृत्य महर्षयः । गच्छध्वं शरणं विष्णुं हनिष्यति स तान् प्रभुः ॥ ११ ॥
ततस्तु जयशब्देन प्रतिनन्द्य महेश्वरम् । विष्णोः समीपमाजग्मुर्निशाचरभयार्दिताः ॥ १२ ॥
शङ्खचक्रधरं देवं प्रणम्य बहुमान्य च । ऊचुः सम्भ्रान्तवद् वाक्यं सुकेशतनयान् प्रति ॥ १३ ॥

"Spoken to in these words by all the gods, Lord Śiva, the god with matted locks, who had some consideration for Sukeśa, said to the host of gods :— (9) 'I will not kill them as the said ogres are exempt from death at my hands; but I shall advise you as regards the person who will surely kill them. (10) With this purpose in view, O great seers, go and seek refuge in Viṣṇu and the said Lord will kill them.' (11) Then greeting Maheśwara with a shout of victory, they, who were afraid of the Rākṣasas, came to the presence of Lord Viṣṇu. (12) Paying obeisance and praising the Lord who holds the conch and the discus, in a voice full of awe, they spoke the following words with regard to the sons of Sukeśa :— (13)

सुकेशतनयैर्देव त्रिभिस्त्रेताग्निसंनिभैः। आक्रम्य वरदानेन स्थानान्यपहृतानि नः॥ १४॥
लङ्का नाम पुरी दुर्गा त्रिकूटशिखरे स्थिता। तत्र स्थिताः प्रबाधन्ते सर्वान् नः क्षणदाचराः॥ १५॥
स त्वमस्मद्धितार्थाय जहि तान् मधुसूदन। शरणं त्वां वयं प्राप्ता गतिर्भव सुरेश्वर॥ १६॥
चक्रकृत्तास्यकमलान् निवेदय यमाय वै। भयेष्वभयदोऽस्माकं नान्योऽस्ति भवता विना॥ १७॥
राक्षसान् समरे हृष्टान् सानुबन्धान् मदोद्धतान्। नुद त्वं नो भयं देव नीहारमिव भास्करः॥ १८॥

'O Lord, by reason of the boons granted to them, the three sons of Sukeśa, resembling the three fires, have usurped our places after invading them. (14) There is a city, Laṅkā by name, situated on the crest of Mount Trikūṭa, which is difficult of access. The Rākṣasas settled there are harassing all of us. (15) O Lord Madhusūdana, we have taken refuge in You; as such be our saviour and kill them for our good, O Ruler of gods ! (16) O Lord, excepting You there is surely none else who will grant us protection in times of danger; with Your discus tear the lotus-like faces of these haughty Rākṣasas who are full of enthusiasm for war and give them as a gift to Yama alongwith their followers and remove our fear as the sun melts the frost.' (17-18)

इत्येवं दैवतैरुक्तो देवदेवो जनार्दनः। अभयं भयदोऽरीणां दत्त्वा देवानुवाच ह॥ १९॥
सुकेशं राक्षसं जाने ईशानवरदर्पितम्। तांश्चास्य तनयाञ्जाने येषां ज्येष्ठः स माल्यवान्॥ २०॥
तानहं समतिक्रान्तमर्यादान् राक्षसाधमान्। निहनिष्यामि संक्रुद्धः सुरा भवत विज्वराः॥ २१॥

"Thus spoken to by the gods, Janārdana, the adored of gods, the scourge of His foes, granted protection to the heavenly beings and said :— (19) 'I know the ogre Sukeśa who has grown arrogant by reason of the boons granted to him by Śiva; I know his notorious sons also, of whom the said Mālyavān is the eldest. (20) Getting infuriated I will kill these despicable Rākṣasas, who have transgressed all propriety, O gods; be free from worry.' (21)

इत्युक्तास्ते सुराः सर्वे विष्णुना प्रभविष्णुना। यथावासं ययुर्हृष्टाः प्रशंसन्तो जनार्दनम्॥ २२॥
विबुधानां समुद्योगं माल्यवांस्तु निशाचरः। श्रुत्वा तौ भ्रातरौ वीराविदं वचनमब्रवीत्॥ २३॥
अमरा ऋषयश्चैव संगम्य किल शंकरम्। अस्मद्वधं परीप्सन्त इदं वचनमब्रुवन्॥ २४॥
सुकेशतनया देव वरदानबलोद्धताः। बाधन्तेऽस्मान् समुद्दृप्ता घोररूपाः पदे पदे॥ २५॥
राक्षसैरभिभूताः स्मो न शक्ताः स्म प्रजापते। स्वेषु सद्मसु संस्थातुं भयात् तेषां दुरात्मनाम्॥ २६॥
तदस्माकं हितार्थाय जहि तांश्च त्रिलोचन। राक्षसान् हुंकृतेनैव दह प्रदहतां वर॥ २७॥
इत्येवं त्रिदशैरुक्तो निशम्यान्धकसूदनः। शिरः करं च धुन्वान इदं वचनमब्रवीत्॥ २८॥
अवध्या मम ते देवाः सुकेशतनया रणे। मन्त्रं तु वः प्रदास्यामि यस्तान् वै निहनिष्यति॥ २९॥
योऽसौ चक्रगदापाणिः पीतवासा जनार्दनः। हरिर्नारायणः श्रीमाञ्शरणं तं प्रपद्यथ॥ ३०॥
हरादवाप्य ते मन्त्रं कामारिमभिवाद्य च। नारायणालयं प्राप्य तस्मै सर्वं न्यवेदयन्॥ ३१॥

"Having been assured thus by the All-powerfull Lord Viṣṇu, the gods praised Janārdana and left for their respective places full of joy. (22) Having heard of the move of the gods, Mālyavān, the Rākṣasa, spoke as follows to his aforesaid heroic brothers :— (23) "The gods and seers, seeking our destruction, addressed in a body, the following words to Śaṅkara : 'O Lord, the fierce-looking sons of Sukeśa, grown haughty and arrogant by reason of the boons granted to them, torment us every now and then. (24-25) O Lord of living beings, we are overpowered by these Rākṣasas; for fear of these wicked ones we are unable to reside in our places. (26) O three-eyed god and the foremost of destroyers, kill these Rākṣasas for our good and consume them with just a roar (Huṅkāra).' (27) Listening to these words of the gods, the Slayer of Andhaka, shaking His head and hand, spoke the following words :—(28) 'O gods, those sons of Sukeśa are exempt from death at my hands in war; but I shall advise you as regards the person who will surely kill them. (29) Seek refuge in Him, the glorious Janārdana, who holds in His hands the discus and the club, who wears a yellow garment and who is (also) known as Hari and Nārāyaṇa.' (30) Receiving this advice from Hara, they paid obeisance to the foe of Kāma (Lord Śiva) and reaching the abode of Nārāyaṇa, submitted all the facts to Him. (31)

ततो नारायणेनोक्ता देवा इन्द्रपुरोगमाः। सुरारींस्तान् हनिष्यामि सुरा भवत निर्भयाः॥ ३२॥
देवानां भयभीतानां हरिणा राक्षसर्षभौ। प्रतिज्ञातो वधोऽस्माकं चिन्त्यतां यदिह क्षमम्॥ ३३॥
हिरण्यकशिपोर्मृत्युरन्येषां च सुरद्विषाम्। नमुचिः कालनेमिश्च संह्रादो वीरसत्तमः॥ ३४॥
राधेयो बहुमायी च लोकपालोऽथ धार्मिकः। यमलार्जुनौ च हार्दिक्यः शुम्भश्चैव निशुम्भकः॥ ३५॥
असुरा दानवाश्चैव सत्त्ववन्तो महाबलाः। सर्वे समरमासाद्य न श्रूयन्तेऽपराजिताः॥ ३६॥
सर्वैः क्रतुशतैरिष्टं सर्वे मायाविदस्तथा। सर्वे सर्वास्त्रकुशलाः सर्वे शत्रुभयङ्कराः॥ ३७॥
नारायणेन निहताः शतशोऽथ सहस्रशः।
एतज्ज्ञात्वा तु सर्वेषां क्षमं कर्तुमिहार्हथ। दुःखं नारायणं जेतुं यो नो हन्तुमिहेच्छति॥ ३८॥

"The gods led by Indra were thereupon assured by Nārāyaṇa :—'I will kill those enemies of yours, O gods, shed your fear.' (32) O best of Rākṣasas, Hari has promised to the frightened gods that he will bring about our destruction; (therefore) think of what is the proper thing to do on this occasion. (33) The death of Hiraṇyakaśipu, and other enemies was encompassed by him. Nay, Namuci, Kālanemi, Saṁhrāda, the best of the brave, Rādheya, who knew many conjuring tricks, the righteous Lokapāla, Yamala, Arjuna and Hārdikya, Śumbha and Niśumbha and other demons and giants of great might, and full of courage, who were never defeated on reaching the battlefield are heard of no more. (34—36) All of them had performed hundreds of Vedic sacrifices and all of them knew deceitful warfare; all of them were well-practised in all arms and all of them were such as created fright in the minds of their enemies. (37) They were killed in hundreds and thousands by Nārāyaṇa; keeping this in mind all of you will do well to do that which is proper for you all at this juncture. It is difficult to conquer Nārāyaṇa who desires to kill us at this moment.' (38)

ततः सुमाली माली च श्रुत्वा माल्यवतो वचः। ऊचतुर्भ्रातरं ज्येष्ठमश्विनाविव वासवम्॥ ३९॥
स्वधीतं दत्तमिष्टं च ऐश्वर्यं परिपालितम्। आयुर्निरामयं प्राप्तं सुधर्मः स्थापितः पथि॥ ४०॥
देवसागरमक्षोभ्यं शस्त्रैः समवगाह्य च। जिता द्विषो ह्यप्रतिमास्तन्नो मृत्युकृतं भयम्॥ ४१॥
नारायणश्च रुद्रश्च शक्रश्चापि यमस्तथा। अस्माकं प्रमुखे स्थातुं सर्वे बिभ्यति सर्वदा॥ ४२॥
विष्णोर्द्वेषस्य नास्त्येव कारणं राक्षसेश्वर। देवानामेव दोषेण विष्णोः प्रचलितं मनः॥ ४३॥
तस्मादद्यैव सहिताः सर्वेऽन्योन्यसमावृताः। देवानेव जिघांसामो येभ्यो दोषः समुत्थितः॥ ४४॥

"Hearing these words of Mālyavān, Sumālī and Mālī spoke to their elder brother even as the Aświns speak to Indra :— (39) 'We have studied the Vedas, have performed acts of charity and the Vedic sacrifices. We have safeguarded our wealth; we have obtained a long lease of life free from disease. We have Dharma installed in our life. (40) The sea in the form of gods, which was incapable of being disturbed has been penetrated by our missiles;

unequalled foes have been conquered. There is no fear of death for us. (41) Nārāyaṇa and Rudra and Indra, and Yama—all of them are always afraid of standing in front of us. (42) O Lord of Rākṣasas, Viṣṇu has no cause for quarrel with us; his mind has been poisoned only by the crookedness of gods. (43) Therefore let us all even now join together and, guarded by one another, kill the very gods from whom enmity has started.' (44)

एवं सम्मन्त्र्य बलिनः सर्वसैन्यसमावृताः । उद्योगं घोषयित्वा तु सर्वे नैर्ऋतपुङ्गवाः ॥ ४५ ॥
युद्धाय निर्ययुः क्रुद्धा जम्भवृत्रादयो यथा । इति ते राम सम्मन्त्र्य सर्वोद्योगेन राक्षसाः ॥ ४६ ॥
युद्धाय निर्ययुः सर्वे महाकाया महाबलाः । स्यन्दनैर्वारणैश्चैव हयैश्च करिसंनिभैः ॥ ४७ ॥
खरैर्गोभिरथोष्ट्रैश्च शिशुमारैर्भुजंगमैः । मकरैः कच्छपैर्मीनैर्विहंगैर्गरुडोपमैः ॥ ४८ ॥
सिंहैर्व्याघ्रैर्वराहैश्च सृमरैश्चमरैरपि । त्यक्त्वा लङ्कां गताः सर्वे राक्षसा बलगर्विताः ॥ ४९ ॥
प्रयाता देवलोकाय योद्धुं दैवतशत्रवः । लङ्काविपर्ययं दृष्ट्वा यानि लङ्कालयान्यथ ॥ ५० ॥
भूतानि भयदर्शीनि विमनस्कानि सर्वशः । रथोत्तमैरुह्यमानाः शतशोऽथ सहस्रशः ॥ ५१ ॥
प्रयाता राक्षसास्तूर्णं देवलोकं प्रयत्नतः । रक्षसामेव मार्गेण दैवतान्यपचक्रमुः ॥ ५२ ॥

"Having taken counsel in this manner, all those strong leaders of the Rākṣasas, like Jambha, Vṛtra and etc; followed by all their troops and proclaiming their intention, sallied forth for war in anger. Having thought thus, O Rāma all the said Rākṣasas of huge bodies and immense strength, set forth for war with all preparations. Leaving Laṅkā, all the Rākṣasas, the enemies of gods, in the pride of their strength, proceeded towards the abode of gods to wage war followed by chariots, elephants, horses huge as elephants, mules, cows, camels, Śiśumāras (dolphins), snakes, alligators, tortoises, fish, birds huge as Garuḍa, lions, tigers, boars, varieties of deer known as Sṛmara and Camara. Other living beings, who were residing in Laṅkā, foreseeing its destruction and apprehending danger, then became sad. The Rākṣasas in their hundreds and thousands soon set out collectively in the best of chariots towards the realm of gods with determination. The gods also went out through the same passage as the Rākṣasas. (45—52)

भौमाश्चैवान्तरिक्षाश्च कालाज्ञप्ता भयावहाः । उत्पाता राक्षसेन्द्राणामभावाय समुत्थिताः ॥ ५३ ॥
अस्थीनि मेघा ववृषुरुष्णं शोणितमेव च । वेलां समुद्राश्चोत्क्रान्ताश्चेलुश्चाप्यथ भूधराः ॥ ५४ ॥
अट्टहासान् विमुञ्चन्तो घननादसमस्वनाः । वाश्यन्त्यश्च शिवास्तत्र दारुणं घोरदर्शनाः ॥ ५५ ॥
सम्पतन्त्यथ भूतानि दृश्यन्ते च यथाक्रमम् । गृध्रचक्रं महच्चात्र प्रज्वालोद्गारिभिर्मुखैः ॥ ५६ ॥
रक्षोगणस्योपरिष्टात् परिभ्रमति कालवत् । कपोता रक्तपादाश्च सारिका विद्रुता ययुः ॥ ५७ ॥
काका वाश्यन्ति तत्रैव विडाला वै द्विपादयः ।

"Portents, both terrestrial and celestial, ordained by Yama and indicating the impending danger distinctly arose suggesting the destruction of the Rākṣasas. (53) Clouds rained bones and hot blood; the oceans transgressed their limits and mountains rocked. (54) Creatures roaring like thunder raised yells resembling a horse-laugh and fierce-looking she-jackals, emitted piercing howls. (55) The elements appeared to be dissolving as it were one after another, and a huge circle of vultures spitting forth flames through their mouths, were hovering like Death over the Rākṣasa hordes. Red-footed pigeons and mynas flew with speed. (56-57) The crows cawed aloud, the cats growled and the elephants etc., too trumpeted at that very spot.

उत्पातांस्ताननादृत्य राक्षसा बलदर्पिताः ॥ ५८ ॥
यान्त्येव न निवर्तन्ते मृत्युपाशावपाशिताः । माल्यवांश्च सुमाली च माली च सुमहाबलः ॥ ५९ ॥
पुरस्सरा राक्षसानां ज्वलिता इव पावकाः । माल्यवन्तं तु ते सर्वे माल्यवन्तमिवाचलम् ॥ ६० ॥
निशाचरा आश्रयन्ति धातारमिव देवताः । तद् बलं राक्षसेन्द्राणां महाभ्रघननादितम् ॥ ६१ ॥

जयेप्सया देवलोकं ययौ मालिवशे स्थितम्।

"Not minding these evil forebodings, the Rākṣasas, arrogant as they were by reason of their strength, did not retrace their steps, but proceeded drawn by the noose of Yama. Mālyavān and Sumālī, as well as Mālī, of great strength, marched like blazing fires at the head of the Rākṣasas. On Mālyavān, unshakable like Mount Mālyavān, the Rākṣasas relied even as the gods relied on Brahmā. The aforesaid army of the leaders of ogres under the command of Mālī, and producing a noise resembling the peal of thunder, proceeded to the realm of gods with a view to conquering it.

राक्षसानां समुद्योगं तं तु नारायणः प्रभुः॥ ६२॥
देवदूतादुपश्रुत्य चक्रे युद्धे तदा मनः। स सज्जायुधतूणीरो वैनतेयोपरि स्थितः॥ ६३॥
आसाद्य कवचं दिव्यं सहस्रार्कसमद्युति। आबद्ध्य शरसम्पूर्णे इषुधी विमले तदा॥ ६४॥
श्रोणिसूत्रं च खड्गं च विमलं कमलेक्षणः। शङ्खचक्रगदाशार्ङ्गखड्गांश्चैव वरायुधान्॥ ६५॥
सुपर्णं गिरिसंकाशं वैनतेयमथास्थितः। राक्षसानामभावाय ययौ तूर्णतरं प्रभुः॥ ६६॥
सुपर्णपृष्ठे स बभौ श्यामः पीताम्बरो हरिः। काञ्चनस्य गिरेः शृङ्गे सतडित्तोयदो यथा॥ ६७॥
स सिद्धदेवर्षिमहोरगैश्च गन्धर्वयक्षैरुपगीयमानः।
समाससादासुरसैन्यशत्रुश्चक्रासिशार्ङ्गायुधशङ्खपाणिः ॥ ६८॥
सुपर्णपक्षानिलनुन्नपक्षं भ्रमत्पताकं प्रविकीर्णशस्त्रम्।
चचाल तद्राक्षसराजसैन्यं चलोपलं नीलमिवाचलाग्रम्॥ ६९॥
ततः शितैः शोणितमांसरूषितैर्युगान्तवैश्वानरतुल्यविग्रहैः।
निशाचराः सम्परिवार्य माधवं वरायुधैर्निर्बिभिदुः सहस्रशः॥ ७०॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डे षष्ठः सर्गः॥ ६॥

"Hearing of the aforesaid endeavour of the Rākṣasas from the envoy of the gods, Lord Viṣṇu, for His part made up His mind to fight, and fitted with a quiver full of arrows rode on Garuḍa. (58—63) Mounted on the beautiful-feathered Garuḍa, who looked like a hill, equipped with a pair of immaculate quivers full of arrows, putting on His celestial armour shining like a thousand suns, arming Himself with His excellent weapons—the conch, the discus, the mace, the Śārṅga bow and the sword, and fastening His belt as well as His splendid sword, the lotus-eyed Lord set out at once to bring about the destruction of the Rākṣasas. (64—66) Mounting on the back of Garuḍa, the dark-complexioned Hari, clad in yellow, shone like a cloud with a streak of lightning on a peak of Mount Meru. (67) Holding the discus, the sword, the bow and the conch in His hands, the Lord, the enemy of Asura hordes, duly arrived, His praises being sung by Siddhas, gods, Ṛṣis, Mahoragas (huge serpents), Gandharvas and Yakṣas. (68) By the wind arising from the flapping of Garuḍa's wings a portion of the Rākṣasa king's army was blown away, their banners whirled and their weapons slipped (from their hands); the said army of the king of ogres shook like the crest of a blue hill with its crags displaced. (69) The Rākṣasas in their thousands surrounded Viṣṇu and attacked Him with sharp excellent weapons daubed with blood and flesh, and resembling the fire arising at the end of the world-cycle. (70)

Thus ends Canto Six in the Uttarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

* * *

सप्तमः सर्गः

Canto VII

The destruction of the Rākṣasas by Lord Viṣṇu; the survivors take to flight

नारायणगिरिं ते तु गर्जन्तो राक्षसाम्बुदाः । अर्दयन्तोऽस्त्रवर्षेण वर्षेणेवाद्रिमम्बुदाः॥ १ ॥
श्यामावदातस्तैर्विष्णुर्नीलैर्नक्तंचरोत्तमैः । वृतोऽञ्जनगिरीवायं वर्षमाणैः पयोधरैः॥ २ ॥
शलभा इव केदारं मशका इव पावकम् । यथामृतघटं दंशा मकरा इव चार्णवम्॥ ३ ॥
तथा रक्षोधनुर्मुक्ता वज्रानिलमनोजवाः । हरिं विशन्ति स्म शरा लोका इव विपर्यये॥ ४ ॥
स्यन्दनैः स्यन्दनगता गजैश्च गजमूर्धगाः । अश्वारोहास्तथाश्वैश्च पादाताश्चाम्बरे स्थिताः॥ ५ ॥
राक्षसेन्द्रा गिरिनिभाः शरैः शक्त्यृष्टितोमरैः । निरुच्छ्वासं हरिं चक्रुः प्राणायामा इव द्विजम्॥ ६ ॥

"Just as clouds lash hills with a downpour, even so the Rākṣasa hordes, making a terrific noise, attacked with their volleys of missiles, Nārāyaṇa who stood like a hill. (1) The bright, though dark-complexioned Viṣṇu was surrounded by those sable-looking jewels among the Rākṣasas like a hill of antimony by the pouring clouds. (2) The arrows shot from the bows of the Rākṣasas, with the speed of the thunderbolt, the air and mind, entered into the body of Viṣṇu as locusts rush into paddy fields, moths into the flame, bees into a pot containing honey, crocodiles into the sea and the worlds into Viṣṇu at the time of the deluge. (3-4) Huge as mountains, the Rākṣasa chiefs, sitting in chariots, or riding on elephants, or on horses suffocated Viṣṇu from their chariots, elephants and horses as also the foot-soldiers standing in air by means of arrows, javelins, double-edged swords and iron clubs, only as breath-control exercises make a Brāhmaṇa (practising them) suffocated. (5-6)

निशाचरैस्ताड्यमानो मीनैरिव महोदधिः । शार्ङ्गमायम्य दुर्धर्षो राक्षसेभ्योऽसृजच्छरान्॥ ७ ॥
शरैः पूर्णायतोत्सृष्टैर्वज्रकल्पैर्मनोजवैः । चिच्छेद विष्णुर्निशितैः शतशोऽथ सहस्रशः॥ ८ ॥
विद्राव्य शरवर्षेण वर्षं वायुरिवोत्थितम् । पाञ्चजन्यं महाशङ्खं प्रदध्मौ पुरुषोत्तमः॥ ९ ॥
सोऽम्बुजो हरिणा ध्मातः सर्वप्राणेन शङ्खराट् । ररास भीमनिर्ह्रादस्त्रैलोक्यं व्यथयन्निव॥ १० ॥
शङ्खराजरवः सोऽथ त्रासयामास राक्षसान् । मृगराज इवारण्ये समदानिव कुञ्जरान्॥ ११ ॥
न शेकुरश्वाः संस्थातुं विमदाः कुञ्जराऽभवन् । स्यन्दनेभ्यश्च्युता वीराः शङ्खरावितदुर्बलाः॥ १२ ॥
शार्ङ्गचापविनिर्मुक्ता वज्रतुल्याननाः शराः । विदार्य तानि रक्षांसि सुपुङ्खा विविशुः क्षितिम्॥ १३ ॥
भिद्यमानाः शरैः संख्ये नारायणकरच्युतैः । निपेतू राक्षसा भूमौ शैला वज्रहता इव॥ १४ ॥
व्रणानि परगात्रेभ्यो विष्णुचक्रकृतानि हि । असृक् क्षरन्ति धाराभिः स्वर्णधारा इवाचलाः॥ १५ ॥
शङ्खराजरवश्चापि शार्ङ्गचापरवस्तथा । राक्षसानां रवांश्चापि ग्रसते वैष्णवो रवः॥ १६ ॥
तेषां शिरोधरान् धूताञ्छरध्वजधनूंषि च । रथान् पताकास्तूणीरांश्चिच्छेद स हरिः शरैः॥ १७ ॥
सूर्यादिव करा घोरा वार्योघा इव सागरात् । पर्वतादिव नागेन्द्रा धारौघा इव चाम्बुदात्॥ १८ ॥
तथा शार्ङ्गविनिर्मुक्ताः शरा नारायणेरिताः । निर्धावन्तीषवस्तूर्णं शतशोऽथ सहस्रशः॥ १९ ॥
शरभेण यथा सिंहाः सिंहेन द्विरदा यथा । द्विरदेन यथा व्याघ्रा व्याघ्रेण द्वीपिनो यथा॥ २० ॥
द्वीपिनेव यथा श्वानः शुना मार्जारको यथा । मार्जारेण यथा सर्पाः सर्पेण च यथाखवः॥ २१ ॥
तथा ते राक्षसाः सर्वे विष्णुना प्रभविष्णुना । द्रवन्ति द्राविताश्चान्ये शायिताश्च महीतले॥ २२ ॥
राक्षसानां सहस्राणि निहत्य मधुसूदनः । वारिजं पूरयामास तोयदं सुरराडिव॥ २३ ॥
नारायणशरत्रस्तं शङ्खनादसुविह्वलम् । ययौ लङ्कामभिमुखं प्रभग्नं राक्षसं बलम्॥ २४ ॥

"Attacked by the Rākṣasas, as the ocean is lashed by fishes, Lord Viṣṇu, the invincible, stretched His bow known as the Śārṅga and discharged arrows at the Rākṣasas. (7) By means of sharp arrows hard like adamant and having the speed of the mind, shot from the bow, whose string was pulled to the extreme length, Viṣṇu mangled to pieces the Rākṣasas in their hundreds and thousands. (8) Having dispersed the Rākṣasas by the shower of arrows, even as wind disperses the rainbearing clouds, Puruṣottama blew His mighty conch, Pāñcajanya. (9) That conch, the best of its kind, blown with all His might by Viṣṇu, produced a terrific noise, (thereby) causing agony to the three worlds as it were. (10) The noise produced by the best of conches frightened the Rākṣasas even as a lion roaring in a forest would frighten the elephants in rut. (11) Getting unnerved on hearing the noise of the conch, horses were unable to stand, elephants lost their fury and soldiers slipped from their chariots. (12) The beautifully-feathered arrows shot from the Śārṅga bow, with their heads hard like adamant, entered the ground cleaving the bodies of the Rākṣasas. (13) Being pierced in battle by the arrows shot from the hands of Nārāyaṇa, the Rākṣasas fell on the ground like mountains struck by a thunderbolt. (14) Blood gushed out of the wounds caused on the bodies of the enemies by Viṣṇu's discus like streams of ochre from mountains. (15) The noise of the best of conches, the twang of the bow (Śārṅga) and the war-cry of Viṣṇu (all combined) drowned the noise produced by the Rākṣasas. (16) By means of His arrows the said Śrī Hari cut down their unsteady necks, arrows, banners, bows, chariots, pennants and quivers. (17) Like the fierce rays from the sun, waves from the sea, huge serpents from a mountain and torrents from clouds, the deadly arrows shot by Nārāyaṇa from His bow (Śārṅga) flew with speed in their hundreds and thousands (in all directions). (18-19) Like lions chased by (the fabulous animal known as) Śarabha, like elephants by a lion, like tigers by an elephant, like leopards by a tiger, like dogs by a leopard, like cats by a dog, like snakes by a cat, and like rats by a snake, even so all the Rākṣasas, chased by the mighty Viṣṇu, took to their heels while others lay stretched on the ground. (20—22) Having killed thousands of Rākṣasas, Madhusūdana filled His conch with the air as Indra charges a cloud (with water). (23) The worsted Rākṣasa forces, terrified by Nārāyaṇa's arrows and unhinged by the sound of the conch, fled towards Laṅkā. (24)

प्रभग्ने राक्षसबले नारायणशराहते। सुमाली शरवर्षेण निववार रणे हरिम्॥ २५॥
स तु तं छादयामास नीहार इव भास्करम्। राक्षसाः सत्त्वसम्पन्नाः पुनर्धैर्यं समादधुः॥ २६॥
अथ सोऽभ्यपतद् रोषाद् राक्षसो बलदर्पितः। महानादं प्रकुर्वाणो राक्षसाञ्जीवयन्निव॥ २७॥
उत्क्षिप्य लम्बाभरणं धुन्वन् करमिव द्विपः। ररास राक्षसो हर्षात् सतडित्तोयदो यथा॥ २८॥
सुमालेर्नर्दतस्तस्य शिरो ज्वलितकुण्डलम्। चिच्छेद यन्तुरश्वाश्च भ्रान्तास्तस्य तु रक्षसः॥ २९॥
तैरश्वैर्भ्राम्यते भ्रान्तैः सुमाली राक्षसेश्वरः। इन्द्रियाश्वैः परिभ्रान्तैर्धृतिहीनो यथा नरः॥ ३०॥

"When the Rākṣasa forces were put to flight while being struck by Nārāyaṇa's arrows, Sumālī blocked Him (Nārāyaṇa) on the battlefield by the shower of his arrows. (25) He screened Him (Nārāyaṇa) even as mist does the sun. The powerful Rākṣasas (again) mustered up courage. (28) The enraged Rākṣasas, arrogant by reason of his strength, jumped forward making a huge noise as if infusing new life into the Rākṣasas. (27) Raising his hand with an ornament hanging about it and waving it (even) as an elephant would wave its trunk, the elated Rākṣasas roared like a cloud accompanied by lightning. (28) Śrī Hari cut off the head, adorned with dazzling earrings, of the charioteer of the roaring Sumālī. The horses of the Rākṣasa (then) ran wildly. (29) Like the unsteady man who is tossed this side and that by his fickle sense-organs, which may be likened to horses, Sumālī, the lord of the Rākṣasas, was drawn this side and that by those horses running helter-skelter. (30)

ततो विष्णुं महाबाहुं प्रपतन्तं रणाजिरे। हृते सुमालेरश्वैश्च रथे विष्णुरथं प्रति॥ ३१॥
माली चाभ्यद्रवद् युक्तः प्रगृह्य सशरं धनुः। मालेर्धनुश्च्युता बाणाः कार्तस्वरविभूषिताः॥ ३२॥
विविशुर्हरिमासाद्य क्रौञ्चं पत्ररथा इव। अर्द्यमानः शरैः सोऽथ मालिमुक्तैः सहस्रशः॥ ३३॥
चुक्षुभे न रणे विष्णुर्जितेन्द्रिय इवाधिभिः। अथ मौर्वीस्वनं श्रुत्वा भगवान् भूतभावनः॥ ३४॥
मालिनं प्रति बाणौघान् ससर्जासिगदाधरः। ते मालिदेहमासाद्य वज्रविद्युत्प्रभाः शराः॥ ३५॥

पिबन्ति रुधिरं तस्य नागा इव सुधारसम्।

"When Sumālī's chariot was being drawn into confusion by his horses, the alert Mālī, holding the bow and an arrow in his hands, rushed towards the transport of Viṣṇu, the mighty-armed, who was darting towards him on the battlefield. Mālī's arrows, decked with gold and shot from his bow, reaching Viṣṇu, entered His body as birds enter into the Krauñca hill. Pierced by thousands of arrows, shot by Mālī, Viṣṇu did not feel ruffled on the battlefield even as a self-controlled man is not perturbed by mental agonies. Then, hearing the twang of Mālī's bow-string, the Lord, the Creator of beings, who was armed with a mace and a sword, shot volleys of arrows at Mālī. Those arrows, bright as a diamond and shining like lightning, reaching Mālī's body, drank his blood even as the Nāgas (huge serpents) drink nectar.

मालिनं विमुखं कृत्वा शङ्खचक्रगदाधरः॥ ३६॥
मालिमौलिं ध्वजं चापं वाजिनश्चाप्यपातयत्। विरथस्तु गदां गृह्य माली नक्तंचरोत्तमः॥ ३७॥
आपुप्लुवे गदापाणिर्गिर्यग्रादिव केसरी। गदया गरुडेशानमीशानमिव चान्तकः॥ ३८॥
ललाटदेशेऽभ्यहनद् वज्रेणेन्द्रो यथाचलम्। गदयाभिहतस्तेन मालिना गरुडो भृशम्॥ ३९॥
रणात् पराङ्मुखं देवं कृतवान् वेदनातुरः। पराङ्मुखो कृते देवे मालिना गरुडेन वै॥ ४०॥
उदतिष्ठन्महाञ्शब्दो रक्षसामभिनर्दताम्।

"Having put Mālī to flight, Śrī Hari (the Bearer of a conch, a discus and a club), flung to the ground Mālī's crest, his banner, his bow and his horses. Having lost his chariot, and seizing hold of his club, Mālī, the best of Rākṣasas, with the weapon in his hand, rushed forward like a lion from a mountain peak. With his club he hit Garuḍa (the king of ealges) on the forehead even as Yama hit Śiva and Indra would strike a mountain with his thunderbolt. Hit hard by the said Mālī with his club, Garuḍa, unable to stand the acute pain, made the Lord turn His back on the battle. A great clamour rose from the Rākṣasas, who roared when Lord Hari was, in fact, made to turn His back on the battlefield alongwith Garuḍa by Mālī.

रक्षसां रुवतां रावं श्रुत्वा हरिहयानुजः॥ ४१॥
तिर्यगास्थाय संक्रुद्धः पक्षीशे भगवान् हरिः। पराङ्मुखोऽप्युत्ससर्ज मालेश्चक्रं जिघांसया॥ ४२॥
तत् सूर्यमण्डलाभासं स्वभासा भासयन् नभः। कालचक्रनिभं चक्रं मालेः शीर्षमपातयत्॥ ४३॥
तच्छिरो राक्षसेन्द्रस्य चक्रोत्कृत्तं विभीषणम्। पपात रुधिरोद्गारि पुरा राहुशिरो यथा॥ ४४॥
ततः सुरैः सम्प्रहृष्टैः सर्वप्राणसमीरितः। सिंहनादरवो मुक्तः साधु देवेतिवादिभिः॥ ४५॥
मालिनं निहतं दृष्ट्वा सुमाली माल्यवानपि। सबलौ शोकसंतप्तौ लङ्कामेव प्रधावितौ॥ ४६॥

"Highly incensed to hear the noise of the roaring Rākṣasas, Lord Hari, the younger brother of Indra, even sitting obliguely on Garuḍa's back, as His face was turned away from the battle, threw His discus at Mālī with a view to kill him. (31—42) Resembling the wheel of time and lustrous like the orb of the sun, that discus, illuminating as it did the skies by its own lustre, brought Mālī's head to the ground. (43) That fierce-looking head of the Rākṣasa-chief, cut off by the discus, fell on the ground emitting blood, like Rāhu's head of yore. (44) Then a clamour like the roar of a lion, saying 'Well done, O Lord!' was raised with all their might by the gods who were transported with joy. (45). Seeing Mālī dead, Sumālī and Mālyavān, stricken with grief fled to Laṅkā with (the remnant of) the forces. (46)

गरुडस्तु समाश्वस्तः संनिवृत्य यथा पुरा। राक्षसान् द्रावयामास पक्षवातेन कोपितः॥ ४७॥
चक्रकृत्तास्यकमला गदासंचूर्णितोरसः। लाङ्गलग्लपितग्रीवा मुसलैर्भिन्नमस्तकाः॥ ४८॥
केचिच्चैवासिना छिन्नास्तथान्ये शरताडिताः। निपेतुरम्बरात् तूर्णं राक्षसाः सागराम्भसि॥ ४९॥
नारायणोऽपीषुवराशनीभिर्विदारयामास धनुर्विमुक्तैः।
नक्तंचरान् धूतविमुक्तकेशान् यथाशनीभिः सतडिन्महाभ्रः॥ ५०॥

भिन्नातपत्रं पतमानशस्त्रं शरैरपध्वस्तविनीतवेषम्।
विनिःसृतान्त्रं भयलोलनेत्रं बलं तदुन्मत्ततरं बभूव॥५१॥
सिंहार्दितानामिव कुञ्जराणां निशाचराणां सह कुञ्जराणाम्।
रवाश्च वेगाश्च समं बभूवुः पुराणसिंहेन विमर्दितानाम्॥५२॥

"Having recovered, the enraged Garuḍa returned and dispersed as before the Rākṣasas by the blast (arising from the flapping) of his wings. (47) The Rākṣasas quickly fell into the sea-water from the skies; some had their lotus-like faces cut by the discus, some had their breasts pulverized by the club, some had their necks rent by the ploughshare, some had their heads broken by the pestle, some were cut by the sword, and others were injured by arrows. (48-49) By means of sharp arrows shot from his bow like so many strokes of lightning, Nārāyaṇa tore the Rākṣasas with their hair dishevelled and tossed about, even a lightning-bearing huge cloud would disperse mountains with strokes of lightning. (50) With their parasols broken, their weapons slipping (from their hands), their plain costumes rendered threadbare by arrows, their entrails ripped open and their eyes restless through fear, that army stood completely distracted. (51) The cries as well as the stampede of the Rākṣasas utterly routed by Lord Viṣṇu (who appeared as a man-lion of yore) with those of their elephants followed all at once like those of elephants chased by a lion. (52)

ते वार्यमाणा हरिबाणजालैः स्वबाणजालानि समुत्सृजन्तः।
धावन्ति नक्तंचरकालमेघा वायुप्रणुन्ना इव कालमेघाः॥५३॥
चक्रप्रहारैर्विनिकृत्तशीर्षाः संचूर्णिताङ्गाश्च गदाप्रहारैः।
असिप्रहारैर्द्विविधाविभिन्नाः पतन्ति शैला इव राक्षसेन्द्राः॥५४॥
विलम्बमानैर्मणिहारकुण्डलैर्निशाचरैर्नीलबलाहकोपमैः।
निपात्यमानैर्ददृशे निरन्तरं निपात्यमानैरिव नीलपर्वतैः॥५५॥
इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डे सप्तमः सर्गः॥७॥

"Being checked by the volleys of arrows shot by Śrī Hari, and shooting their own arrows, in large numbers, those clouds in the form of Rākṣasa, sped like sombre clouds driven by the wind. (53) With their heads cut off by the strokes of the discus, their limbs pounded by blows of the club, and cut into two by the strokes of the sword, the Rākṣasa chieftains fell like mountains (struck by the thunderbolt). (54) With the Rākṣasas, resembling black clouds, being thrown to the ground with their pendent necklaces and earrings of gold, the earth looked fully covered as though with blue mountains dashed to the ground." (55)

Thus ends Canto Seven in the Uttarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

* * *

अष्टमः सर्गः

Canto VIII

Mālyavān's fight and his defeat; retreat of Sumālī and other Rākṣasas into the nether world

हन्यमाने बले तस्मिन् पद्मनाभेन पृष्ठतः। माल्यवान् संनिवृत्तोऽथ वेलामेत्य इवार्णवः॥१॥
संरक्तनयनः क्रोधाच्चलन्मौलिर्निशाचरः। पद्मनाभमिदं प्राह वचनं पुरुषोत्तमम्॥२॥
नारायण न जानीषे क्षात्रधर्मं पुरातनम्। अयुद्धमनसो भीतानस्मान् हंसि यथेतरः॥३॥

पराङ्मुखवधं पापं यः करोति सुरेश्वर। स हन्ता न गतः स्वर्गं लभते पुण्यकर्मणाम्॥ ४॥
युद्धश्रद्धाथवा तेऽस्ति शङ्खचक्रगदाधर। अहं स्थितोऽस्मि पश्यामि बलं दर्शय यत् तव॥ ५॥
माल्यवन्तं स्थितं दृष्ट्वा माल्यवन्तमिवाचलम्। उवाच राक्षसेन्द्रं तं देवराजानुजो बली॥ ६॥
युष्मत्तो भयभीतानां देवानां वै मयाभयम्। राक्षसोत्सादनं दत्तं तदेतदनुपाल्यते॥ ७॥
प्राणैरपि प्रियं कार्यं देवानां हि सदा मया। सोऽहं वो निहनिष्यामि रसातलगतानपि॥ ८॥

"When the aforesaid forces were being destroyed from behind by Padmanābha (Lord Viṣṇu), Mālyavān forthwith returned to the field as does the sea after touching the shore. (1) With blood-shot eyes and shaking his head in wrath, the ogre addressed the following words to Padmanābha, also known as the Puruṣottama:—(2) 'O Nārāyaṇa, you do not know the ancient rules of warfare; like any other ignorant person you are killing us, frightened souls who have given up all thoughts of war. (3) O Lord of gods, the slayer who commits the sin of killing those who have given up fighting, does not go to heaven, which is reserved for those who have done meritorious deeds. (4) O bearer of the conch, the discus and the club, if you are keen on fighting, here I stand; show your prowess, so that I may witness it.' (5) Seeing Mālyavān, the chief of the Rākṣasas, standing firm like Mount Mālyavān, the mighty younger brother of Indra spoke to him (as follows):—(6) 'I am implementing the assurance of safety and the pledge of exterminating the Rākṣasas given by me to the gods who are afraid of you. (7) Service must always be done to the gods by me even at the cost of my life hence I will kill you (all) even though you enter the nether world.' (8)

देवदेवं ब्रुवाणं तं रक्ताम्बुरुहलोचनम्। शक्त्या बिभेद संक्रुद्धो राक्षसेन्द्रो भुजान्तरे॥ ९ ॥
माल्यवद्भुजनिर्मुक्ता शक्तिर्घण्टाकृतस्वना। हरेरुरसि बभ्राज मेघस्थेव शतह्रदा॥ १०॥
ततस्तामेव चोत्कृष्य शक्तिं शक्तिधरप्रियः। माल्यवन्तं समुद्दिश्य चिक्षेपाम्बुरुहेक्षणः॥ ११॥
स्कन्दोत्सृष्टेव सा शक्तिर्गोविन्दकरनिस्सृता। काङ्क्षन्ती राक्षसं प्रायान्महोल्केवाञ्जनाचलम्॥ १२॥
सा तस्योरसि विस्तीर्णे हारभारावभासिते। आपतद् राक्षसेन्द्रस्य गिरिकूट इवाशनिः॥ १३॥
तया भिन्नतनुत्राणः प्राविशद् विपुलं तमः। माल्यवान् पुनराश्वस्तस्तस्थौ गिरिरिवाचलः॥ १४॥
ततः कालायसं शूलं कण्टकैर्बहुभिश्चितम्। प्रगृह्याभ्यहनद् देवं स्तनयोरन्तरे दृढम्॥ १५॥
तथैव रणरक्तस्तु मुष्टिना वासवानुजम्। ताडयित्वा धनुर्मात्रमपक्रान्तो निशाचरः॥ १६॥
ततोऽम्बरे महाञ्छब्दः साधुसाध्विति चोत्थितः। आहत्य राक्षसो विष्णुं गरुडं चाप्यताडयत्॥ १७॥
वैनतेयस्ततः क्रुद्धः पक्षवातेन राक्षसम्। व्यपोहद् बलवान् वायुः शुष्कपर्णचयं यथा॥ १८॥
द्विजेन्द्रपक्षवातेन द्रावितं दृश्य पूर्वजम्। सुमाली स्वबलैः सार्धं लङ्कामभिमुखो ययौ॥ १९॥
पक्षवातबलोद्धूतो माल्यवानपि राक्षसः। स्वबलेन समागम्य ययौ लङ्कां ह्रिया वृतः॥ २०॥

"The enraged Rākṣasa chieftain struck with his Śakti (javelin) the breast of the Lord of gods, whose eyes were like a red lotus, even while He was speaking as above. (9) Hurled by the arm of Mālyavān, the Śakti, with jingling bells, shone on Hari's breast like a streak of lightning athwart a cloud. (10) Pulling out that very Śakti, Hari, the lotus-eyed, the Beloved of Lord Skanda* (the bearer of a lance), hurled it (back) at Mālyavān. (11) As though loosed by Skanda, that Śakti loosed by the hands of Govinda, went in search of Mālyavān like a large meteor would proceed towards a hill of antimony. (12) On the broad chest of that Rākṣasa chieftain, which was illumined with necklaces, the Śakti descended even as the thunderbolt on a mountain-peak. (13) With his armour broken to pieces by the Śakti, Mālyavān fell into a deep swoon; pulling himself up, however, he stood unshaken like a mountain. (14) Then he violently struck Śrī Hari in the centre of the chest with a pike made of iron and covered with many spikes. (15) Likewise, striking the younger brother of Indra with his fist, the Rākṣasa, keen on fighting, then withdrew to a bow's length. (16) A loud cry of 'Bravo, Bravo!'

---

* The younger son of Lord Śiva.

then arose in the skies. Having struck Viṣṇu, the Rākṣasa struck Garuḍa also. (17) Provoked to anger, Garuḍa thereupon drove off the Rākṣasa with the blast (arising from the flapping) of his wings even as a strong wind would disperse a heap of dried leaves. (18) Seeing his elder brother driven off by the blast arising from the wings of Garuḍa, Sumālī made for Laṅkā, accompanied by his forces. (19) Blown away by the wind arising from the wings (of Garuḍa), and covered with shame, the Rākṣasa, Mālyavān too, fled to Laṅkā, joined by his forces. (20)

एवं ते राक्षसा राम हरिणा कमलेक्षण। बहुशः संयुगे भग्ना हतप्रवरनायकाः॥ २१॥
अशक्नुवन्तस्ते विष्णुं प्रतियोद्धुं बलार्दिताः। त्यक्त्वा लङ्कां गता वस्तुं पातालं सहपत्नयः॥ २२॥
सुमालिनं समासाद्य राक्षसं रघुसत्तम। स्थिताः प्रख्यातवीर्यास्ते वंशे सालकटङ्कटे॥ २३॥
ये त्वया निहतास्ते तु पौलस्त्या नाम राक्षसाः।
सुमाली माल्यवान् माली ये च तेषां पुरस्सराः। सर्वं एते महाभागा रावणाद् बलवत्तराः॥ २४॥
न चान्यो राक्षसान् हन्ता सुरारीन् देवकण्टकान्। ऋते नारायणं देवं शङ्खचक्रगदाधरम्॥ २५॥
भवान् नारायणो देवश्चतुर्बाहुः सनातनः। राक्षसान् हन्तुमुत्पन्नो ह्यजय्यः प्रभुरव्ययः॥ २६॥
नष्टधर्मव्यवस्थानां काले काले प्रजाकरः। उत्पद्यते दस्युवधे शरणागतवत्सलः॥ २७॥

"O lotus-eyed Rāma, in this manner those Rākṣasas were repeatedly worsted in battle by Śrī Hari and their foremost leaders were killed. (21) Tormented by His might, the Rākṣasas, being unable to fight Viṣṇu in return, left Laṅkā and went to the nether world with their wives to reside there. (22) Those warriors well-known for their bravery, lived there under the protection of Sumālī who was born in the line of Sālakaṭaṅkaṭā. (23) Sumālī, Mālyavān and Mālī and those who marched at their head; were all highly blessed and stronger than Rāvaṇa; while the other Rākṣasas who were killed by You, came in the line of Pulastya, O jewel among the Raghus! (24) None other than Lord Nārāyaṇa, the bearer of the conch, the discus and the club, could have killed the Rākṣasas, the enemies and tormentors of gods. (25) You are indeed Lord Nārāyaṇa, the four-armed, the ancient one; You are the invincible and imperishable Lord! You were born to destroy the Rākṣasas. (26) You, the creator, who are fond of those who have taken refuge in You, appear from time to time to destroy the barbarians (Dasyus) who violate all the bounds of Dharma. (27)

एषा मया तव नराधिप राक्षसानामुत्पत्तिरद्य कथिता सकला यथावत्।
भूयो निबोध रघुसत्तम रावणस्य जन्मप्रभावमतुलं ससुतस्य सर्वम्॥ २८॥

"O king, I have thus related in detail to you today all about the origin of the Rākṣasas. Learn from me further, O jewel among the Raghus, the origin of Rāvaṇa and his son, as also all about their immeasurable powers. (28)

चिरात् सुमाली व्यचरद् रसातलं स राक्षसो विष्णुभयार्दितस्तदा।
पुत्रैश्च पौत्रैश्च समन्वितो बली ततस्तु लङ्कामवसद् धनेश्वरः॥ २९॥
इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डेऽष्टमः सर्गः॥ ८॥

"Tormented by the fear of Viṣṇu, that mighty ogre, Sumālī wandered for long in the nether world with his sons and grandsons. Meanwhile, Vaiśravaṇa took up his abode in Laṅkā. (29)

Thus ends Canto Eight in the Uttarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

* * *

नवमः सर्गः

Canto IX

The origin of Rāvaṇa and others, their stay in Gokarṇa to perform Tapas (askesis)

कस्यचित् त्वथ कालस्य सुमाली नाम राक्षसः। रसातलान्मर्त्यलोकं सर्वं वै विचचार ह॥ १॥
नीलजीमूतसंकाशस्तप्तकाञ्चनकुण्डलः। कन्यां दुहितरं गृह्य विना पद्ममिव श्रियम्॥ २॥

"After sometime the Rākṣasa known as Sumālī, emerged from the nether world and actually wandered, they say, all over the world of mortals. (1) Resembling a dark cloud and wearing earrings made of pure gold, he was holding by the hand his daughter, who resembled Lakṣmī without the lotus. (2)

राक्षसेन्द्रः स तु तदा विचरन् वै महीतले। तदापश्यत् स गच्छन्तं पुष्पकेण धनेश्वरम्॥ ३॥
गच्छन्तं पितरं द्रष्टुं पुलस्त्यतनयं विभुम्। तं दृष्ट्वामरसंकाशं गच्छन्तं पावकोपमम्॥ ४॥
रसातलं प्रविष्टः सन्मर्त्यलोकात् सविस्मयः। इत्येवं चिन्तयामास राक्षसानां महामतिः॥ ५॥
किं कृत्वा श्रेय इत्येवं वर्धेमहि कथं वयम्।

"While that Rākṣasa chieftain was (thus) actually wandering on the earth, he happened to see Vaiśravaṇa proceeding in the aerial car, Puṣpaka, to see his powerful father, the son of Pulastya. Filled with wonder to see him, who was godlike and resplendent like fire, flying, the highly intelligent Sumālī, left the world of human beings, went to the nether world and thought as follows:—(3—5) 'What has to be done to ensure the permanent good of the ogres! How shall we prosper?'

अथाब्रवीत् सुतां रक्षः कैकसीं नाम नामतः॥ ६॥
पुत्रि प्रदानकालोऽयं यौवनं व्यतिवर्तते। प्रत्याख्यानाच्च भीतैस्त्वं न वरैः प्रतिगृह्यसे॥ ७॥
त्वत्कृते च वयं सर्वे यन्त्रिता धर्मबुद्धयः। त्वं हि सर्वगुणोपेता श्रीः साक्षादिव पुत्रिके॥ ८॥
कन्यापितृत्वं दुःखं हि सर्वेषां मानकाङ्क्षिणाम्। न ज्ञायते च कः कन्यां वरयेदिति कन्यके॥ ९॥
मातुः कुलं पितृकुलं यत्र चैव च दीयते। कुलत्रयं सदा कन्या संशये स्थाप्य तिष्ठति॥ १०॥
सा त्वं मुनिवरं श्रेष्ठं प्रजापतिकुलोद्भवम्। भज विश्रवसं पुत्रि पौलस्त्यं वरय स्वयम्॥ ११॥
ईदृशास्ते भविष्यन्ति पुत्राः पुत्रि न संशयः। तेजसा भास्करसमो तादृशोऽयं धनेश्वरः॥ १२॥
सा तु तद् वचनं श्रुत्वा कन्यका पितृगौरवात्। तत्र गत्वा च सा तस्थौ विश्रवा यत्र तप्यते॥ १३॥

"Then the Rākṣasa told his daughter by name Kaikasī:—(6) 'My child, you are passing beyond the period of youth, this is the time to give you away (in marriage); suitors hold back for fear of rejection. (7) Pious-minded as we are, we have all exerted ourselves to see you married. Daughter, you are endowed with all good qualities and almost the same as Lakṣmī. (8) To be the father of an unmarried girl is a source of anxiety to all who care for their honour; for they do not know who will accept their daughter, O child! (9) An unmarried girl ever exposes to risk the reputation of three families, the family of her mother, of her father and that to which she is gifted. (10) Hence, O daughter, you had better choose yourself and accept as your husband the excellent sage Viśravā, the best of sages, born in the family of Prajāpati (Brahmā) and the son of Pulastya. (11) O daughter, sons will be born to you equal to the lord of riches, whose lustre is like that of the sun: about this there is no doubt.' (12) Hearing these words, that girl, out of respect for her father, went to the spot where Viśravā was doing Tapas and stood there. (13)

एतस्मिन्नन्तरे राम पुलस्त्यतनयो द्विजः। अग्निहोत्रमुपातिष्ठच्चतुर्थ इव पावकः॥ १४॥
अविचिन्त्य तु तां वेलां दारुणां पितृगौरवात्। उपसृत्याग्रतस्तस्य चरणाधोमुखी स्थिता॥ १५॥

विलिखन्ती मुहुर्भूमिमङ्गुष्ठाग्रेण भामिनी। स तु तां वीक्ष्य सुश्रोणीं पूर्णचन्द्रनिभाननाम्॥ १६॥
अब्रवीत् परमोदारो दीप्यमानां स्वतेजसा। भद्रे कस्यासि दुहिता कुतो वा त्वमिहागता॥ १७॥
किं कार्यं कस्य वा हेतोस्तत्त्वतो ब्रूहि शोभने॥ १८॥

"In the meantime, O Rāma, that Brāhmaṇa, the son of Pulastya, resembling a fourth fire, was performing Agnihotra (sacrificial feeding of fire). (14) Not realizing that the time was inauspicious, out of respect for her father's words, the young girl went near him and stood in front of him with her face bent downwards and eyes fixed on her feet and repeatedly scratching the ground with the tip of her great toe. Seeing that girl of shapely limbs, whose face resembled the full moon and who was brilliant with her own lustre, that supremely magnanimous sage said: 'Blessed girl, whose daughter are you, wherefrom and with what motive have you come here and what is your purpose? Tell me the truth, O beautiful one!' (15—18)

एवमुक्ता तु सा कन्या कृताञ्जलिरथाब्रवीत्। आत्मप्रभावेण मुने ज्ञातुमर्हसि मे मतम्॥ १९॥
किं तु मां विद्धि ब्रह्मर्षे शासनात् पितुरागताम्। कैकसी नाम नाम्नाहं शेषं त्वं ज्ञातुमर्हसि॥ २०॥
स तु गत्वा मुनिर्ध्यानं वाक्यमेतदुवाच ह। विज्ञातं ते मया भद्रे कारणं यन्मनोगतम्॥ २१॥
सुताभिलाषो मत्तस्ते मत्तमातङ्गगामिनि। दारुणायां तु वेलायां यस्मात् त्वं मामुपस्थिता॥ २२॥
शृणु तस्मात् सुतान् भद्रे यादृशाञ्जनयिष्यसि। दारुणान् दारुणाकारान् दारुणाभिजनप्रियान्॥ २३॥
प्रसविष्यसि सुश्रोणि राक्षसान् क्रूरकर्मणः।

"Addressed thus, that girl forthwith said with folded hands:—'O sage, you should read my mind by your spiritual insight. (19) O Brahmarṣi, I am Kaikasī by name; know me to have come at the behest of my father; the rest you should comprehend for yourself.' (20) The sage went into meditation and said, 'O auspicious one, I have divined the intention in your mind. (21) O lady, whose gait is like that of an elephant in rut, you are eager to have sons by me. But since you have approached me at an inauspicious time, know, therefore, the kind of sons you will give birth to; they will be cruel-minded, fierce-looking and fond of people equally cruel. O lady of shapely limbs, you will bring forth Rākṣasas given to cruel deeds.'

सा तु तद्वचनं श्रुत्वा प्रणिपत्याब्रवीद् वचः॥२४॥
भगवन्नीदृशान् पुत्रांस्त्वत्तोऽहं ब्रह्मवादिनः। नेच्छामि सुदुराचारान् प्रसादं कर्तुमर्हसि॥ २५॥
कन्यया त्वेवमुक्तस्तु विश्रवा मुनिपुङ्गवः। उवाच कैकसीं भूयः पूर्णेन्दुरिव रोहिणीम्॥ २६॥
पश्चिमो यस्तव सुतो भविष्यति शुभानने। मम वंशानुरूपः स धर्मात्मा च न संशयः॥ २७॥

"Hearing these words of Viśravā, she made obeisance and spoke as follows:—"O revered sir, from you, who are a Brahmavādī (one who discourses on Brahma), I do not desire such sons, given to heinous deeds; be gracious to me.' (22—25) Implored thus by the maiden, Viśravā, the best of sages, who resembled the full moon, for his part spoke again to Kaikasī, who looked like Rohiṇī, (a lunar asterism):—(26) 'O lady with a lovely face, he who will be your last son, will be pious-minded and fully in accord with my family: about this there is no doubt.' (27)

एवमुक्ता तु सा कन्या राम कालेन केनचित्। जनयामास बीभत्सं रक्षोरूपं सुदारुणम्॥ २८॥
दशग्रीवं महादंष्ट्रं नीलाञ्जनचयोपमम्। ताम्रोष्ठं विंशतिभुजं महास्यं दीप्तमूर्धजम्॥ २९॥
तस्मिञ्जाते ततस्तस्मिन् सज्वालकवलाः शिवाः। क्रव्यादाश्चापसव्यानि मण्डलानि प्रचक्रमुः॥ ३०॥
ववर्ष रुधिरं देवो मेघाश्च खरनिःस्वनाः। प्रबभौ न च सूर्यो वै महोल्काश्चापतन् भुवि॥ ३१॥
चकम्पे जगती चैव ववुर्वाताः सुदारुणाः। अक्षोभ्यः क्षुभितश्चैव समुद्रः सरितां पतिः॥ ३२॥
अथ नामाकरोत् तस्य पितामहसमः पिता। दशग्रीवः प्रसूतोऽयं दशग्रीवो भविष्यति॥ ३३॥

"Spoken to in these words, O Rāma, that girl in course of time brought forth a hideous child having the form of a Rākṣasa, very cruel, with ten heads, huge teeth, resembling a heap of antimony, having coppery lips, with twenty hands, vast mouths, and fiery hair. (28-29) At the time of his birth vixens emitting flames through their mouths, and other carnivorous animals circled from left to right. (30) The rain-god showered blood; clouds thundered fiercely; the sun did not shine brightly; and huge meteors fell on the ground. (31) Nay, the earth rocked; and fierce winds blew; the sea, the lord of rivers, which is incapable of being thrown into commotion, was agitated. (32) His father, equal to the creator, named him Daśagrīva, since he was born with ten heads. (33)

तस्य त्वनन्तरं जातः कुम्भकर्णो महाबलः। प्रमाणाद् यस्य विपुलं प्रमाणं नेह विद्यते॥ ३४॥
ततः शूर्पणखा नाम संजज्ञे विकृतानना। विभीषणश्च धर्मात्मा कैकस्याः पश्चिमः सुतः॥ ३५॥
तस्मिन् जाते महासत्त्वे पुष्पवर्षं पपात ह।
नभःस्थाने दुन्दुभयो देवानां प्राणदंस्तथा। वाक्यं चैवान्तरिक्षे च साधु साध्विति तत् तदा॥ ३६॥
तौ तु तत्र महारण्ये ववृधाते महौजसौ। कुम्भकर्णदशग्रीवौ लोकोद्वेगकरौ तदा॥ ३७॥
कुम्भकर्णः प्रमत्तस्तु महर्षीन् धर्मवत्सलान्। त्रैलोक्ये नित्यासंतुष्टो भक्षयन् विचचार ह॥ ३८॥
विभीषणस्तु धर्मात्मा नित्यं धर्मव्यवस्थितः। स्वाध्यायनियताहार उवास विजितेन्द्रियः॥ ३९॥

"After him was born the exceptionally mighty Kumbhakarṇa, than whose dimensions no one has greater magnitude on earth. (34) Then was born Śūrpaṇakhā with an ugly face; the pious-minded Vibhīṣaṇa was the last son of Kaikasī. (35) When this noble soul was born, flowers, they say, fell in showers (on the earth), and the kettledrums of the gods sounded in the heavens. 'Good, excellent!' were the words spoken in mid heaven. (36) Then both, Kumbhakarṇa and Daśagrīva, of great strength and tormentors of the world, grew up in that big forest. (37) Wanton Kumbhakarṇa, ever discontented, roamed about the three worlds devouring the great sages fond of righteousness. (38) The pious-minded Vibhīṣaṇa, who was ever fully established in rectitude and highly self-controlled, lived on a spare diet, and was given to the study of the Vedas. (39)

अथ वैश्रवणो देवस्तत्र कालेन केनचित्। आगतः पितरं द्रष्टुं पुष्पकेण धनेश्वरः॥ ४०॥
तं दृष्ट्वा कैकसी तत्र ज्वलन्तमिव तेजसा। आगम्य राक्षसी तत्र दशग्रीवमुवाच ह॥ ४१॥
पुत्र वैश्रवणं पश्य भ्रातरं तेजसा वृतम्। भ्रातृभावे समे चापि पश्यात्मानं त्वमीदृशम्॥ ४२॥
दशग्रीव तथा यत्नं कुरुष्वामितविक्रम। यथा त्वमपि मे पुत्र भवेर्वैश्रवणोपमः॥ ४३॥
मातुस्तद् वचनं श्रुत्वा दशग्रीवः प्रतापवान्। अमर्षमतुलं लेभे प्रतिज्ञां चाकरोत् तदा॥ ४४॥
सत्यं ते प्रतिजानामि भ्रातृतुल्योऽधिकोऽपि वा। भविष्याम्योजसा चैव संतापं त्यज हृद्गतम्॥ ४५॥
ततः क्रोधेन तेनैव दशग्रीवः सहानुजः। चिकीर्षुर्दुष्करं कर्म तपसे धृतमानसः॥ ४६॥
प्राप्स्यामि तपसा काममिति कृत्वाध्यवस्य च। आगच्छदात्मसिद्ध्यर्थं गोकर्णस्याश्रमं शुभम्॥ ४७॥
स राक्षसस्तत्र सहानुजस्तदा तपश्चचारातुलमुग्रविक्रमः।
अतोषयच्चापि पितामहं विभुं ददौ स तुष्टश्च वराञ्जयावहान्॥ ४८॥
इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डे नवमः सर्गः॥ ९॥

organ also

"Now after sometime god Kubera (son of Viśravā), the lord of riches, came in his aerial car to see his father. (40) On seeing him, blazing as it were with lustre, the ogress, Kaikasī came up there and said to Daśagrīva:—(41) 'Son, look at your (half-) brother, Vaiśravaṇa, full of lustre; look upon yourself, who are so poor, though equal to him as a brother. (42) Make every effort, so that you too become like him, O Daśagrīva! you have limitless prowess, my son.' (43) Hearing these words of his mother, the valiant Daśagrīva became immeasurably envious and took the following vow:—(44) 'I swear to you truly, I will rise equal to Vaiśravaṇa and even excel him in respect of power; give up grieving in your heart.' (45) Then in a fit of spleen, Daśagrīva, having set his mind on performing Tapas, and seeking to accomplish

Literary - anger He vented his spleen on the assembled crowd.

(f) splenetic / splənetik / often bad-tempered and angry a difficult task, came to the holy Āśrama at Gokarṇa for achieving success determined to gain his ends by practising austerities with his younger brothers. (46-47) That Rākṣasa of terrible prowess, in the company of his younger brothers, practised unsurpassed Tapas in that place; thereby he pleased the all-powerful Brahmā who, in the plenitude of his pleasure, granted boons which would bring victory. (48)

Thus ends Canto Nine in the Uttarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

* * *

दशमः सर्गः

Canto X

Rāvaṇa and his younger brothers perform Tapas and obtained boons

अथाब्रवीन्मुनिं रामः कथं ते भ्रातरो वने। कीदृशं तु तदा ब्रह्मंस्तपस्तेपुर्महाबलाः॥ १॥
अगस्त्यस्त्वब्रवीत् तत्र रामं सुप्रीतमानसम्। तांस्तान् धर्मविधींस्तत्र भ्रातरस्ते समाविशन्॥ २॥
कुम्भकर्णस्ततो यत्तो नित्यं धर्मपथे स्थितः। ततोप ग्रीष्मकाले तु पञ्चाग्नीन् परितः स्थितः॥ ३॥
मेघाम्बुसिक्तो वर्षासु वीरासनमसेवत। नित्यं च शिशिरे काले जलमध्यप्रतिश्रयः॥ ४॥
एवं वर्षसहस्राणि दश तस्यापचक्रमुः। धर्मे प्रयतमानस्य सत्पथे निष्ठितस्य च॥ ५॥

"Śrī Rāma then said to the sage, 'How and in what manner did those brothers of extraordinary might perform Tapas in the forest, O Brāhmaṇa?' (1) Agastya for his part told on that occasion Śrī Rāma, who was well-pleased at heart, that the said brothers adopted the religious practices which suited them severally. (2) Ever steadfast in the path of rectitude and striving hard, Kumbhakarṇa performed Tapas in summer standing in the midst of fires on all the four sides and the sun shining overhead. (3) In the rainy season, he sat kneeling on one leg, drenched all over with rainwater and in the winter season he remained always standing in water. (4) Standing firm in the right path and ever striving for righteousness, he spent ten thousand years. (5)

विभीषणस्तु धर्मात्मा नित्यं धर्मपरः शुचिः। पञ्चवर्षसहस्राणि पादेनैकेन तस्थिवान्॥ ६॥
समाप्ते नियमे तस्य ननृतुश्चाप्सरोगणाः। पपात पुष्पवर्षं च तुष्टुवुश्चापि देवताः॥ ७॥
पञ्चवर्षसहस्राणि सूर्यं चैवान्ववर्तत। तस्थौ चोर्ध्वशिरोबाहुः स्वाध्याये धृतमानसः॥ ८॥
एवं विभीषणस्यापि स्वर्गस्थस्येव नन्दने। दशवर्षसहस्राणि गतानि नियतात्मनः॥ ९॥

"The pious-minded Vibhīṣaṇa, pure and always intent on rectitude, for his part stood on one leg for five thousand years. (6) When his austerities were over, troupes of Apsarās (celestial nymphs) danced, flowers fell in showers and the gods hymned his praises. (7) Intent on studying the Vedas, he spent another five thousand years with his arms and head raised and worshipped the sun. (8) In this manner, Vibhīṣaṇa, the disciplined soul, spent ten thousand years as though he stayed in the Nandana Vana (Indra's pleasure-garden). (9)

दशवर्षसहस्रं तु निराहारो दशाननः। पूर्णे वर्षसहस्रे तु शिरश्चाग्नौ जुहाव सः॥ १०॥
एवं वर्षसहस्राणि नव तस्यातिचक्रमुः। शिरांसि नव चाप्यस्य प्रविष्टानि हुताशनम्॥ ११॥
अथ वर्षसहस्रे तु दशमे दशमं शिरः। छेत्तुकामे दशग्रीवे प्राप्तस्तत्र पितामहः॥ १२॥
पितामहस्तु सुप्रीतः सार्धं देवैरुपस्थितः। तव तावद् दशग्रीव प्रीतोऽस्मीत्यभ्यभाषत॥ १३॥
शीघ्रं वरय धर्मज्ञ वरो यस्तेऽभिकाङ्क्षितः। कं ते कामं करोम्यद्य न वृथा ते परिश्रमः॥ १४॥
अथाब्रवीद् दशग्रीवः प्रहृष्टेनान्तरात्मना। प्रणम्य शिरसा देवं हर्षगद्गदया गिरा॥ १५॥
भगवन् प्राणिनां नित्यं नान्यत्र मरणाद् भयम्। नास्ति मृत्युसमः शत्रुरमरत्वमहं वृणे॥ १६॥

एवमुक्तस्तदा ब्रह्मा दशग्रीवमुवाच ह।नास्ति सर्वामरत्वं ते वरमन्यं वृणीष्व मे॥१७॥

"Daśagrīva for his part went without food for ten thousand years and at the end of every thousand years offered one of his heads as a sacrifice into the fire. (10) Thus he spent nine thousand years and nine of his heads went into the fire. (11) At the end of ten thousand years when Daśagrīva was about to cut off his tenth head, Brahmā appeared before him. (12) Supremely satisfied, Brahmā for his part stood before him in the company of other gods and said, "O Daśagrīva, I am really pleased with you. (13) Select the boon of your choice without delay, O knower of what is right! What desire of yours shall I fulfil today? Your austerities should not go in vain.' (14) Pleased at heart, Daśagrīva bowed down to the god and said in a voice choked with joy: (15) 'O Lord, to living beings, the only constant source of fear is death; there is no enemy like unto death. I choose immortality.' (16) Thus addressed, Brahmā, thereupon said to Daśagrīva, 'There can be no absolute immortality for you; ask for some other boon of me.' (17)

एवमुक्ते तदा राम ब्रह्मणा लोककर्तृणा।दशग्रीव उवाचेदं कृताञ्जलिरथाग्रतः॥१८॥
सुपर्णनागयक्षाणां दैत्यदानवरक्षसाम्।अवध्योऽहं प्रजाध्यक्ष देवतानां च शाश्वत॥१९॥
नहि चिन्ता ममान्येषु प्राणिष्वमरपूजित।तृणभूता हि ते मन्ये प्राणिनो मानुषादयः॥२०॥
एवमुक्तस्तु धर्मात्मा दशग्रीवेण रक्षसा।उवाच वचनं देवः सह देवैः पितामहः॥२१॥
भविष्यत्येवमेतत् ते वचो राक्षसपुङ्गव।एवमुक्त्वा तु तं राम दशग्रीवं पितामहः॥२२॥
शृणु चापि वरो भूयः प्रीतस्येह शुभो मम।हुतानि यानि शीर्षाणि पूर्वमग्नौ त्वयानघ॥२३॥
पुनस्तानि भविष्यन्ति तथैव तव राक्षस।वितरामीह ते सौम्य वरं चान्यं दुरासदम्॥२४॥
छन्दतस्तव रूपं च मनसा यद् यथेप्सितम्।एवं पितामहोक्तस्य दशग्रीवस्य रक्षसः॥२५॥
अग्नौ हुतानि शीर्षाणि पुनस्तान्युत्थितानि वै।

"O Rāma, Brahmā, the creator of the world, having spoken thus at that time, Daśagrīva, standing in front, submitted as follows with folded hands:—(18) 'O eternal lord of created beings, I want immunity from death at the hands of Suparṇas (eagles), Nāgas (serpents), Yakṣas, Daityas, Dānavas, Rākṣasas, as also from gods. (19) O god, worshipped by the immortals, I have no cause of anxiety from other living beings; for I think of those other creatures such as human beings as mere straw.' (20) Addressed thus by Daśagrīva, the Rākṣasa, the pious-minded god Brahmā, who was accompanied by other gods, said as follows:—(21) 'O jewel among the Rākṣasas, this request of yours shall be fulfilled.' Having said this to Daśagrīva, O Rāma, Brahmā added:—'Hear now of another auspicious boon from me who am pleased, O sinless one, the heads which were previously offered as a sacrifice into the fire, will again appear as before, O ogre. I will give you on this occasion another boon, not easily to be obtained, O dear one! You will assume any form at will.' So of Daśagrīva, who was thus assured by Brahmā, the heads which were offered as sacrifice into the fire were restored.

एवमुक्त्वा तु तं राम दशग्रीवं पितामहः॥२६॥
विभीषणमथोवाच वाक्यं लोकपितामहः।विभीषण त्वया वत्स धर्मसंहितबुद्धिना॥२७॥
परितुष्टोऽस्मि धर्मात्मन् वरं वरय सुव्रत।विभीषणस्तु धर्मात्मा वचनं प्राह साञ्जलिः॥२८॥
वृतः सर्वगुणैर्नित्यं चन्द्रमा रश्मिभिर्यथा।भगवन् कृतकृत्योऽहं यन्मे लोकगुरुः स्वयम्॥२९॥
प्रीतेन यदि दातव्यो वरो मे शृणु सुव्रत।परमापद्गतस्यापि धर्मे मम मतिर्भवेत्॥३०॥
अशिक्षितं च ब्रह्मःस्त्रं भगवन् प्रतिभातु मे।या या मे जायते बुद्धिर्येषु येष्वाश्रमेषु च॥३१॥
सा सा भवतु धर्मिष्ठा तं तं धर्मं च पालये।एष मे परमोदारो वरः परमको मतः॥३२॥
नहि धर्माभिरक्तानां लोके किंचन दुर्लभम्।पुनः प्रजापतिः प्रीतो विभीषणमुवाच ह॥३३॥
धर्मिष्ठस्त्वं यथा वत्स तथा चैतद् भविष्यति।यस्माद् राक्षसयोनौ ते जातस्यामित्रनाशन॥३४॥

नाधर्मे जायते बुद्धिरमरत्वं ददामि ते।

"Having said as above to Daśagrīva, O Rāma, Brahmā, the grandfather of the universe, spoke as follows to Vibhīṣaṇa:—'Vibhīṣaṇa, my child, I am highly pleased with you, whose mind is imbued with Dharma, O pious-minded one! Ask for a boon, O ogre of holy vows!' Vibhīṣaṇa, the Dharmātmā, always endowed with all good qualities like the moon with its rays, said with folded hands, 'I am Kṛtakṛtya (one who has his life's purpose accomplished) O venerable sir, in that the 'Loka-guru' (the world-teacher) is himself pleased with me. (22—29) If you grant a boon to me in your pleasure, O god of holy vows, please give me a hearing: Even when I get into the greatest of difficulties, my mind should remain steady in virtue. (30) O Lord, let the Brahmāstra (a mystic missile presided over by Brahmā) dawn on me untaught. May all the thoughts that come to me in the various stages of life, be in accord with Dharma. Let me also perform the duties appropriate to each such stage, O supremely magnanimous one, this I consider to be the best boon. (31-32) There is nothing in the world which those who are devoted to righteousness find difficult to obtain.' The Prajāpati, being pleased, further said to Vibhīṣaṇa as follows:—(33) 'My son, since you are exceedingly virtuous, it shall be so; O destroyer of your foes, since your mind is not inclined to unrighteousness, even though you are born in the family of Rākṣasas, I make you immortal.

इत्युक्त्वा कुम्भकर्णाय वरं दातुमवस्थितम्॥ ३५॥
प्रजापतिं सुराः सर्वे वाक्यं प्राञ्जलयोऽब्रुवन्।न तावत् कुम्भकर्णाय प्रदातव्यो वरस्त्वया॥ ३६॥
जानीषे हि यथा लोकांस्त्रासयत्येष दुर्मतिः।नन्दनेऽप्सरसः सप्त महेन्द्रानुचरा दश॥ ३७॥
अनेन भक्षिता ब्रह्मन्नृषयो मानुषास्तथा।अलब्धवरपूर्वेण यत् कृतं राक्षसेन तु॥ ३८॥
यद्येष वरलब्धः स्याद् भक्षयेद् भुवनत्रयम्।वरव्याजेन मोहोऽस्मै दीयताममितप्रभ॥ ३९॥
लोकानां स्वस्ति चैवं स्याद् भवेदस्य च सम्मतिः।

"When after saying this (to Vibhīṣaṇa), the Prajāpati was standing ready to grant a boon to Kumbhakarṇa, all the gods with folded hands said to him:—'No boon at all should be granted by you to Kumbhakarṇa; for you know how this evil-minded fellow is inspiring terror in all the three worlds. Seven celestial nymphs (Apsarās) in the Nandana Vana (pleasure-garden of Indra), ten attendants of the mighty Indra as also seers and human beings have been devoured by him, O Brahmā! When so much havoc has been done by this Rākṣasa even when he had received no boons, he will devour all the three worlds if boons are granted to him. Under the pretext of granting boons to him, let a spell of delusion be cast on him, O god of limitless lustre! (34—39) The welfare of the world will thus be assured and honour conferred on him.

एवमुक्तः सुरैर्ब्रह्माचिन्तयत् पद्मसम्भवः॥ ४०॥
चिन्तिता चोपतस्थेऽस्य पार्श्वं देवी सरस्वती।प्राञ्जलिः सा तु पार्श्वस्था प्राह वाक्यं सरस्वती॥ ४१॥
इयमस्म्यागता देव किं कार्यं करवाण्यहम्।प्रजापतिस्तु तां प्राप्तां प्राह वाक्यं सरस्वतीम्॥ ४२॥
वाणि त्वं राक्षसेन्द्रस्य भव वाग्देवतेप्सिता।तथेत्युक्त्वा प्रविष्टा सा प्रजापतिरथाब्रवीत्॥ ४३॥
कुम्भकर्ण महाबाहो वरं वरय यो मतः।कुम्भकर्णस्तु तद्वाक्यं श्रुत्वा वचनमब्रवीत्॥ ४४॥
स्वप्तुं वर्षाण्यनेकानि देवदेव ममेप्सितम्।एवमस्त्विति तं चोक्त्वा प्रायाद् ब्रह्मा सुरैः समम्॥ ४५॥
देवी सरस्वती चैव राक्षसं तं जहौ पुनः।ब्रह्मणा सह देवेषु गतेषु च नभःस्थलम्॥ ४६॥
विमुक्तोऽसौ सरस्वत्या स्वां संज्ञां च ततो गतः।कुम्भकर्णस्तु दुष्टात्मा चिन्तयामास दुःखितः॥ ४७॥
ईदृशं किमिदं वाक्यं ममाद्य वदनाच्च्युतम्।अहं व्यामोहितो देवैरिति मन्ये तदाऽऽगतैः॥ ४८॥

"Addressed thus by the gods, Brahmā, the lotus-born, thought of Goddess Saraswatī (his consort). (40) Thought of by him, Goddess Saraswatī came and stood by his side. Standing by his side, she spoke with folded hands as follows:—(41) 'Having arrived I am here, O Lord! What shall I do?' To Saraswatī, who had come, the Prajāpati for his part, said:—(42) 'O goddess of speech, as the gods desire, you become the speech in the mouth of the chief of ogres (Kumbhakarṇa).' Saying 'Be it so', she entered the mouth of Kumbhakarṇa. Then the Prajāpati said (to the latter):— (43) 'O mighty-armed Kumbhakarṇa, ask the boon of your choice.' Hearing these words, Kumbhakarṇa said as follows:—(44) 'O god of gods, I desire to sleep for many years.' Having said 'Be it so', Brahmā left with the gods. (45) Goddess Saraswatī also left the Rākṣasa. When the gods alongwith Brahmā had ascended to the heavens, and Saraswatī had left him, the evil-minded Kumbhakarṇa came to himself and thought sorrowfully:—(46-47) 'How did words like these come out of my lips? I think I have been deceived by the gods who came at that time.' (48)

एवं लब्धवराः सर्वे भ्रातरो दीप्ततेजसः। श्लेष्मातकवनं गत्वा तत्र ते न्यवसन् सुखम्॥ ४९ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डे दशमः सर्गः॥ १० ॥

"The brothers of shining lustre, having obtained boons in this manner, went to a forest of Śleṣmātaka trees (Cordia myxor) and lived there happily." (49)

Thus ends Canto Ten in the Uttarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

❧

एकादशः सर्गः

Canto XI

Kubera listens to the ultimatum of Rāvaṇa, leaves Laṅkā at the command of his father and proceeds to Kailāsa to live there. The Rākṣasas occupy Laṅkā and Rāvaṇa is installed as its ruler

सुमाली वरलब्धांस्तु ज्ञात्वा चैतान् निशाचरान्। उदतिष्ठद् भयं त्यक्त्वा सानुगः स रसातलात्॥ १ ॥
मारीचश्च प्रहस्तश्च विरूपाक्षो महोदरः। उदतिष्ठन् सुसंरब्धाः सचिवास्तस्य रक्षसः॥ २ ॥
सुमाली सचिवैः सार्धं वृतो राक्षसपुङ्गवैः। अभिगम्य दशग्रीवं परिष्वज्येदमब्रवीत्॥ ३ ॥
दिष्ट्या ते वत्स सम्प्राप्तश्चिन्तितोऽयं मनोरथः। यस्त्वं त्रिभुवनश्रेष्ठाल्लब्धवान् वरमुत्तमम्॥ ४ ॥
यत्कृते च वयं लङ्कां त्यक्त्वा याता रसातलम्। तद्गतं नो महाबाहो महद् विष्णुकृतं भयम्॥ ५ ॥
असकृत् तद्भयाद् भग्नाः परित्यज्य स्वमालयम्। विद्रुताः सहिताः सर्वे प्रविष्टाः स्म रसातलम्॥ ६ ॥
अस्मदीया च लङ्केयं नगरी राक्षसोषिता। निवेशिता तव भ्रात्रा धनाध्यक्षेण धीमता॥ ७ ॥
यदि नामात्र शक्यं स्यात् साम्ना दानेन वानघ। तरसा वा महाबाहो प्रत्यानेतुं कृतं भवेत्॥ ८ ॥
त्वं च लङ्केश्वरस्तात भविष्यसि न संशयः। त्वया राक्षसवंशोऽयं निमग्नोऽपि समुद्धृतः॥ ९ ॥
सर्वेषां नः प्रभुश्चैव भविष्यसि महाबल। अथाब्रवीद् दशग्रीवो मातामहमुपस्थितम्॥ १० ॥
वित्तेशो गुरुरस्माकं नार्हसे वक्तुमीदृशम्।

"Again, coming to know that the aforesaid Rākṣasas had obtained boons (from Brahmā), Sumālī shedding his fear, rose up from the nether world with his followers. (1) Mārīca and Prahasta, Virūpākṣa and Mahodara, the ministers of that Rākṣasa, also rose up with great fury. (2) Sumālī accompanied by his ministers and surrounded by other Rākṣasa chieftains, came to Daśagrīva and, embracing him, spoke as follows:—(3) 'Child, since you have secured from the great personality of the three worlds (Brahmā) the best of boons, you have fortunately obtained what you were cherishing in your mind. (4) The great fear inspired in us by Viṣṇu, for which we had to leave Laṅkā and enter the nether world is now gone, O mighty-armed one! (5) Dispirited and scared away by fear of Viṣṇu, we all had on many occasions to leave our home (Laṅkā) and enter the netherworld alongwith our followers. (6) The city of Laṅkā which has been occupied by your intelligent half-brother, the lord of wealth, really belongs to us and was inhabited by ogres. (7) If, O sinless and mighty-armed one, it could be taken back by sweet reasonableness or by gifts or by force, our work will have been accomplished. (8) Nay, without doubt you will be the ruler of Laṅkā, O dear one! The line of Rākṣasas which had sunk to the grove, has again been lifted up by you. (9) O ogre of extraordinary might, you will become the overlord of all of us.' Daśagrīva then said to his maternal grandfather, who had come in person:—(10) 'You ought not to speak in this strain; for the lord of wealth is our elder brother.'

साम्ना हि राक्षसेन्द्रेण प्रत्याख्यातो गरीयसा॥ ११॥
किंचिन्नाह तदा रक्षो ज्ञात्वा तस्य चिकीर्षितम्। कस्यचित् त्वथ कालस्य वसन्तं रावणं ततः॥ १२॥
उक्तवन्तं तथा वाक्यं दशग्रीवं निशाचरः। प्रहस्तः प्रश्रितं वाक्यमिदमाह सकारणम्॥ १३॥
दशग्रीव महाबाहो नार्हसे वक्तुमीदृशम्। सौभ्रात्रं नास्ति शूराणां शृणु चेदं वचो मम॥ १४॥
अदितिश्च दितिश्चैव भगिन्यौ सहिते हि ते। भार्ये परमरूपिण्यौ कश्यपस्य प्रजापतेः॥ १५॥
अदितिर्जनयामास देवांस्त्रिभुवनेश्वरान्। दितिस्त्वजनयद् दैत्यान् कश्यपस्यात्मसम्भवान्॥ १६॥
दैत्यानां किल धर्मज्ञ पुरेयं सवनार्णवा। सपर्वता मही वीर तेऽभवन् प्रभविष्णवः॥ १७॥
निहत्य तांस्तु समरे विष्णुना प्रभविष्णुना। देवानां वशमानीतं त्रैलोक्यमिदमव्ययम्॥ १८॥
नैतदेको भवानेव करिष्यति विपर्ययम्। सुरासुरैराचरितं तत् कुरुष्व वचो मम॥ १९॥

"The great Rākṣasa, being rebuked in gentle words by the ruler of the ogres, did not say anything (further), knowing his (Daśagrīva's) intention. After sometime the ogre Prahasta addressed (the following) humble and well-reasoned words to Rāvaṇa, who was still there and who had spoken in the aforesaid manner:—(11—13) 'O mighty-armed Daśagrīva, you ought not to speak like this; there is no such thing as brotherly feeling among heroes. Nay, listen to my following words:—(14) The sisters, Aditi and Diti, both highly beautiful, are the mutually loving wives of Kaśyapa, a lord of creation. (15) Aditi bore the gods, the lords of the worlds; Diti gave birth to the Daityas, both being the progeny of Kaśyapa. (16) This earth (filled) with its forests, seas and mountains belonged of yore to the Daityas; (for) they were (all) powerful. (17) After killing them in war, (all) these three worlds were for their part brought under the lasting sway of the gods by the powerful Viṣṇu. (18) You are not the only one who will act in opposition to a brother; this was done (in the past) by the gods and demons (alike). Hence, do as I say.' (19)

एवमुक्तो दशग्रीवः प्रहृष्टेनान्तरात्मना। चिन्तयित्वा मुहूर्तं वै बाढमित्येव सोऽब्रवीत्॥ २०॥
स तु तेनैव हर्षेण तस्मिन्नहनि वीर्यवान्। वनं गतो दशग्रीवः सह तैः क्षणदाचरैः॥ २१॥
त्रिकूटस्थः स तु तदा दशग्रीवो निशाचरः। प्रेषयामास दौत्येन प्रहस्तं वाक्यकोविदम्॥ २२॥
प्रहस्त शीघ्रं गच्छ त्वं ब्रूहि नैर्ऋतपुङ्गवम्। वचसा मम वित्तेशं सामपूर्वमिदं वचः॥ २३॥
इयं लङ्का पुरी राजन् राक्षसानां महात्मनाम्। त्वया निवेशिता सौम्य नैतद् युक्तं तवानघ॥ २४॥
तद् भवान् यदि नो ह्यद्य दद्यादतुलविक्रम। कृता भवेन्मम प्रीतिर्धर्मश्चैवानुपालितः॥ २५॥

"Having been addressed thus, Daśagrīva, pleased at heart, thought for a while and then said, 'All right'. (20) With the same joy, the valiant Daśagrīva went to the forest the very day accompanied by the Rākṣasas. (21) Stationed on Mount Trikūṭa, Daśagrīva, the Rākṣasa, sent Prahasta, skilled in the art of expression, as a messenger, saying:—(22) 'O Prahasta, go quickly and convey to the lord of riches, the foremost of ogres, these words, as coming from me, in a polite manner:—(23) This city of Laṅkā, O king, which belonged to the mighty Rākṣasas, has been occupied by you. O gentle and sinless one, this is not proper for you. (24) If you, O hero of peerless strength, could give it back to us now, you will at once have pleased me and done the right thing.' (25)

स तु गत्वा पुरीं लङ्कां धनदेन सुरक्षिताम्। अब्रवीत् परमोदारं वित्तपालमिदं वचः॥ २६॥
प्रेषितोऽहं तव भ्रात्रा दशग्रीवेण सुव्रत। त्वत्समीपं महाबाहो सर्वशस्त्रभृतां वर॥ २७॥
तच्छ्रूयतां महाप्राज्ञ सर्वशास्त्रविशारद। वचनं मम वित्तेश यद् ब्रवीति दशाननः॥ २८॥
इयं किल पुरी रम्या सुमालिप्रमुखैः पुरा। भुक्तपूर्वा विशालाक्ष राक्षसैर्भीमविक्रमैः॥ २९॥
तेन विज्ञाप्यते सोऽयं साम्प्रतं विश्रवात्मज। तदेषा दीयतां तात याचतस्तस्य सामतः॥ ३०॥

"Proceeding to Laṅkā, well-protected by Kubera, Prahasta addressed the (following) words to the highly magnanimous lord of wealth:—(26) 'O pious and best among all those who bear arms, I have been sent by Daśagrīva, your half-brother, to your presence, O mighty-armed one! (27) O lord of wealth, learned in all the Śāstras and highly intelligent, listen to my submission, which is (precisely) what Daśagrīva says: (28) This charming city, O large-eyed one, was previously ruled over by Rākṣasas of terrible might, of whom Sumālī was the foremost. (29) O son of Viśravā, this requisition is being made by him now. Let it be given back to him who is asking for it in a peaceful manner.' (30)

प्रहस्तादपि संश्रुत्य देवो वैश्रवणो वचः। प्रत्युवाच प्रहस्तं तं वाक्यं वाक्यविदां वरः॥ ३१॥
दत्ता ममेयं पित्रा तु लङ्का शून्या निशाचरैः। निवेशिता च मे रक्षो दानमानादिभिर्गुणैः॥ ३२॥
ब्रूहि गच्छ दशग्रीवं पुरी राज्यं च यन्मम। तत्राप्येतन्महाबाहो भुङ्क्ष्व राज्यमकण्टकम्॥ ३३॥
अविभक्तं त्वया सार्धं राज्यं यच्चापि मे वसु। एवमुक्त्वा धनाध्यक्षो जगाम पितुरन्तिकम्॥ ३४॥
अभिवाद्य गुरुं प्राह रावणस्य यदीप्सितम्। एष तात दशग्रीवो दूतं प्रेषितवान् मम॥ ३५॥
दीयतां नगरी लङ्का पूर्वं रक्षोगणोषिता। मयात्र यदनुष्ठेयं तन्ममाचक्ष्व सुव्रत॥ ३६॥

"Hearing these words from Prahasta, god Vaiśravaṇa, the best of speakers, replied (as follows) to Prahasta:—(31) 'This city of Laṅkā evacuated by the Rākṣasas, was given to me by my father. It then came to be peopled by me by inducements of gifts and honour etc. (32) Go and tell Daśagrīva, "my city and kingdom as well belong to you. My kingdom as well as all my wealth stands undivided with you. Enjoy it (with me) without any fear of rivalry." Having spoken thus, the lord of wealth sought the presence of his father. (33-34) Paying respects to his father, he conveyed Daśagrīva's desire in the following words:—'Father, Daśagrīva has just sent an emissary to me saying:—"Let Laṅkā, which was previously occupied by the Rākṣasas, be given back to me. Please tell me, O pious one, what I should do in this connection." (35-36)

ब्रह्मर्षिस्त्वेवमुक्तोऽसौ विश्रवा मुनिपुङ्गवः। प्राञ्जलिं धनदं प्राह शृणु पुत्र वचो मम॥ ३७॥
दशग्रीवो महाबाहुरुक्तवान् मम संनिधौ। मया निर्भर्त्सितश्चासीद् बहुशोक्तः सुदुर्मतिः॥ ३८॥
स क्रोधेन मया चोक्तो ध्वंससे च पुनः पुनः। श्रेयोऽभियुक्तं धर्म्यं च शृणु पुत्र वचो मम॥ ३९॥
वरप्रदानसम्मूढो मान्यामान्यं सुदुर्मतिः। न वेत्ति मम शापाच्च प्रकृतिं दारुणां गतः॥ ४०॥
तस्माद् गच्छ महाबाहो कैलासं धरणीधरम्। निवेशय निवासार्थं त्यक्त्वा लङ्कां सहानुगः॥ ४१॥
तत्र मन्दाकिनी रम्या नदीनामुत्तमा नदी। काञ्चनैः सूर्यसंकाशैः पङ्कजैः संवृतोदका॥ ४२॥
कुमुदैरुत्पलैश्चैव अन्यैश्चैव सुगन्धिभिः। तत्र देवाः सगन्धर्वाः साप्सरोरगकिंनराः॥ ४३॥
विहारशीलाः सततं रमन्ते सर्वदाश्रिताः। नहि क्षमं तवानेन वैरं धनद रक्षसा॥ ४४॥
जानीषे हि यथानेन लब्धः परमको वरः॥ ४५॥

एवमुक्तो गृहीत्वा तु तद्वचः पितृगौरवात्। सदारपुत्रः सामात्यः सवाहनधनो गतः॥ ४६॥

"Being addressed thus, Viśravā, the Brahmarṣi, the best of sages, told the lord of wealth, who was standing with joined palms, 'My son, listen to my words. (37) Daśagrīva, the mighty-armed, said the same thing in my presence also. I rebuked him and exhorted that highly evil-minded fellow in several ways. In anger I repeatedly said, You shall be destroyed. Son, listen to my words which will do you good and which are consonant with Dharma. (38-39) This most evil-minded fellow, deluded as he is by the boons that have been granted to him, does not distinguish between people to be respected and those not to be respected. Again, by my curse he is evil-minded by nature. (40) Hence, O mighty-armed one, leave Laṅkā and proceed to Mount Kailāsa with your followers and people it for your residence. (41) The Mandākinī, the best of rivers, whose waters are covered all over with lotus flowers of golden hue and bright like the sun, as also with white water-lilies, blue lotuses and other flowers of sweet fragrance, flows there. Gods with Gandharvas, Apsarās, Nāgas and Kinnaras, all of a sportive nature, always resort to that place and constantly revel there. Since you know how he (Daśagrīva) has obtained an excellent boon, it is not advisable for you to antagonize him.' (42—45) Told thus and following his advice out of respect for his father, Kubera left the place with his wife and sons, his ministers, his vehicles and his wealth. (46)

प्रहस्तोऽथ दशग्रीवं गत्वा वचनमब्रवीत्। प्रहृष्टात्मा महात्मानं सहामात्यं सहानुजम्॥ ४७॥
शून्या सा नगरी लङ्का त्यक्त्वैनां धनदो गतः। प्रविश्य तां सहास्माभिः स्वधर्मं तत्र पालय॥ ४८॥
एवमुक्तो दशग्रीवः प्रहस्तेन महाबलः। विवेश नगरीं लङ्कां भ्रातृभिः सबलानुगैः॥ ४९॥
धनदेन परित्यक्तां सुविभक्तमहापथाम्। आरुरोह स देवारिः स्वर्गं देवाधिपो यथा॥ ५०॥
स चाभिषिक्तः क्षणदाचरैस्तदा निवेशयामास पुरीं दशाननः।
निकामपूर्णा च बभूव सा पुरी निशाचरैर्नीलबलाहकोपमैः॥ ५१॥
धनेश्वरस्त्वथ पितृवाक्यगौरवान्न्यवेशयच्छशिविमले गिरौ पुरीम्।
स्वलङ्कृतैर्भवनवरैर्विभूषितां पुरंदरः स्वरिव यथामरावतीम्॥ ५२॥
इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डे एकादशः सर्गः॥ ११॥

"Prahasta, overjoyed, sought the mighty Daśagrīva, who was attended by his ministers and brothers and said, 'Kubera has left the city of Laṅkā and has gone away. It is now vacant. Entering it now in our company, discharge your duty there.' (47-48) Told thus by Prahasta, Rāvaṇa of great strength entered Laṅkā alongwith his brothers, forces and other followers. (49) That enemy of the gods stepped into Laṅkā—whose main streets were well laid out, and which had been evacuated by the god of riches—just as Indra ascended heaven. (50) Consecrated by the Rākṣasas as its ruler, Daśagrīva peopled that city. It was soon filled to capacity with Rākṣasas, dark as clouds. (51) Out of respect for his father's word, Kubera built on the hill, white as the moon, a city adorned with well-decorated mansions even as Indra laid out Amarāvatī in heaven. (52)

Thus ends Canto Eleven in the Uttarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

द्वादशः सर्गः

Canto XII

The marriage of Śūrpaṇakhā, of Rāvaṇa and his brothers and the birth of Meghanāda

राक्षसेन्द्रोऽभिषिक्तस्तु भ्रातृभिः सहितस्तदा। ततः प्रदानं राक्षस्या भगिन्याः समचिन्तयत्॥ १॥
स्वसारं कालकेयाय दानवेन्द्राय राक्षसीम्। ददौ शूर्पणखां नाम विद्युज्जिह्वाय राक्षसः॥ २॥
अथ दत्त्वा स्वयं रक्षो मृगयामटते स्म तत्। तत्रापश्यत् ततो राम मयं नाम दितेः सुतम्॥ ३॥
कन्यासहायं तं दृष्ट्वा दशग्रीवो निशाचरः। अपृच्छत् को भवानेको निर्मनुष्यमृगे वने॥ ४॥
अनया मृगशावाक्ष्या किमर्थं सह तिष्ठसि। मयस्तदाब्रवीद् राम पृच्छन्तं तं निशाचरम्॥ ५॥

हेमा

श्रूयतां सर्वमाख्यास्ये यथावृत्तमिदं तव। हेमा नामाप्सरास्तात श्रुतपूर्वा यदि त्वया॥ ६ ॥
दैवतैर्मम सा दत्ता पौलोमीव शतक्रतोः। तस्यां सक्तमना ह्यासं दशवर्षशतान्यहम्॥ ७ ॥
सा च दैवतकार्येण गता वर्षाश्चतुर्दश। तस्याः कृते च हेमायाः सर्वं हेममयं पुरम्॥ ८ ॥
वज्रवैदूर्यचित्रं च मायया निर्मितं मया। तत्राहमवसं दीनस्तया हीनः सुदुःखितः॥ ९ ॥
तस्मात् पुराद् दुहितरं गृहीत्वा वनमागतः। इयं ममात्मजा राजंस्तस्याः कुक्षौ विवर्धिता॥ १०॥
भर्तारमनया सार्धमस्याः प्राप्तोऽस्मि मार्गितुम्। कन्यापितृत्वं दुःखं हि सर्वेषां मानकाङ्क्षिणाम्॥ ११ ॥
कन्या हि द्वे कुले नित्यं संशये स्थाप्य तिष्ठति। पुत्रद्वयं ममाप्यस्यां भार्यायां सम्बभूव ह॥ १२॥
मायावी प्रथमस्तात दुन्दुभिस्तदनन्तरः। एवं ते सर्वमाख्यातं याथातथ्येन पृच्छतः॥ १३॥
त्वामिदानीं कथं तात जानीयां को भवानिति।

"After his consecration (as the ruler of Laṅkā), Rāvaṇa took counsel with his brothers regarding the marriage of his sister, a Rākṣasī. (1) The Rākṣasa gave away his sister, the ogress Śūrpaṇakhā (in marriage) to Vidyujjihva, chief of the Dānavas and son of Kālakā. (2) After giving her away, the Rākṣasa went about sporting (in the forest) and saw there, O Rāma, Maya, son of Diti. (3) Seeing him accompanied by his daughter, Daśagrīva, the Rākṣasa, inquired (of him):—'Who are you and why do you stay in this forest, devoid of human beings and animals, in the company of this girl whose eyes resemble a doe's ?' O Rāma, Maya then replied to the inquisitive Rākṣasa: (4-5) 'I will narrate all (the events) as they took place. Please listen. There was an Apsarā by name Hemā. You might have heard of her. (6) Just as Paulomi (the daughter of Pulomā) was given (in marriage) to Indra, even so Hemā was given to me by the gods (in marriage). I was (deeply) attached to her (and lived with her) for thousands of years. (7) It is now fourteen years since she departed to serve the purpose of the gods. For the sake of Hemā, I created this city entirely made of gold by my magical powers and decked it with diamonds and cat's-eye gems. Bereaved of her, I lived there, dispirited and extremely desolate. (8-9) From that city I came to the forest taking my daughter with me, O king. This is my daughter who grew in her (Hemā's) womb. (10) I have come in her company in search of a husband for her; for, to be the father of an unmarried girl is a headache to all (parents) who hanker after reputation. (11) An unmarried girl throws into jeopardy the reputation of two families. Of her (Hemā) two sons too were born to me. (12) Of them Māyāvī was the first and Dundubhi, the second. To you who have questioned me, O dear one, I have narrated everything (exactly) according to facts. (13) Now, how can I know you? Who are you?'

(f)

[illegible]

एवमुक्तं तु तद् रक्षो विनीतमिदमब्रवीत्॥ १४॥
अहं पौलस्त्यतनयो दशग्रीवश्च नामतः। मुनेर्विश्रवसो यस्तु तृतीयो ब्रह्मणोऽभवत्॥ १५॥

"Questioned thus, the Rākṣasa humbly said: 'I am a grandson of Pulastya and a son of sage Viśravā, who is third in descent from Brahmā himself. I go by the name of Daśagrīva.' (14-15)

एवमुक्तस्तदा राम राक्षसेन्द्रेण दानवः। महर्षेस्तनयं ज्ञात्वा मयो हर्षमुपागतः॥ १६॥
दातुं दुहितरं तस्मै रोचयामास तत्र वै। करेण तु करं तस्या ग्राहयित्वा मयस्तदा॥ १७॥
प्रहसन् प्राह दैत्येन्द्रो राक्षसेन्द्रमिदं वचः। इयं ममात्मजा राजन् हेमयाप्सरसा धृता॥ १८॥
कन्या मन्दोदरी नाम पत्न्यर्थं प्रतिगृह्यताम्। बाढमित्येव तं राम दशग्रीवोऽभ्यभाषत॥ १९॥
प्रज्वाल्य तत्र चैवाग्निमकरोत् पाणिसंग्रहम्।

"Spoken to thus, O Rāma, by the lord of the Rākṣasas and coming to know that he was a son of an eminent sage, Maya, the Dānava, became glad. (16) Even in that place he resolved to give his daughter to him. Causing her hand to be grasped by his, Maya, the chief of the Daityas, addressed the following words to the chief of the Rākṣasas loudly laughing:—'O king,

having lost a relative — —
[illegible] who has recently died

this my daughter, was brought up by Hemā, the Apsarā; the name of the maiden is Mandodarī; have her as your to wife. To him, O Rāma, Daśagrīva said, 'All right'. (17—19) Then kindling a fire, he married her.

स हि तस्य मयो राम शापाभिज्ञस्तपोधनात्॥ २०॥
विदित्वा तेन सा दत्ता तस्य पैतामहं कुलम्।अमोघां तस्य शक्तिं च प्रददौ परमाद्भुताम्॥ २१॥
परेण तपसा लब्धां जघ्निवाँल्लक्ष्मणं यया।एवं स कृत्वा दारान् वै लङ्काया ईश्वरः प्रभुः॥ २२॥
गत्वा तु नगरीं भार्ये भ्रातृभ्यां समुपाहरत्।वैरोचनस्य दौहित्रीं वज्रज्वालेति नामतः॥ २३॥
तां भार्यां कुम्भकर्णस्य रावणः समकल्पयत्।गन्धर्वराजस्य सुतां शैलूषस्य महात्मनः॥ २४॥
सरमां नाम धर्मज्ञां लेभे भार्यां विभीषणः।तीरे तु सरसो वै तु संजज्ञे मानसस्य हि॥ २५॥

"Though Maya knew that he (Daśagrīva) was under a curse from Viśravā (who was rich in austerities), still, he gave her daughter knowing as he did his descent from Brahmā (the grandfather of the universe). Maya also gave him a most wonderful and infallible javelin obtained by him through hard Tapas and with this he struck Lakṣmaṇa. Having thus married, the mighty lord of Laṅkā went to his city and secured a wife each for his (two) brothers, Rāvaṇa decided upon the grand-daughter (daughter's daughter) of Bali (son of Virocana), Vajrajwālā by name, as the wife of Kumbhakarṇa. Vibhīṣaṇa obtained as his wife, Saramā, daughter of the noble Gandharva king, Śailūṣa, who knew what is right. She was born on the brink of the Mānasa lake. (20—25)

सरस्तदा मानसं तु ववृधे जलदागमे।मात्रा तु तस्याः कन्यायाः स्नेहेनाक्रन्दितं वचः॥ २६॥
सरो मा वर्धयस्वेति ततः सा सरमाभवत्।एवं ते कृतदारा वै रेमिरे तत्र राक्षसाः॥ २७॥
स्वां स्वां भार्यामुपादाय गन्धर्वा इव नन्दने।ततो मन्दोदरी पुत्रं मेघनादमजीजनत्॥ २८॥
स एष इन्द्रजिन्नाम युष्माभिरभिधीयते।जातमात्रेण हि पुरा तेन रावणसूनुना॥ २९॥
रुदता सुमहान् मुक्तो नादो जलधरोपमः।जडीकृता च सा लङ्का तस्य नादेन राघव॥ ३०॥
पिता तस्याकरोन्नाम मेघनाद इति स्वयम्।सोऽवर्धत तदा राम रावणान्तःपुरे शुभे॥ ३१॥
रक्ष्यमाणो वरस्त्रीभिश्छन्नः काष्ठैरिवानलः।मातापित्रोर्महाहर्षं जनयन् रावणात्मजः॥ ३२॥

इत्यार्षे *श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डे द्वादशः सर्गः॥ १२॥*

The Mānasa lake was then swelling due to the monsoon. 'O lake, do not overflow', (सरो मा वर्धयत) cried the mother of that child out of affection. Hence her child came to be known as Saramā. Having thus married, the (three) Rākṣasas spent a pleasant time there each in the company of his wife, even as the Gandharvas did in the Nandana grove (the pleasure-garden of Indra). Then Mandodarī gave birth to her son, Meghanāda. (26—28) He is the same who is called Indrajit by all of you. Crying as soon as he was born, this son of Rāvaṇa, made a great noise resembling the rumbling of clouds. Laṅkā was stunned by his roar, O Rāghava! (29-30) Hence his father himself named him Meghanāda. Causing great delight to his mother and father, and being well taken care of by excellent women, that son of Rāvaṇa grew up in the beautiful gynaeceum of Rāvaṇa, O Rāma, like fire concealed under pieces of wood. (31-32)

Thus ends Canto Twelve in the Uttarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

* * *

त्रयोदशः सर्गः

Canto XIII

Kumbhakarṇa goes to sleep in the mansion built at the command of Rāvaṇa; Rāvaṇa's transgressions; Kubera sends a messenger to pull him up; the messenger is put to death by the enraged Rāvaṇa

अथ लोकेश्वरोत्सृष्टा तत्र कालेन केनचित्। निद्रा समभवत् तीव्रा कुम्भकर्णस्य रूपिणी॥ १॥
ततो भ्रातरमासीनं कुम्भकर्णोऽब्रवीद् वचः। निद्रा मां बाधते राजन् कारयस्व ममालयम्॥ २॥
विनियुक्तास्ततो राज्ञा शिल्पिनो विश्वकर्मवत्। विस्तीर्णं योजनं स्निग्धं ततो द्विगुणमायतम्॥ ३॥
दर्शनीयं निराबाधं कुम्भकर्णस्य चक्रिरे। स्फाटिकैः काञ्चनैश्चित्रैः स्तम्भैः सर्वत्र शोभितम्॥ ४॥
वैदूर्यकृतसोपानं किङ्किणीजालकं तथा। दान्ततोरणविन्यस्तं वज्रस्फटिकवेदिकम्॥ ५॥
मनोहरं सर्वसुखं कारयामास राक्षसः। सर्वत्र सुखदं नित्यं मेरोः पुण्यां गुहामिव॥ ६॥

Now after sometime deep sleep, as sent by Brahmā (the lord of the universe), seized Kumbhakarṇa in the form of yawning etc., in Laṅkā. (1) Thereupon Kumbhakarṇa spoke as follows to his (elder) brother, who was seated (beside him):—'O king, sleep is troubling me; have a mansion built for me.' (2) Ordered by the king, architects as good as Viśwakarmā (the architect of gods) built for Kumbhakarṇa a lovely mansion, one Yojana (ten miles) in width and twice as much in length. It had a beautiful appearance and was free from disturbance. It was adorned on all sides with lovely columns of crystal, as well as of gold. (3-4) The stairways were made of cat's-eye gems. Its lattice windows were fringed with tiny bells. Its portals were made of ivory. It contained daises built of crystal and diamond. It was not only soul-captivating but the Rākṣasa (Rāvaṇa) provided it with all amenities and made every part of it comfortable in all seasons. It resembled a holy cave of Mount Meru. (5-6)

तत्र निद्रां समाविष्टः कुम्भकर्णो महाबलः। बहून्यब्दसहस्राणि शयानो न च बुध्यते॥ ७॥
निद्राभिभूते तु तदा कुम्भकर्णे दशाननः। देवर्षियक्षगन्धर्वान् संजघ्ने हि निरङ्कुशः॥ ८॥
उद्यानानि विचित्राणि नन्दनादीनि यानि च। तानि गत्वा सुसंक्रुद्धो भिनत्ति स्म दशाननः॥ ९॥
नदीं गज इव क्रीडन् वृक्षान् वायुरिव क्षिपन्। नगान् वज्र इवोत्सृष्टो विध्वंसयति राक्षसः॥ १०॥
तथावृत्तं तु विज्ञाय दशग्रीवं धनेश्वरः। कुलानुरूपं धर्मज्ञो वृत्तं संस्मृत्य चात्मनः॥ ११॥
सौभ्रात्रदर्शनार्थं तु दूतं वैश्रवणस्तदा। लङ्कां सम्प्रेषयामास दशग्रीवस्य वै हितम्॥ १२॥
स गत्वा नगरीं लङ्कामाससाद विभीषणम्। मानितस्तेन धर्मेण पृष्टश्चागमनं प्रति॥ १३॥
पृष्ट्वा च कुशलं राज्ञो ज्ञातीनां च विभीषणः। सभायां दर्शयामास तमासीनं दशाननम्॥ १४॥
स दृष्ट्वा तत्र राजानं दीप्यमानं स्वतेजसा। जयेति वाचा सम्पूज्य तूष्णीं समभिवर्तत॥ १५॥
स तत्रोत्तमपर्यङ्के वरास्तरणशोभिते। उपविष्टं दशग्रीवं दूतो वाक्यमथाब्रवीत्॥ १६॥
राजन् वदामि ते सर्वं भ्राता तव यदब्रवीत्। उभयोः सदृशं वीर वृत्तस्य च कुलस्य च॥ १७॥
साधु पर्याप्तमेतावत् कृत्यश्चारित्रसंग्रहः। साधु धर्मे व्यवस्थानं क्रियतां यदि शक्यते॥ १८॥
दृष्टं मे नन्दनं भग्नमृषयो निहताः श्रुताः। देवतानां समुद्योगस्त्वत्तो राजन् मया श्रुतः॥ १९॥
निराकृतश्च बहुशस्त्वयाहं राक्षसाधिप। सापराधोऽपि बालो हि रक्षितव्यः स्वबान्धवैः॥ २०॥
अहं तु हिमवत्पृष्ठं गतो धर्ममुपासितुम्। रौद्रं व्रतं समास्थाय नियतो नियतेन्द्रियः॥ २१॥
तत्र देवो मया दृष्ट उमया सहितः प्रभुः। सव्यं चक्षुर्मया दैवात् तत्र देव्यां निपातितम्॥ २२॥
का न्वेषेति महाराज न खल्वन्येन हेतुना। रूपं चानुपमं कृत्वा रुद्राणी तत्र तिष्ठति॥ २३॥
देव्या दिव्यप्रभावेण दग्धं सव्यं ममेक्षणम्। रेणुध्वस्तामिव ज्योतिः पिङ्गलत्वमुपागतम्॥ २४॥
ततोऽहमन्यद् विस्तीर्णं गत्वा तस्य गिरेस्तटम्। तूष्णीं वर्षशतान्यष्टौ समधारं महाव्रतम्॥ २५॥
समासे नियमे तस्मिंस्तत्र देवो महेश्वरः। ततः प्रीतेन मनसा प्राह वाक्यमिदं प्रभुः॥ २६॥

प्रीतोऽस्मि तव धर्मज्ञ तपसानेन सुव्रत। मया चैतद् व्रतं चीर्णं त्वया चैव धनाधिप॥ २७॥

'Buried in slumber, the very mighty Kumbhakarṇa lay asleep there, and did not wake up for many thousand years. (7) While Kumbhakarṇa was thus overpowered by sleep, Daśānana destroyed the gods, the Ṛṣis, the Yakṣas and the Gandharvas without restraint of any kind. (8) The highly enraged Daśānana overran the Nandana grove (the pleasure-garden of Indra) and other beautiful gardens and laid them waste. (9) Like an elephant, at play, the Rākṣasa dissipated the (waters of) rivers, broke trees as a tempest, and clove mountains as the thunderbolt (of Indra). (10) Coming to know of the misdeeds of Daśagrīva, and bearing in mind the conduct befitting his family, Vaiśravaṇa, who knew what is right, sent a messenger to Laṅkā to show his brotherly love and specially to promote the good of Rāvaṇa. (11-12) Reaching the city of Laṅkā, he (the messenger) went up to Vibhīṣaṇa, who welcomed him according to the rules of propriety, made inquiries regarding his visit, the king (Kubera) and his kinsfolk, asked him the reason for his coming and then showed him Daśānana who was sitting in the assembly. (13-14) Seeing the king there, effulgent in his own lustre, he greeted him in the words 'Be victorious!' and then stood silent. (15) Then addressing Daśagrīva, who was seated on an excellent couch overspread with beautiful beds, the messenger spoke the following words:—(16) 'O king, I will tell you all that your brother has said. It is in keeping with good conduct and the traditions of the family. (17) Quite enough of what you have done so long; establish yourself fully, if possible, in better ways. (18) I have seen the Nandana grove (the pleasure-garden of Indra) laid waste by you. I have heard of the Ṛṣis who were killed by you. I have (also) heard of the preparations of the gods against you. (19) O leader of the Rākṣasas, you have repeatedly disregarded me; still it is the duty of relations to save the youngsters even though they misbehave. (20) Having undertaken to observe in pursuance of Dharma, a rather fierce vow, I (once) went to the slopes of the Himālayas with my mind and senses fully under control. (21) There I happened to see the almighty Lord (Śiva) in the company of Umā. Rudrāṇī (the consort of Rudra) stood there, in her incomparable charm. By chance I cast my left eye on the Devī; my object, O monarch, was just to know who she was and nothing else. (22-23) My left eye got scorched, while the other assumed a grey colour as though soiled by dust, through the supernatural powers of the Devī. (24) Then I went to another spacious plateau of the Himālayas and observed silently the great vow for eight hundred years. (25) When I had completed the observance of that vow, the great Lord Śiva appeared there and, pleased at heart, addressed the following words to me:—(26) O Suvrata (one who has successfully observed a vow) and Dharmajña (one who knows Dharma), I am pleased with the Tapas that you have just performed. This was first observed by me and again by you, O lord of riches! (27)

तृतीयः पुरुषो नास्ति यश्चरेद् व्रतमीदृशम्। व्रतं सुदुष्करं ह्येतन्मयैवोत्पादितं पुरा॥ २८॥
तत्सखित्वं मया सौम्य रोचयस्व धनेश्वर। तपसा निर्जितश्चैव सखा भव ममानघ॥ २९॥
देव्या दग्धं प्रभावेण यच्च सव्यं तवेक्षणम्। पैङ्गल्यं यदवाप्तं हि देव्या रूपनिरीक्षणात्॥ ३०॥
एकाक्षपिङ्गलीत्येव नाम स्थास्यति शाश्वतम्। एवं तेन सखित्वं च प्राप्यानुज्ञां च शंकरात्॥ ३१॥
आगतेन मया चैवं श्रुतस्ते पापनिश्चयः। तदधर्मिष्ठसंयोगान्निवर्त कुलदूषणात्॥ ३२॥
चिन्त्यते हि वधोपायः सर्षिसंघैः सुरैस्तव। एवमुक्तो दशग्रीवः कोपसंरक्तलोचनः॥ ३३॥
हस्तान् दन्तांश्च सम्पिष्य वाक्यमेतदुवाच ह। विज्ञातं ते मया दूत वाक्यं यत् त्वं प्रभाषसे॥ ३४॥
नैव त्वमसि नैवासौ भ्रात्रा येनासि चोदितः। हितं नैष ममैतद्धि ब्रवीति धनरक्षकः॥ ३५॥
महेश्वरसखित्वं तु मूढः श्रावयते किल। नैवेदं क्षमणीयं मे यदेतद् भाषितं त्वया॥ ३६॥
यदेतावन्मया कालं दूत तस्य तु मर्षितम्। न हन्तव्यो गुरुर्ज्येष्ठो मयायमिति मन्यते॥ ३७॥
तस्य त्विदानीं श्रुत्वा मे वाक्यमेषा कृता मतिः। त्रींल्लोकानपि जेष्यामि बाहुवीर्यमुपाश्रितः॥ ३८॥

एतन्मुहूर्तमेवाहं तस्यैकस्य तु वै कृते। चतुरो लोकपालांस्तान् नयिष्यामि यमक्षयम्॥ ३९॥

"There is no third person who can observe such a vow. I originated this vow in the past. It is very difficult to observe. (28) Therefore, be pleased to make friends with me, O lord of wealth; I have been conquered (by you) through your austerities, O sinless one. (29) Since your left eye was burnt and the other was turned grey by the supernatural powers of the Devī for just gazing on her beauty, you will be known as Ekākṣapiṅgalī (one who has his one eye turned grey) forever. When having thus secured friendship with Lord Śaṅkara and obtained his leave, I returned, I heard of your sinful resolve. Therefore refrain from this unrighteous conduct which tarnishes the reputation of the family. (30—32) The gods alongwith the hosts of Ṛṣis are considering the way of encompassing your destruction.' Hearing these words, Daśagrīva wrung his hands and ground his teeth and, his eyes red with anger, spoke as follows:—'O messenger, I understand the words which you utter. (33-34) You will not live nor that brother by whom you have been ordered to speak thus. What the lord of wealth says is not to my good. (35) That fool evidently tells me of his friendship with Lord Maheśwara. I will not tolerate what you have said. (36) In the belief that an elder brother is not to be killed, I have put up with all the insults that he has heaped on me, O envoy! (37) But after hearing these words of his, I have made up my mind to conquer all the three worlds relying on the strength of my arms. (38) This very moment I will send the four Dikpālas (guardians of the four directions) to the abode of Yama just on his account.' (39)

एवमुक्त्वा तु लङ्केशो दूतं खड्गेन जघ्निवान्। ददौ भक्षयितुं ह्येनं राक्षसानां दुरात्मनाम्॥ ४०॥

Saying this, the lord of Laṅkā struck down the messenger with his sword and gave the corpse to be eaten by evil-minded Rākṣasas. (40)

ततः कृतस्वस्त्ययनो रथमारुह्य रावणः। त्रैलोक्यविजयाकाङ्क्षी ययौ यत्र धनेश्वरः॥ ४१॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डे त्रयोदशः सर्गः॥ १३॥

Then, after getting Brāhmaṇas to read out benedictory hymns after presentation of offerings with a view to conquering the three worlds, Rāvaṇa ascended his chariot and drove to the abode of the lord of wealth. (41)

Thus ends Canto Thirteen in the Uttarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

* * *

चतुर्दशः सर्गः

Canto XIV

An attack by Rāvaṇa and his ministers on the Yakṣas and the defeat (of the latter)

ततः स सचिवैः सार्धं षड्भिर्नित्यबलोद्धतः। महोदरप्रहस्ताभ्यां मारीचशुकसारणैः॥ १॥
धूम्राक्षेण च वीरेण नित्यं समरगर्द्धिना। वृतः सम्प्रययौ श्रीमान् क्रोधाल्लोकान् दहन्निव॥ २॥
पुराणि स नदीः शैलान् वनान्युपवनानि च। अतिक्रम्य मुहूर्तेन कैलासं गिरिमागमत्॥ ३॥

Accompanied and surrounded by his six ministers—Mahodara and Prahasta, Mārīca, Śuka, Sāraṇa and the hero Dhūmrākṣa, who ever thirsted for battle the glorious Rāvaṇa, who was always proud of his might, set out as if to consume the worlds with his anger. (1-2) Marching across cities, rivers, hills, forests and groves, he reached Mount Kailāsa in an hour or so. (3)

संनिविष्टं गिरौ तस्मिन् राक्षसेन्द्रं निशम्य तु। युद्धेप्सुं तं कृतोत्साहं दुरात्मानं समन्त्रिणम्॥४॥
यक्षा न शेकुः संस्थातुं प्रमुखे तस्य रक्षसः। राज्ञो भ्रातेति विज्ञाय गता यत्र धनेश्वरः॥५॥
ते गत्वा सर्वमाचख्युर्भ्रातुस्तस्य चिकीर्षितम्। अनुज्ञाता ययुर्हृष्टा युद्धाय धनदेन ते॥६॥
ततो बलानां संक्षोभो व्यवर्धत इवोदधेः। तस्य नैर्ऋतराजस्य शैलं संचालयन्निव॥७॥
ततो युद्धं समभवद् यक्षराक्षससंकुलम्। व्यथिताश्चाभवंस्तत्र सचिवा राक्षसस्य ते॥८॥

Hearing of the wicked king of the Rākṣasas encamped on the mountain with his ministers, eager for battle and active, the Yakṣas were unable to make a stand against the ogre, knowing that he was a brother of the lord of wealth, they sought the abode of the latter. (4-5) Going to him, they told him all about the intentions of his brother. Permitted by the lord of wealth, they set out joyously to give battle. (6) Then there arose an excitement in the forces of the king of the Nairṛtas. It was like the agitation of the sea and it seemed to shake the hill. (7) Between the Yakṣas and the Rākṣasas then started a thick fight in which the said ministers of the Rākṣasa felt alarmed. (8)

स दृष्ट्वा तादृशं सैन्यं दशग्रीवो निशाचरः। हर्षनादान् बहून कृत्वा स क्रोधादभ्यधावत॥ ९ ॥
ये तु ते राक्षसेन्द्रस्य सचिवा घोरविक्रमाः। तेषां सहस्त्रमेकैको यक्षाणां समयोधयत्॥१०॥
ततो गदाभिर्मुसलैरसिभिः शक्तितोमरैः। हन्यमानो दशग्रीवस्तत्सैन्यं समगाहत॥११॥
स निरुच्छ्वासवत् तत्र वध्यमानो दशाननः। वर्षद्भिरिव जीमूतैर्धाराभिरवरुध्यत॥१२॥

Seeing his army in that plight, the Rākṣasa, Daśagrīva, rushed out in anger raising many shouts of encouragement. (9) The ministers of the king of the Rākṣasas were terribly valiant. Each one of them for his part fought with a thousand Yakṣas. (10) Under an attack of clubs, pestles, swords, javelins and iron clubs, Rāvaṇa entered the enemy's army. (11) Being struck with volleys of arrows by the Yakṣas as though with torrents of raining clouds, Daśānana was held up and was unable even to breathe as it were. (12)

न चकार व्यथां चैव यक्षशस्त्रैः समाहतः। महीधर इवाम्भोदैर्धाराशतसमुक्षितः॥१३॥
स महात्मा समुद्यम्य कालदण्डोपमां गदाम्। प्रविवेश ततः सैन्यं नयन् यक्षान् यमक्षयम्॥१४॥
स कक्षमिव विस्तीर्णं शुष्केन्धनमिवाकुलम्। वातेनाग्निरिवादीप्तो यक्षसैन्यं ददाह तत्॥१५॥

Just as a mountain is not shaken even though drenched by clouds with hundreds of torrents, even so he (Daśagrīva) did not feel tormented though wounded by the weapons shot by the Yakṣas. (13) Lifting up a club, resembling the rod of Death (Kāladaṇḍa), the gigantic Daśagrīva thereupon entered the army, dispatching the Yakṣas to the abode of Yama. (14) Like a fire ablaze on account of the wind, he burnt the aforesaid army of the Yakṣas, which was spread out as grass and concentrated like dried wood. (15)

तैस्तु तत्र महामात्यैर्महोदरशुकादिभिः। अल्पावशेषास्ते यक्षाः कृता वातैरिवाम्बुदाः॥१६॥
केचित् समाहता भग्नाः पतिताः समरे क्षितौ। ओष्ठांश्च दशनैस्तीक्ष्णैरदंशन् कुपिता रणे॥१७॥
श्रान्ताश्चान्योन्यमालिङ्ग्य भ्रष्टशस्त्रा रणाजिरे। सीदन्ति च तदा यक्षाः कूला इव जलेन ह॥१८॥
हतानां गच्छतां स्वर्गं युध्यतामथ धावताम्। प्रेक्षतामृषिसंघानां न बभूवान्तरं दिवि॥१९॥
भग्नांस्तु तान् समालक्ष्य यक्षेन्द्रांस्तु महाबलान्। धनाध्यक्षो महाबाहुः प्रेषयामास यक्षकान्॥२०॥

By those great ministers, Mahodara, Śuka and others, the Yakṣas were reduced largely in number even as clouds are dispersed by the winds. (16) Some of them, badly mutilated when struck in the battle, fell on the ground, while others in anger bit their lips with their sharp teeth on the battlefield. (17) Just like the bank of a river eroded by water, some of the Yakṣas, exhausted and embracing one another, sank down on the battlefield, their weapons fallen down. (18) The atmosphere was thickly crowded with those who, having lost their lives, were proceeding to heaven, with those who were still fighting, with those who were running away and with the host of Ṛṣis witnessing the fight. (19) Seeing those exceptionally mighty leaders of the Yakṣas put to flight, the mighty-armed lord of wealth sent other mighty Yakṣas. (20)

एतस्मिन्नन्तरे राम विस्तीर्णबलवाहनः। प्रेषितो न्यपतद् यक्षो नाम्ना संयोधकण्टकः॥ २१॥
तेन चक्रेण मारीचो विष्णुनेव रणे हतः। पतितो भूतले शैलात् क्षीणपुण्य इव ग्रहः॥ २२॥
ससंज्ञस्तु मुहूर्तेन स विश्रम्य निशाचरः। तं यक्षं योधयामास स च भग्नः प्रदुद्रुवे॥ २३॥
ततः काञ्चनचित्राङ्गं वैदूर्यरजतोक्षितम्। मर्यादां प्रतिहाराणां तोरणान्तरमाविशत्॥ २४॥

In the meantime, O Rāma, a Yakṣa, Saṁyodhakaṇṭaka by name, with a huge army and a vast number of mounts and vehicles, sallied forth having been sent by the lord of wealth. (21) Struck by him in battle with a discus as by Lord Viṣṇu, Mārīca fell on the ground from the mountain like a star when the merit responsible for its stay in heaven is exhausted. (22) Recovering his consciousness in an hour or so, and having rested awhile, that Rākṣasa fought (once more) the aforesaid Yakṣa, who having been defeated, took to his heels. (23) Then Rāvaṇa entered the portals plated all over with gold and inlaid with cat's-eye gems and silver and which marked the last line guarded by gate-keepers. (24)

तं तु राजन् दशग्रीवं प्रविशन्तं निशाचरम्। सूर्यभानुरिति ख्यातो द्वारपालो न्यवारयत्॥ २५॥
स वार्यमाणो यक्षेण प्रविवेश निशाचरः। यदा तु वारितो राम न व्यतिष्ठत् स राक्षसः॥ २६॥
ततस्तोरणमुत्पाट्य तेन यक्षेण ताडितः।

A gate-keeper, Sūryabhānu by name, stopped Daśagrīva, the Rākṣasa, while he was entering the portal. (25) The Rākṣasa, however, made good his entry though stopped by the Yakṣa. When, however, O Rāma, the Rākṣasa did not stop, though prevented by the Yakṣa, he was then struck by the Yakṣa, with a post which he pulled out from the portal.

रुधिरं प्रस्रवन् भाति शैलो धातुस्रवैरिव॥ २७॥
स शैलशिखराभेण तोरणेन समाहतः। जगाम न क्षतिं वीरो वरदानात् स्वयम्भुवः॥ २८॥
तेनैव तोरणेनाथ यक्षस्तेनाभिताडितः। नादृश्यत तदा यक्षो भस्मीकृततनुस्तदा॥ २९॥
ततः प्रदुद्रुवुः सर्वे दृष्ट्वा रक्षःपराक्रमम्।
ततो नदीर्गुहाश्चैव विविशुर्भयपीडिताः। त्यक्तप्रहरणाः श्रान्ता विवर्णवदनास्तदा॥ ३०॥
इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डे चतुर्दशः सर्गः॥ १४॥

Bleeding profusely, Daśagrīva looked like a hill with streams of molten ochre flowing from it. (26-27) Though struck with the door-post resembling the crest of a hill, the hero (Daśagrīva) could not be slain, thanks to the boons granted to him by Brahmā (the self-born creator). (28) Struck back with the same door-post by him, the Yakṣa was seen no more, his body having been reduced to powder. (29) Seeing the might of the Rākṣasa, all began to run. Exhausted and pale, stricken with fear as they were, they threw away their weapons and entered the rivers or the caves. (30)

Thus ends Canto Fourteen in the Uttarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

* * *

पञ्चदशः सर्गः

Canto XV

Defeat of Māṇibhadra and Kubera; Rāvaṇa takes hold of the Puṣpaka

ततस्ताँल्लक्ष्य वित्रस्तान् यक्षेन्द्रांश्च सहस्रशः। धनाध्यक्षो महायक्षं माणिभद्रमथाब्रवीत्॥ १॥
रावणं जहि यक्षेन्द्र दुर्वृत्तं पापचेतसम्। शरणं भव वीराणां यक्षाणां युद्धशालिनाम्॥ २॥

Nay, seeing the said leaders of the Yakṣas fleeing in terror in their thousands, the lord of wealth thereupon said to Māṇibhadra, the great Yakṣa :— (1) 'O leader of the Yakṣas, kill the wicked and evil-minded Rāvaṇa and become the refuge of the Yakṣa heroes shining in war.' (2)

एवमुक्तो महाबाहुर्माणिभद्रः सुदुर्जयः। वृतो यक्षसहस्रैस्तु चतुर्भिः समयोधयत्॥ ३॥
ते गदामुसलप्रासैः शक्तितोमरमुद्गरैः। अभिघ्नन्तस्तदा यक्षा राक्षसान् समुपाद्रवन्॥ ४॥
कुर्वन्तस्तुमुलं युद्धं चरन्तः श्येनवल्लघु। बाढं प्रयच्छ नेच्छामि दीयतामिति भाषिणः॥ ५॥

Spoken to thus, the mighty-armed Māṇibhadra, who was very hard to vanquish, commenced fighting, surrounded by four thousand Yakṣas for their part. (3) The Yakṣas, striking the Rākṣasas with clubs, pestles, spears, javelins, Tomaras (iron-clubs) and Mudgaras (wooden hammers), assailed them. (4) Fighting a fierce battle and moving swiftly like a hawk, they cried : 'Let me fight. Let me have my weapon. I do not like to recede.' (5)

ततो देवाः सगन्धर्वा ऋषयो ब्रह्मवादिनः। दृष्ट्वा तत् तुमुलं युद्धं परं विस्मयमागमन्॥ ६॥
यक्षाणां तु प्रहस्तेन सहस्रं निहतं रणे। महोदरेण चानिन्द्यं सहस्रमपरं हतम्॥ ७॥
क्रुद्धेन च तदा राजन् मारीचेन युयुत्सुना। निमेषान्तरमात्रेण द्वे सहस्रे निपातिते॥ ८॥
क्व च यक्षार्जवं युद्धं क्व च मायाबलाश्रयम्। रक्षसां पुरुषव्याघ्र तेन तेऽभ्यधिका युधि॥ ९॥

Then the gods, Gandharvas and Ṛṣis who were exponents of the Vedas, were greatly surprised to witness that fierce fight. (6) Prahasta on his part killed in the battle a thousand Yakṣas and Mahodara killed another thousand who were irreproachable heroes. (7) O king, by the enraged Mārīca, eager for battle, two thousand more Yakṣas were killed in the twinkling of an eye. (8) Altogether incomparable, O tiger among men, were the straight warfare of the Yakṣas and the deceitful warfare of the Rākṣasas. Hence the Rākṣasas had the upper hand in conflict. (9)

धूम्राक्षेण समागम्य माणिभद्रो महारणे। मुसलेनोरसि क्रोधात् ताडितो न च कम्पितः॥ १०॥
ततो गदां समाविध्य माणिभद्रेण राक्षसः। धूम्राक्षस्ताडितो मूर्ध्नि विह्वलः स पपात ह॥ ११॥
धूम्राक्षं ताडितं दृष्ट्वा पतितं शोणितोक्षितम्। अभ्यधावत संग्रामे माणिभद्रं दशाननः॥ १२॥
संक्रुद्धमभिधावन्तं माणिभद्रो दशाननम्। शक्तिभिस्ताडयामास तिसृभिर्यक्षपुङ्गवः॥ १३॥
ताडितो माणिभद्रस्य मुकुटे प्राहरद् रणे। तस्य तेन प्रहारेण मुकुटं पार्श्वमागतम्॥ १४॥
ततः प्रभृति यक्षोऽसौ पार्श्वमौलिरभूत् किल।
तस्मिंस्तु विमुखीभूते माणिभद्रे महात्मनि। संनादः सुमहान् राजंस्तस्मिन् शैले व्यवर्धत॥ १५॥
ततो दूरात् प्रददृशे धनाध्यक्षो गदाधरः। शुक्रप्रौष्ठपदाभ्यां च पद्मशङ्खसमावृतः॥ १६॥

Closing with Dhūmrākṣa in the great struggle, Māṇibhadra was furiously struck in the breast with a pestle (by the former), but he did not budge. (10) Then Māṇibhadra whirled his club and struck the Rākṣasa, Dhūmrākṣa, on the head; he fell down confused. (11) Seeing Dhūmrākṣa struck and fallen bathed in blood, Daśānana rushed towards Māṇibhadra in the battle. (12) Seeing the enraged Daśānana rushing towards him, Māṇibhadra, the best of Yakṣas, struck him with three javelins. (13) When struck on the field of battle Rāvaṇa dealt a blow at Māṇibhadra's diadem; as a result of that blow of Rāvaṇa, Māṇibhadra's diadem turned to one side. (14) From that day onward Māṇibhadra, the Yakṣa, came to be known as Pārśwamauli (one whose diadem has turned to one side). When the colossal Māṇibhadra turned his face away (from the battlefield), there arose, O king, a great clamour (of the Rākṣasas) on that hill. (15) There came to view from afar the lord of wealth, who was holding a club and was accompanied by Śukra and Prauṣṭhapada (his two ministers) and by the deities presiding over two of his treasures, Padma and Śaṅkha. (16)

स दृष्ट्वा भ्रातरं संख्ये शापाद् विभ्रष्टगौरवम्। उवाच वचनं धीमान् युक्तं पैतामहे कुले॥ १७॥
यन्मया वार्यमाणस्त्वं नावगच्छसि दुर्मते। पश्चादस्य फलं प्राप्य ज्ञास्यसे निरयं गतः॥ १८॥
यो हि मोहाद् विषं पीत्वा नावगच्छति दुर्मतिः। स तस्य परिणामान्ते जानीते कर्मणः फलम्॥ १९॥
दैवतानि न नन्दन्ति धर्मयुक्तेन केनचित्। येन त्वमीदृशं भावं नीतस्तच्च न बुद्ध्यसे॥ २०॥
मातरं पितरं विप्रमाचार्यं चावमन्यते। स पश्यति फलं तस्य प्रेतराजवशं गतः॥ २१॥
अध्रुवे हि शरीरे यो न करोति तपोऽर्जनम्। स पश्चात् तप्यते मूढो मृतो गत्वाऽऽत्मनो गतिम्॥ २२॥
धर्माद् राज्यं धनं सौख्यमधर्माद् दुःखमेव च। तस्माद् धर्मं सुखार्थाय कुर्यात् पापं विसर्जयेत्॥ २३॥
पापस्य हि फलं दुःखं तद् भोक्तव्यमिहात्मना। तस्मादात्मापघातार्थं मूढः पापं करिष्यति॥ २४॥
कस्यचिन्न हि दुर्बुद्धेश्छन्दतो जायते मतिः। यादृशं कुरुते कर्म तादृशं फलमश्नुते॥ २५॥
ऋद्धिं रूपं बलं पुत्रान् वित्तं शूरत्वमेव च। प्राप्नुवन्ति नरा लोके निर्जितं पुण्यकर्मभिः॥ २६॥
एवं निरयगामी त्वं यस्य ते मतिरीदृशी। न त्वां समभिभाषिष्येऽसद्वृत्तेष्वेव निर्णयः॥ २७॥

Seeing on the battlefield his brother (Rāvaṇa) who had lost his sense of respect (for elders) by reason of the curse, that wise man tendered the following advice worthy of the House of Brahmā (the grandfather of the universe) :—(17) "O fool, though being warned by me, you do not listen; you will, however, come to your senses later when, as a result of your misdeeds, you go to hell. (18) The fool who, out of delusion, drinks poison and does not recognize it as such, will come to know the result of that action when he reaps its fruit. (19) The gods will not be pleased even with an act which is righteous (in your eyes). Deluded by that displeasure (of the gods) you have been led to this violence; yet you do not understand that. (20) He who insults his mother, father, teacher and a Brāhmaṇa will reap the consequence when he has fallen under the sway of Yama (the king of the departed). (21) The fool who does not practise austerities with his transient body will repent when he meets with his destiny after death. (22) From virtue follow sovereignty, wealth and happiness; misery alone results from unrighteousness. Hence to secure happiness one should practise virtue and abjure sin. (23) The fruit of sin is misery and it must be reaped by the sinner himself; hence a fool commits sin for his own destruction. (24) Sense does not dawn on an evil-minded man of its own accord. As he sows so he reaps. (25) People attain in this world prosperity, personality, strength, sons, wealth and valour as earned by their meritorious deeds. (26) Thus you will go to hell since your mind is disposed to evil. I shall speak to you no more. This is the rule laid down in regard to men of bad conduct." (27)

एवमुक्तास्ततस्तेन तस्यामात्याः समाहताः। मारीचप्रमुखाः सर्वे विमुखा विप्रदुद्रुवुः॥ २८॥
ततस्तेन दशग्रीवो यक्षेन्द्रेण महात्मना। गदयाभिहतो मूर्ध्नि न च स्थानात् प्रकम्पितः॥ २९॥
ततस्तौ राम निघ्नन्तौ तदान्योन्यं महामृधे। न विह्वलौ न च श्रान्तौ तावुभौ यक्षराक्षसौ॥ ३०॥
आग्नेयमस्त्रं तस्मै स मुमोच धनदस्तदा। राक्षसेन्द्रो वारुणेन तदस्त्रं प्रत्यवारयत्॥ ३१॥

Admonished in such words and hit hard by Kubera, the ministers of Rāvaṇa, headed by Mārīca, thereupon lost their enthusiasm and fled. (28) Then Rāvaṇa was struck on the head by the noble leader of the Yakṣas with his club, but he did not budge from his position. (29) The Yakṣa and the Rākṣasa thereafter exchanged blows in the course of the great conflict, but, O Rāma, neither of them felt afflicted or exhausted. (30) The lord of wealth then shot at Rāvaṇa an Āgneyāstra (a missile presided over by the god of fire), which missile the king of the Rākṣasas countered with a Vāruṇāstra (a missile presided over by Varuṇa, the god of water). (31)

ततो मायां प्रविष्टोऽसौ राक्षसीं राक्षसेश्वरः। रूपाणां शतसाहस्रं विनाशाय चकार च॥ ३२॥
व्याघ्रो वराहो जीमूतः पर्वतः सागरो द्रुमः। यक्षो दैत्यस्वरूपी च सोऽदृश्यत दशाननः॥ ३३॥
बहूनि च करोति स्म दृश्यन्ते न त्वसौ ततः। प्रतिगृह्य ततो राम महदस्त्रं दशाननः॥ ३४॥
जघान मूर्ध्नि धनदं व्याविद्ध्य महतीं गदाम्।

Then the king of the Rākṣasas fell back upon conjuring tricks natural to ogres and assumed myriads of forms to bring about the destruction of the Yakṣas. (32) He, Daśānana, appeared as a tiger, a boar, a cloud, a hill, a sea, a tree, a Yakṣa and a Daitya. (33) Nay, he appeared in many guises but he could not be seen. Then seizing hold of a mighty weapon, a huge club, and whirling it, Daśānana struck the lord of wealth on the head, O Rāma !

एवं स तेनाभिहतो विह्वलः शोणितोक्षितः॥ ३५॥
कृत्तमूल इवाशोको निपपात धनाधिपः।

Knocked senseless when struck by him in this way and bathed in blood, the lord of wealth fell on the ground like an Aśoka tree cut at the root.

ततः पद्मादिभिस्तत्र निधिभिः स तदा वृतः॥ ३६॥
धनदोच्छ्वासितस्तैस्तु वनमानीय नन्दनम्। निर्जित्य राक्षसेन्द्रस्तं धनदं हृष्टमानसः॥ ३७॥
पुष्पकं तस्य जग्राह विमानं जयलक्षणम्।

Surrounded there at that time by the deities presiding over the treasures like Padma and others, the aforesaid lord of riches was brought to the Nandana grove and restored to his senses. Having vanquished the said lord of wealth, the king of the Rākṣasas, pleased at heart, seized his aerial car, the Puṣpaka, as a token of his victory.

काञ्चनस्तम्भसंवीतं वैदूर्यमणितोरणम्॥ ३८॥
मुक्ताजालप्रतिच्छन्नं सर्वकालफलद्रुमम्। मनोजवं कामगमं कामरूपं विहङ्गमम्॥ ३९॥
मणिकाञ्चनसोपानं तप्तकाञ्चनवेदिकम्। देवोपवाह्यमक्षय्यं सदा दृष्टिमनःसुखम्॥ ४०॥
बह्वाश्चर्यं भक्तिचित्रं ब्रह्मणा परिनिर्मितम्। निर्मितं सर्वकामैस्तु मनोहरमनुत्तमम्॥ ४१॥
न तु शीतं न चोष्णं च सर्वर्तुसुखदं शुभम्।

The aerial car was furnished with pillars made of gold; its portals were made of cat's-eye gems; it was hung with nets of pearls and planted with trees bearing fruit in all the seasons; it had the speed of the mind; it could go wherever one wanted to go; it could assume any form as desired; it had stairways of gems and gold and daises of refined gold; it was a celestial vehicle and was not subject to wear and tear; it was a perpetual joy to the eyes and the mind; it contained numerous curios (of art); it looked picturesque with its compartments and had been constructed by Viśwakarmā (the architect of gods); it was provided with all objects of desire, was soul-captivating and unsurpassed in charm; it was neither too cool nor too hot; it was comfortable in all seasons and was splendid.

स तं राजा समारुह्य कामगं वीर्यनिर्जितम्॥ ४२॥
जितं त्रिभुवनं मेने दर्पोत्सेकात् सुदुर्मतिः। जित्वा वैश्रवणं देवं कैलासात् समवातरत्॥ ४३॥

Ascending the car, which had been won by his prowess and which could go wherever he wanted to go, that most evil-minded king thought in the height of his arrogance that he had conquered all the three worlds. Having vanquished God Vaiśravaṇa, he easily descended from Kailāsa. (34—43)

शरवण - क्षेत्र

स तेजसा विपुलमवाप्य तं जयं प्रतापवान् विमलकिरीटहारवान्।
रराज वै परमविमानमास्थितो निशाचरः सदसि गतो यथानलः॥४४॥
इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डे पञ्चदशः सर्गः॥ १५ ॥

Having scored that great victory by dint of his valour and seated in his excellent aerial car, that glorious ranger of the night, who wore a brilliant diadem (on his head) and a necklace of pearls (on his breast), shone like fire in a sacrificial hall. (44)

Thus ends Canto Fifteen in the Uttarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

◆

षोडशः सर्गः

Canto XVI

Nandīśwara curses Rāvaṇa; Lord Śaṅkara curbs the pride of Rāvaṇa, who obtains a sword from Lord Śaṅkara

स जित्वा धनदं राम भ्रातरं राक्षसाधिपः। महासेनप्रसूतिं तद् ययौ शरवणं महत्॥१॥
अथापश्यद् दशग्रीवो रौक्मं शरवणं महत्। गभस्तिजालसंवीतं द्वितीयमिव भास्करम्॥२॥
स पर्वतं समारुह्य कञ्चिद् रम्यवनान्तरम्। प्रेक्षते पुष्पकं तत्र राम विष्टम्भितं तदा॥३॥
विष्टब्धं किमिदं कस्मान्नागमत् कामगं कृतम्। अचिन्तयद् राक्षसेन्द्रः सचिवैस्तैः समावृतः॥४॥
किंनिमित्तमिच्छया मे नेदं गच्छति पुष्पकम्। पर्वतस्योपरिष्ठस्य कर्मेदं कस्यचिद् भवेत्॥५॥

Having vanquished his brother, Kubera, the king of the Rākṣasas sought the well-known thicket of reeds where Lord Kārtikeya was born, O Rāma ! (1) Now Daśagrīva saw the large golden-hued expanse of reeds bright like a second sun surrounded by rays. (2) Ascending a mountain clothed with a lovely grove, he found the Puṣpaka brought to a standstill on that spot on that occasion, O Rāma ! (3) Surrounded by his aforesaid ministers, the king of the Rākṣasas reflected, "How has this aerial car, which had been designed in such a way as to be able to follow its master's will, been rendered motionless ? Why does it not move ? (4) What may be the reason for the Puṣpaka not proceeding according to my wishes ? It must be the act of someone who resides on this hill." (5)

ततोऽब्रवीत् तदा राम मारीचो बुद्धिकोविदः। नेदं निष्कारणं राजन् पुष्पकं यन्न गच्छति॥६॥
अथवा पुष्पकमिदं धनदान्नान्यवाहनम्। अतो निस्पन्दमभवद् धनाध्यक्षविनाकृतम्॥७॥

O Rāma, the astute Mārīca thereupon said on that occasion :—"O king, it cannot be without a reason that this aerial car, Puṣpaka does not proceed. (6) May be the aerial car (Puṣpaka) will not carry anyone other than Kubera (the god of riches). Therefore, (even) as it has been disunited from him, it has become motionless." (7)

इति वाक्यान्तरे तस्य करालः कृष्णपिङ्गलः। वामनो विकटो मुण्डी नन्दी ह्रस्वभुजो बली॥ ८ ॥
ततः पार्श्वमुपागम्य भवस्यानुचरोऽब्रवीत्। नन्दीश्वरो वचश्चेदं राक्षसेन्द्रमशङ्कितः॥ ९ ॥
निवर्तस्व दशग्रीव शैले क्रीडति शंकरः। सुपर्णनागयक्षाणां देवगन्धर्वरक्षसाम्॥१०॥
सर्वेषामेव भूतानामगम्यः पर्वतः कृतः।

Interrupting his speech, and approaching him, Nandīśwara, an attendant of Lord Śiva, dreadful, of yellowish dark complexion, dwarfish, misshapen, with his head clean shaved, of short arms and very strong, and (ever) full of joy, fearlessly spoke the following words to the king of the Rākṣasas :— (8-9) "Turn back, O Daśagrīva ! Lord Śaṅkara is sporting on

द्वितीय alter ego

this hill; (hence) it has been rendered inaccessible even to Suparṇas, Nāgas, Yakṣas, gods, Gandharvas and Rākṣasas, nay, to all created beings."

इति नन्दिवचः श्रुत्वा क्रोधात् कम्पितकुण्डलः॥ ११॥
रोषात् तु ताम्रनयनः पुष्पकादवरुह्य सः। कोऽयं शंकर इत्युक्त्वा शैलमूलमुपागतः॥ १२॥

Hearing these words of Nandī and alighting from the Puṣpaka, and his earrings shaking on account of his wrath and his eyes coppery through indignation, Rāvaṇa sought the foot of the hill, saying, "Who is this Śaṅkara ?" (10—12)

सोऽपश्यन्नन्दिनं तत्र देवस्यादूरतः स्थितम्। दीप्तं शूलमवष्टभ्य द्वितीयमिव शंकरम्॥ १३॥
तं दृष्ट्वा वानरमुखमवज्ञाय स राक्षसः। प्रहासं मुमुचे तत्र सतोय इव तोयदः॥ १४॥
तं क्रुद्धो भगवान् नन्दी शंकरस्यापरा तनुः। अब्रवीत् तत्र तद् रक्षो दशाननमुपस्थितम्॥ १५॥

There he beheld Nandī standing near to the Lord, holding a flaming pike and appearing like a second Śaṅkara. (13) Seeing him endowed with the head of a monkey, and disregarding him, the said Rākṣasa laughed loudly thundering like a cloud laden with water. (14) Provoked to anger, the divine Nandī, an *alter ego* of Lord Śaṅkara, spoke to the said ogre, Daśānana, who was standing close by there :— (15)

यस्माद् वानररूपं मामवज्ञाय दशानन। अशनीपातसंकाशमपहासं प्रमुक्तवान्॥ १६॥
तस्मान्मद्वीर्यसंयुक्ता मद्रूपसमतेजसः। उत्पत्स्यन्ति वधार्थं हि कुलस्य तव वानराः॥ १७॥
नखदंष्ट्रायुधाः क्रूर मनःसम्पातरंहसः। युद्धोन्मत्ता बलोद्रिक्ताः शैला इव विसर्पिणः॥ १८॥
ते तव प्रबलं दर्पमुत्सेधं च पृथग्विधम्। व्यपनेष्यन्ति सम्भूय सहामात्यसुतस्य च॥ १९॥
किं त्विदानीं मया शक्यं हन्तुं त्वां हे निशाचर। न हन्तव्यो हतस्त्वं हि पूर्वमेव स्वकर्मभिः॥ २०॥

"O Daśānana, since, deriding me in my monkey-form, you burst into a loud laughter resembling a stroke of lightning, therefore monkeys will be born to destroy your race. They will possess my valour; they will have a lustrous form like mine. (16-17) They will have claws and teeth for their weapons; they will have the speed of the mind; they will be frantic in fight; they will be proud of their might; they will look like moving mountains, O cruel one ! (18) Gathering together, they will take away your excessive arrogance and pride of physical superiority alongwith that of your ministers and sons. (19) O Rākṣasa, I can kill you even now; but you shall not be killed inasmuch as you are already killed by your own misdeeds." (20)

इत्युदीरितवाक्ये तु देवे तस्मिन् महात्मनि। देवदुन्दुभयो नेदुः पुष्पवृष्टिश्च खाच्च्युता॥ २१॥
अचिन्तयित्वा स तदा नन्दिवाक्यं महाबलः। पर्वतं तु समासाद्य वाक्यमाह दशाननः॥ २२॥
पुष्पकस्य गतिश्छिन्ना यत्कृते मम गच्छतः। तमिमं शैलमुन्मूलं करोमि तव गोपते॥ २३॥
केन प्रभावेण भवो नित्यं क्रीडति राजवत्। विज्ञातव्यं न जानीते भयस्थानमुपस्थितम्॥ २४॥

When that high-souled divine being uttered these words, the kettledrums of the gods for their part sounded and a shower of flowers fell from the heavens. (21) Not minding the utterance of Nandī, and approaching the hill, Daśānana, that very mighty ogre, however, said on that occasion :— (22) "O master of a bull, I shall pull up by the roots this hill on whose account the course of Puṣpaka in which I was travelling has been arrested. (23) By virtue of what power does Śiva continually sport like a king ? He does not (seem to) understand what should be known to him, viz., that danger has come to him." (24)

एवमुक्त्वा ततो राम भुजान् विक्षिप्य पर्वते। तोलयामास तं शीघ्रं स शैलः समकम्पत॥ २५॥
चालनात् पर्वतस्यैव गणा देवस्य कम्पिताः। चचाल पार्वती चापि तदाऽऽश्लिष्टा महेश्वरम्॥ २६॥
ततो राम महादेवो देवानां प्रवरो हरः। पादाङ्गुष्ठेन तं शैलं पीडयामास लीलया॥ २७॥

पीडितास्तु ततस्तस्य शैलस्तम्भोपमा भुजाः। विस्मिताश्चाभवंस्तत्र सचिवास्तस्य रक्षसः॥ २८॥

Having said so, O Rāma, he put his hands below the hill and lifted it up in no time (so that), the hill shook violently. (25) By the shaking of the hill the attendants of the Lord trembled; Pārvatī also slipped and clung to Maheśwara at that moment. (26) Then, O Rāma, Mahādeva, the foremost of the gods, also known as Hara (the Destroyer), sportively pressed the hill with His great toe. (27) His (Daśānana's) arms, which resembled pillars supporting the hill, were then crushed; and the ministers of the Rākṣasa standing there were surprised. (28)

रक्षसा तेन रोषाच्च भुजानां पीडनात् तथा। मुक्तो विरावः सहसा त्रैलोक्यं येन कम्पितम्॥ २९॥
मेनिरे वज्रनिष्पेषं तस्यामात्या युगक्षये। तदा वर्त्मसु चलिता देवा इन्द्रपुरोगमाः॥ ३०॥
समुद्राश्चापि संक्षुब्धाश्चलिताश्चापि पर्वताः। यक्षा विद्याधराः सिद्धाः किमेतदिति चाब्रुवन्॥ ३१॥

When his arms were thus crushed, the Rākṣasa in fury raised a cry all of a sudden. All the three worlds were shaken by it. (29) His ministers took it to be a crash of thunder (which takes place) at the end of the world-period. At that time (even) the gods with Indra at their head stumbled on their way. (30) Even the oceans became turbulent and the mountains also shook; nay, the Yakṣas, Vidyādharas and Siddhas cried out, "What is this ?" (31)

तोषयस्व महादेवं नीलकण्ठमुमापतिम्। तमृते शरणं नान्यं पश्यामोऽत्र दशानन॥ ३२॥
स्तुतिभिः प्रणतो भूत्वा तमेव शरणं व्रज। कृपालुः शंकरस्तुष्टः प्रसादं ते विधास्यति॥ ३३॥

"Propitiate Mahādeva, the blue-necked God, and the husband of Umā; O Daśānana, we do not see any protector other than Him. (32) In all humility seek refuge in Him by singing His praises. Śaṅkara is compassionate and will become gracious to you when gratified." (33)

एवमुक्तस्तदामात्यैस्तुष्टाव वृषभध्वजम्।
सामभिर्विविधैः स्तोत्रैः प्रणम्य स दशाननः। संवत्सरसहस्रं तु रुदतो रक्षसो गतम्॥ ३४॥

Respectfully bowing to Him when advised thus by his ministers, Daśānana glorified the God, whose standard bears the design of a bull, by singing psalms from the Sāmaveda and other hymns. A thousand years elapsed while the Rākṣasa went on crying in this manner. (34)

ततः प्रीतो महादेवः शैलाग्रे विष्ठितः प्रभुः। मुक्त्वा चास्य भुजान् राम प्राह वाक्यं दशाननम्॥ ३५॥
प्रीतोऽस्मि तव वीरस्य शौटीर्याच्च दशानन। शैलाक्रान्तेन यो मुक्तस्त्वया रावः सुदारुणः॥ ३६॥
यस्माल्लोकत्रयं चैतद् रावितं भयमागतम्। तस्मात् त्वं रावणो नाम नाम्ना राजन् भविष्यसि॥ ३७॥
देवता मानुषा यक्षा ये चान्ये जगतीतले। एवं त्वामभिधास्यन्ति रावणं लोकरावणम्॥ ३८॥
गच्छ पौलस्त्य विस्रब्धं पथा येन त्वमिच्छसि। मया चैवाभ्यनुज्ञातो राक्षसाधिप गम्यताम्॥ ३९॥

Relieving his hands of the pressure, when pleased with his eulogy, while remaining seated on a peak of the hill, Lord Mahādeva, O Rāma, then spoke to Daśānana as follows :— (35) "O Daśānana, I am pleased with your manliness, a hero as you are, as well as with your encomium. Since (the denizens of) all the three worlds were set a crying, seized as they were with fear by the fierce cry which was let forth by you when you were crushed by the hill, therefore, O king, you will go by the name of Rāvaṇa. (36-37) The gods, human beings, Yakṣas and whatever other beings exist on the earth's surface will, (henceforth) call you by the name of Rāvaṇa bacause you thus set the world a crying. (38) O grandson of Pulastya, proceed without fear by whichever path you wish to take. Permitted by Me, O suzerain lord of ogres, you may go."

एवमुक्तस्तु लङ्केशः शम्भुना स्वयमब्रवीत्। प्रीतो यदि महादेव वरं मे देहि याचतः॥४०॥
अवध्यत्वं मया प्राप्तं देवगन्धर्वदानवैः। राक्षसैर्गुह्यकैर्नागैर्ये चान्ये बलवत्तराः॥४१॥
मानुषान् न गणे देव स्वल्पास्ते मम सम्मताः। दीर्घमायुश्च मे प्राप्तं ब्रह्मणस्त्रिपुरान्तक॥४२॥
वाञ्छितं चायुषः शेषं शस्त्रं त्वं च प्रयच्छ मे।

When spoken to in these words by Lord Śambhu Himself, the king of Laṅkā said, "O Mahādeva, if you are pleased with me, (kindly) vouchsafe a boon to me who beg for the same. (40) I have (already) secured immunity from death at the hands of gods, Gandharvas and Dānavas, Rākṣasas, Guhyakas, Nāgas and others who are mightier than these. (41) I do not reckon the human beings, O Lord, because they are regarded by me as very insignificant. A boon of long life has been secured by me from Brahmā, O destroyer of Tripura ! Give me the remaining lease of life sought by me and give me also a weapon.

एवमुक्तस्ततस्तेन रावणेन स शंकरः॥४३॥
ददौ खड्गं महादीप्तं चन्द्रहासमिति श्रुतम्। आयुषश्चावशेषं च ददौ भूतपतिस्तदा॥४४॥
दत्त्वोवाच ततः शम्भुर्नावज्ञेयमिदं त्वया। अवज्ञातं यदि हि ते मामेवैष्यत्यसंशयः॥४५॥

Requested thus by the aforesaid Rāvaṇa, the well-known Lord Śaṅkara gifted to him the highly shining sword known as Candrahāsa. The Lord of evil spirits granted to him also the remaining lease of life on that occasion. (42—44) Bestowing it on him, He said, "This sword is not to be despised by you; if it is disregarded by you, it shall doubtless return to me." (45)

एवं महेश्वरेणैव कृतनामा स रावणः। अभिवाद्य महादेवमारुरोहाथ पुष्पकम्॥४६॥

Having thus been named by the supreme Deity Śiva, greeting Mahādeva, the said Rāvaṇa reascended Puṣpaka. (46)

ततो महीतलं राम पर्यक्रामत रावणः। क्षत्रियान् सुमहावीर्यान् बाधमानस्ततस्ततः॥४७॥
केचित् तेजस्विनः शूराः क्षत्रिया युद्धदुर्मदाः। तच्छासनमकुर्वन्तो विनेशुः सपरिच्छदाः॥४८॥
अपरे दुर्जयं रक्षो जानन्तः प्राज्ञसम्मताः। जिताः स्म इत्यभाषन्त राक्षसं बलदर्पितम्॥४९॥
इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डे षोडशः सर्गः॥ १६ ॥

Thereafter, O Rāma, Rāvaṇa ranged over the earth's surface oppressing Kṣatriyas possessed of exceeding valour here and there. (47) Disobeying his command some valiant Kṣatriyas, who were full of martial ardour and ferocious in battle, perished alongwith their followers. (48) Others, who were recognized as prudent, and who knew the Rākṣasa to be difficult to conquer, submitted to the ogre, who was proud of his strength, "We stand vanquished." (49)

Thus ends Canto Sixteen in the Uttarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

सप्तदशः सर्गः

Canto XVII

Vedavatī, daughter of a Brahmarṣi, insulted by Rāvaṇa, pronounces a curse on him and enters the fire. She appears as Sītā in another birth

अथ राजन् महाबाहुर्विचरन् पृथिवीतले । हिमवद्वनमासाद्य परिचक्राम रावणः ॥ १ ॥
तत्रापश्यत् स वै कन्यां कृष्णाजिनजटाधराम् । आर्षेण विधिना चैनां दीप्यन्तीं देवतामिव ॥ २ ॥
स दृष्ट्वा रूपसम्पन्नां कन्यां तां सुमहाव्रताम् । काममोहपरीतात्मा पप्रच्छ प्रहसन्निव ॥ ३ ॥

While ranging over the earth's surface, the mighty-armed Rāvaṇa, O king, arrived at a forest in the region of the Himālayas and was roving in it. (1) There he saw a maiden, wearing the skin of a black antelope and matted locks, rich in austerities befitting a Ṛṣi (a seer of Vedic Mantras) and glowing like a deity. (2) Seeing her, endowed with comeliness and observing a great vow, and overpowered by infatuation born of lust, Rāvaṇa asked her as though laughing :—(3)

किमिदं वर्तसे भद्रे विरुद्धं यौवनस्य ते । नहि युक्ता तवैतस्य रूपस्यैवं प्रतिक्रिया ॥ ४ ॥
रूपं तेऽनुपमं भीरु कामोन्मादकरं नृणाम् । न युक्तं तपसि स्थातुं निर्गतो ह्येष निर्णयः ॥ ५ ॥
कस्यासि किमिदं भद्रे कश्च भर्ता वरानने । येन सम्भुज्यसे भीरु स नरः पुण्यभाग् भुवि ॥ ६ ॥
पृच्छतः शंस मे सर्वं कस्य हेतोः परिश्रमः ।

"O blessed one, what are you doing here ? It is incompatible with your youth. Such a conduct fits ill with one of your beauty. (4) O Bhīru (one who easily gets afraid), your unrivalled beauty generates madness born of lust in the minds of men. It is not proper for you to perform Tapas; this is the conclusion which has emerged from my mind. (5) O auspicious one, to whom do you belong ? What are you doing here ? Who is your husband, O lady with a comely face ? He who enjoys you, O timid one, is indeed a very fortunate person in this world. (6) Relate everything to me, who am inquisitive. For whose sake is all this effort ?"

एवमुक्ता तु सा कन्या रावणेन यशस्विनी ॥ ७ ॥
अब्रवीद् विधिवत् कृत्वा तस्यातिथ्यं तपोधना । कुशध्वजो नाम पिता ब्रह्मर्षिरमितप्रभः ॥ ८ ॥
बृहस्पतिसुतः श्रीमान् बुद्ध्या तुल्यो बृहस्पतेः । तस्याहं कुर्वतो नित्यं वेदाभ्यासं महात्मनः ॥ ९ ॥
सम्भूता वाङ्मयी कन्या नाम्ना वेदवती स्मृता । ततो देवाः सगन्धर्वा यक्षराक्षसपन्नगाः ॥ १० ॥
ते चापि गत्वा पितरं वरणं रोचयन्ति मे । न च मां स पिता तेभ्यो दत्तवान् राक्षसेश्वर ॥ ११ ॥
कारणं तद् वदिष्यामि निशामय महाभुज । पितुस्तु मम जामाता विष्णुः किल सुरेश्वरः ॥ १२ ॥
अभिप्रेतस्त्रिलोकेशस्तस्मान्नान्यस्य मे पिता । दातुमिच्छति तस्मै तु तच्छ्रुत्वा बलदर्पितः ॥ १३ ॥
शम्भुर्नाम ततो राजा दैत्यानां कुपितोऽभवत् । तेन रात्रौ शयानो मे पिता पापेन हिंसितः ॥ १४ ॥
ततो मे जननी दीना तच्छरीरं पितुर्मम । परिष्वज्य महाभागा प्रविष्टा हव्यवाहनम् ॥ १५ ॥
ततो मनोरथं सत्यं पितुर्नारायणं प्रति । करोमीति तमेवाहं हृदयेन समुद्वहे ॥ १६ ॥
इति प्रतिज्ञामारुह्य चरामि विपुलं तपः । एतत् ते सर्वमाख्यातं मया राक्षसपुङ्गव ॥ १७ ॥
नारायणो मम पतिर्न त्वन्यः पुरुषोत्तमात् । आश्रये नियमं घोरं नारायणपरीप्सया ॥ १८ ॥
विज्ञातस्त्वं हि मे राजन् गच्छ पौलस्त्यनन्दन । जानामि तपसा सर्वं त्रैलोक्ये यद्धि वर्तते ॥ १९ ॥

Questioned thus by Rāvaṇa, that illustrious maiden, whose wealth was Tapas, played the host according to rule and then said, "My father's name is Kuśadhwaja. He was a Brahmarṣi endowed with immense lustre. (7-8) That glorious sage was a son of Bṛhaspati and equal to him in respect of intelligence. Of that magnanimous soul, who was always engaged in reciting the Vedas, I was born as an incarnation of the Vedas. I am, therefore, known as Vedavatī. O king of the Rākṣasas, gods with Gandharvas, Yakṣas, Rākṣasas and Pannagas (Nāgas) approached my father and sought my hand in marriage; but my aforesaid father did not give me to any of them. (9—11) O mighty-armed one, I will tell you the reason behind it. Please listen. Viṣṇu, the Lord of gods and the Ruler of the three worlds, indeed was acceptable to my father as a son-in-law. My father would not give me to anyone other than Him. Hearing this, Śambhu, the king of the Daityas, who was proud of his might, became angry. While asleep at night, my father was killed by that sinful one. (12—14) Thereupon my mother, of great merit, who had become very depressed, entered the fire, taking that body of my father in her arms. (15) Thenceforward I have installed Nārāyaṇa in my heart so that I may implement the intention of my father with regard to Him. (16) Having taken this vow, I am performing severe Tapas; O best of Rākṣasas, I have told you all this. (17) Nārāyaṇa is my husband and no one other than that Puruṣottama. Desiring to secure the hand of Nārāyaṇa I am observing this hard penance. (18) O king, by dint of my Tapas I know everything that exists in the three worlds. I have come to know who you are. You may go, O son of Viśravā !" (19)

सोऽब्रवीद् रावणो भूयस्तां कन्यां सुमहाव्रताम्। अवरुह्य विमानाग्रात् कन्दर्पशरपीडितः॥ २०॥
अवलिप्तासि सुश्रोणि यस्यास्ते मतिरीदृशी। वृद्धानां मृगशावाक्षि भ्राजते पुण्यसंचयः॥ २१॥
त्वं सर्वगुणसम्पन्ना नार्हसे वक्तुमीदृशम्। त्रैलोक्यसुन्दरी भीरु यौवनं तेऽतिवर्तते॥ २२॥
अहं लङ्कापतिर्भद्रे दशग्रीव इति श्रुतः। तस्य मे भव भार्या त्वं भुङ्क्ष्व भोगान् यथासुखम्॥ २३॥
कश्च तावदसौ यं त्वं विष्णुरित्यभिभाषसे।

Descending from the aerial car, Rāvaṇa, who was smitten with darts of love, spoke again to that maiden, who was observing a great vow:—(20) "O lady of shapely limbs, you are presumptuous in that you have made such a resolve. Your endeavour to acquire merit (through Tapas) befits only old women, O lady possessing the eyes of a fawn ! (21) You, who are endowed with all good qualities, ought not to speak like this. You are beautiful in all the three worlds, O timid one, your youth is passing away. (22) O blessed one, I am the king of Laṅkā, known as Daśagrīva. Become my wife and enjoy (all) sense-delights as it suits your pleasure. (23) By the way, who is that whom you speak of as Viṣṇu ?

वीर्येण तपसा चैव भोगेन च बलेन च॥ २४॥
स मया नो समो भद्रे यं त्वं कामयसेऽङ्गने।

"He whom you wish to secure, O good lady, is not equal to me in valour, Tapas, enjoyment and strength."

इत्युक्तवति तस्मिंस्तु वेदवत्यथ साब्रवीत्॥ २५॥
मा मैवमिति सा कन्या तमुवाच निशाचरम्। त्रैलोक्याधिपतिं विष्णुं सर्वलोकनमस्कृतम्॥ २६॥
त्वदृते राक्षसेन्द्रान्यः कोऽवमन्येत बुद्धिमान्।

When he had spoken thus, the aforesaid Vedavatī for her part thereupon replied as follows:— "Don't speak thus, don't speak thus !" She told the ranger of the night, "What sensible man, other than you, O king of the Rākṣasas, will speak thus disparagingly of Viṣṇu, who is the lord of the three worlds and who is universally respected."

एवमुक्तस्तया तत्र वेदवत्या निशाचरः॥ २७॥
मूर्धजेषु तदा कन्यां कराग्रेण परामृशत्। ततो वेदवती क्रुद्धा केशान् हस्तेन साच्छिनत्॥ २८॥
असिर्भूत्वा करस्तस्याः केशांश्छिन्नांस्तदाकरोत्। सा ज्वलन्तीव रोषेण दहन्तीव निशाचरम्॥ २९॥
उवाचाग्निं समाधाय मरणाय कृतत्वरा। धर्षितायास्त्वयानार्य न मे जीवितमिष्यते॥ ३०॥
रक्षस्तस्मात् प्रवेक्ष्यामि पश्यतस्ते हुताशनम्। यस्मात् तु धर्षिता चाहं त्वया पापात्मना वने॥ ३१॥
तस्मात् तव वधार्थं हि समुत्पत्स्ये ह्यहं पुनः। नहि शक्यः स्त्रिया हन्तुं पुरुषः पापनिश्चयः॥ ३२॥
शापे त्वयि मयोत्सृष्टे तपसश्च व्ययो भवेत्। यदि त्वस्ति मया किंचित् कृतं दत्तं हुतं तथा॥ ३३॥
तस्मात् त्वयोनिजा साध्वी भवेयं धर्मिणः सुता। एवमुक्त्वा प्रविष्टा सा ज्वलितं जातवेदसम्॥ ३४॥
पपात च दिवो दिव्या पुष्पवृष्टिः समन्ततः। पुनरेव समुद्भूता पद्मे पद्मसमप्रभा॥ ३५॥
तस्मादपि पुनः प्राप्ता पूर्ववत् तेन रक्षसा। कन्यां कमलगर्भाभां प्रगृह्य स्वगृहं ययौ॥ ३६॥
प्रगृह्य रावणस्त्वेतां दर्शयामास मन्त्रिणे। लक्षणज्ञो निरीक्ष्यैव रावणं चैवमब्रवीत्॥ ३७॥
गृहस्थैषा हि सुश्रोणी त्वद्वधायैव दृश्यते। एतच्छ्रुत्वार्णवे राम तां प्रचिक्षेप रावणः॥ ३८॥

सा चैव क्षितिमासाद्य यज्ञायतनमध्यगा। राज्ञो हलमुखोत्कृष्टा पुनरप्युत्थिता सती॥ ३९॥
सैषा जनकराजस्य प्रसूता तनया प्रभो। तव भार्या महाबाहो विष्णुस्त्वं हि सनातनः॥ ४०॥
पूर्वं क्रोधहतः शत्रुर्ययासौ निहतस्तया। उपाश्रयित्वा शैलाभस्तव वीर्यममानुषम्॥ ४१॥
एवमेषा महाभागा मर्त्येषूत्पत्स्यते पुनः। क्षेत्रे हलमुखोत्कृष्टे वेद्यामग्निशिखोपमा॥ ४२॥

Spoken to in these words on that spot by the aforesaid Vedavatī, the Rākṣasa then seized hold of the maiden by her hair with his hand. Provoked to anger, Vedavatī cut off her hair with her hand. (24—28) Getting transformed into sword her hand then cut off her hair. Hastening to put an end to her life, she kindled a fire. Burning as it were with anger, she spoke to the Rākṣasa as if she would burn him : "Insulted by you, O ignoble man, I no longer desire to live. (29-30) I will therefore, enter the fire before your very eyes, O ogre ! As I have been insulted in this forest by you, O sinner, therefore I will be born again for your destruction. It is not possible for a woman to kill a man of sinful resolve. (31-32) And if I pronounce a curse on you, my (reserve of) Tapas will be lost. If I have done anything meritorious or have given gifts or tended the sacred fire, I will surely appear as Ayonijā (not born of the womb), the pious daughter of a virtuous man." Having said thus, she entered the kindled fire. (33-34) Nay, a rain of celestial flowers fell from the heaven on all sides. She appeared again from a lotus with the radiance of a lotus. (35) As on the previous occasion, she was again taken hold of by the Rākṣasa from her birth-place. Taking hold of the maiden, who had the lustre of the interior of a lotus, he went home. (36) Taking her by the hand, Rāvaṇa showed her to his minister. Scanning her very features, the minister, who was well-versed in physiognomy, said to Rāvaṇa :— (37) "If this woman of shapely limbs stays in your house, she will prove to be your destroyer." Hearing this, O Rāma, Rāvaṇa threw her into the sea. (38) Reaching the shore she came to the middle of a sacrificial ground. Dug out by the ploughshare of the king (Janaka), she came up again. (39) O Lord, the same Vedavatī reborn as the daughter of King Janaka, is Your wife (now). O mighty-armed Lord, You are indeed Viṣṇu, the ancient one. (40) Falling back upon Your superhuman prowess, the same lady by whom Your mountain-like enemy was consumed by her wrath, in her former birth (actually) killed him. (41) In this manner this highly meritorious lady will continue to appear again among mortals (in the following cycles), drawn out by a ploughshare in a furrowed field, like a fire on an altar. (42)

एषा वेदवती नाम पूर्वमासीत् कृते युगे। त्रेतायुगमनुप्राप्य वधार्थं तस्य रक्षसः॥ ४३॥
उत्पन्ना मैथिलकुले जनकस्य महात्मनः। सीतोत्पन्ना तु सीतेति मानुषैः पुनरुच्यते॥ ४४॥
इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डे सप्तदशः सर्गः॥ १७॥

She who was known as Vedavatī in her former birth in Kṛtayuga, appeared again in the Tretāyuga as a daughter of the high-souled Janaka in the line of the kings of Mithilā for bringing about the destruction of that Rākṣasa. Since she came out of a furrow (Sītā), she is called 'Sītā' by human beings. (43-44)

Thus ends Canto Seventeen in the Uttarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

* * *

अष्टादशः सर्गः

Canto XVIII

Marutta's discomfiture at the hands of Rāvaṇa; Indra and the other gods confer boons on the peacock and other birds

प्रविष्टायां हुताशं तु वेदवत्यां स रावणः। पुष्पकं तु समारुह्य परिचक्राम मेदिनीम्॥ १॥

Ascending the Puṣpaka, when Vedavatī had entered the fire, Rāvaṇa ranged the earth (once more). (1)

ततो मरुत्तं नृपतिं यजन्तं सह दैवतैः। उशीरबीजमासाद्य ददर्श स तु रावणः॥ २॥
संवर्तो नाम ब्रह्मर्षिः साक्षाद् भ्राता बृहस्पतेः। याजयामास धर्मज्ञः सर्वैर्देवगणैर्वृतः॥ ३॥

Reaching Uśīrabīja, Rāvaṇa for his part saw king Marutta performing a sacrifice in the company of gods. (2) Surrounded by the hosts of gods, a Brahmarṣi, Saṁvarta by name, a brother of Sage Bṛhaspati himself and a knower of Dharma, was conducting the sacrifice. (3)

दृष्ट्वा देवास्तु तद् रक्षो वरदानेन दुर्जयम्। तिर्यग्योनिं समाविष्टास्तस्य धर्षणभीरवः॥ ४॥
इन्द्रो मयूरः संवृत्तो धर्मराजस्तु वायसः। कृकलासो धनाध्यक्षो हंसश्च वरुणोऽभवत्॥ ५॥
अन्वेष्वपि गतेष्वेवं देवेष्वरिनिषूदन। रावणः प्राविशद् यज्ञं सारमेय इवाशुचिः॥ ६॥

Seeing that Rākṣasa, who was hard to vanquish by reason of the boons (granted to him), the gods, afraid of his attack, took cover in the bodies of animals. (4) Indra became a peacock; Yama, a crow; Kubera, a chameleon and Varuṇa, a swan. (5) In this manner when the other gods too had transformed themselves, O scourge of Your foes, Rāvaṇa entered the sacrificial ground like an unclean dog. (6)

तं च राजानमासाद्य रावणो राक्षसाधिपः। प्राह युद्धं प्रयच्छेति निर्जितोऽस्मीति वा वद॥ ७॥
ततो मरुत्तो नृपतिः को भवानित्युवाच तम्।

Approaching the king, Rāvaṇa, the suzerain lord of the Rākṣasas, said, "Give battle (to me) or admit that you stand vanquished." (7) Thereupon King Marutta said to him :—"Who are you ?"

अवहासं ततो मुक्त्वा रावणो वाक्यमब्रवीत्॥ ८॥
अकुतूहलभावेन प्रीतोऽस्मि तव पार्थिव। धनदस्यानुजं यो मां नावगच्छसि रावणम्॥ ९॥
त्रिषु लोकेषु कोऽन्योऽस्ति यो न जानाति मे बलम्। भ्रातरं येन निर्जित्य विमानमिदमाहृतम्॥ १०॥

Uttering a derisive laugh, Rāvaṇa then spoke the following words :— (8) "I am pleased with your equanimity, O king, who do not know me as Rāvaṇa, a younger (half-) brother of Kubera. (9) Who else is there in the three worlds, who does not know my might who snatched away this aerial car, after vanquishing my (said) brother ?" (10)

ततो मरुत्तः स नृपस्तं रावणमथाब्रवीत्। धन्यः खलु भवान् येन ज्येष्ठो भ्राता रणे जितः॥ ११॥
न त्वया सदृशः श्लाघ्यस्त्रिषु लोकेषु विद्यते। कं त्वं प्राक्केवलं धर्मं चरित्वा लब्धवान् वरम्॥ १२॥
श्रुतपूर्वं हि न मया भाषसे यादृशं स्वयम्। तिष्ठेदानीं न मे जीवन् प्रतियास्यसि दुर्मते॥ १३॥
अद्य त्वां निशितैर्बाणैः प्रेषयामि यमक्षयम्।

Thereupon the aforesaid King Marutta forthwith answered Rāvaṇa (as follows) :— "You are praiseworthy indeed in that you conquered in combat your own elder brother. (11) In all the three worlds there is no one who is as praiseworthy as you. Practising what unique virtue did you secure boons in the past ? (12) Nothing like what you say has been heard of by me before. O evil-minded one, tarry (awhile); now you will not get back alive. (13) With my sharp arrows I will dispatch you to the abode of Yama (the god of death)."

ततः शरासनं गृह्य सायकांश्च नराधिपः॥ १४॥
रणाय निर्ययौ क्रुद्धः संवर्तो मार्गमावृणोत्। सोऽब्रवीत् स्नेहसंयुक्तं मरुत्तं तं महानृषिः॥ १५॥
श्रोतव्यं यदि मद्वाक्यं सम्प्रहारो न ते क्षमः। माहेश्वरमिदं सत्रमसमाप्तं कुलं दहेत्॥ १६॥
दीक्षितस्य कुतो युद्धं क्रोधित्वं दीक्षिते कुतः। संशयश्च जये नित्यं राक्षसश्च सुदुर्जयः॥ १७॥

Seizing hold of his bow and arrows, the king thereupon rushed in anger for combat; but Saṁvarta blocked his way. That great sage addressed the following loving words to the said Marutta :— (14-15) "If you heed my advice, an encounter is not advisable for you. If left unfinished, this sacrifice, which is intended to propitiate Maheśwara, will consume your race. (16) An encounter is out of the question for one who stands consecrated for a sacrificial performance, and temper is (also) out of the question for such a one; moreover, victory is uncertain (in a battle) and the Rākṣasa is very hard to vanquish." (17)

स निवृत्तो गुरोर्वाक्यान्मरुत्तः पृथिवीपतिः। विसृज्य सशरं चापं स्वस्थो मखमुखोऽभवत्॥ १८॥
ततस्तं निर्जितं मत्वा घोषयामास वै शुकः। रावणो जयतीत्युच्चैर्हर्षान्नादं विमुक्तवान्॥ १९॥

Bowing to his preceptor's remonstrance, King Marutta withdrew; throwing away his bow and arrows, he became self-poised and addressed himself to the performance of the sacrifice. (18) Taking him to be vanquished, Śuka thereupon raised in glee a shout in a high pitch, saying, "Rāvaṇa has triumphed !" (19)

तान् भक्षयित्वा तत्रस्थान् महर्षीन् यज्ञमागतान्। वितृप्तो रुधिरैस्तेषां पुनः सम्प्रययौ महीम्॥ २०॥

Having devoured the celebrated and great sages who had come to the sacrifice and who were (still) there, and fully sated with their blood, Rāvaṇa ranged the earth once more. (20)

रावणे तु गते देवाः सेन्द्राश्चैव दिवौकसः। ततः स्वां योनिमासाद्य तानि सत्त्वानि चाब्रुवन्॥ २१॥
हर्षात् तदाब्रवीदिन्द्रो मयूरं नीलबर्हिणम्। प्रीतोऽस्मि तव धर्मज्ञ भुजङ्गाद्धि न ते भयम्॥ २२॥
इदं नेत्रसहस्रं तु यत् तद् बर्हे भविष्यति। वर्षमाणे मयि मुदं प्राप्स्यसे प्रीतिलक्षणाम्॥ २३॥

When Rāvaṇa had left, the gods and other denizens of heaven including Indra resumed their (original) form and spoke to these animals. (21) In joy Indra then said to the peacock with a blue tail :—"O knower of Dharma, I am pleased with you; there will be no fear for you from the snakes. (22) Spots resembling these thousand eyes (of mine) will appear in your tail. (Nay) when I send down a shower of rain, you will rejoice as a token of love (you cherish for me)." (23)

एवमिन्द्रो वरं प्रादान्मयूरस्य सुरेश्वरः॥ २४॥
नीलाः किल पुरा बर्हा मयूराणां नराधिप। सुराधिपाद् वरं प्राप्य गताः सर्वेऽपि बर्हिणः॥ २५॥

In this way, Indra, the ruler of gods, conferred boons on the peacock. (24) Formerly the tails of peacocks were plain blue alone, O suzerain lord of men; after obtaining boons from the lord of the gods, the whole body of the peacocks left. (25)

धर्मराजोऽब्रवीद् राम प्राग्वंशे वायसं प्रति। पक्षिंस्तवास्मि सुप्रीतः प्रीतस्य वचनं शृणु ॥ २६॥
यथान्ये विविधै रोगैः पीड्यन्ते प्राणिनो मया। ते न ते प्रभविष्यन्ति मयि प्रीते न संशयः॥ २७॥
मृत्युतस्ते भयं नास्ति वरान्मम विहंगम। यावत् त्वां न वधिष्यन्ति नरास्तावद् भविष्यसि॥ २८॥
ये च मद्विषयस्था वै मानवाः क्षुधयार्दिताः। त्वयि भुक्ते सुतृप्तास्ते भविष्यन्ति सबान्धवाः॥ २९॥

Yama, O Rāma ! said to the crow perched on the Prāgvaṁśa* in front (of his) :—"O bird, I am greatly pleased with you; listen to my words which I am addressing to you out of gratification :—(26) 'As I am pleased with you, the various diseases with which other living beings are tormented by me, shall have no effect on you. There is no doubt about this. (27)

---

* A shed constructed for the dwelling of the sacrificer and his wife to the east of the sacrificial hall.

In consequence of the boon granted by me, O bird, there is no fear for you from Death. You will live so long as people do not kill you. (28) When you have been fed, the people who are in my domain and who are afflicted with hunger, will feel perfectly sated alongwith their relations." (29)

वरुणस्त्वब्रवीद्धंसं गङ्गातोयविचारिणम् । श्रूयतां प्रीतिसंयुक्तं वचः पत्ररथेश्वर ॥ ३० ॥
वर्णो मनोरमः सौम्यश्चन्द्रमण्डलसंनिभः । भविष्यति तवोदग्रः शुद्धफेनसमप्रभः ॥ ३१ ॥
मच्छरीरं समासाद्य कान्तो नित्यं भविष्यसि । प्राप्स्यसे चातुलां प्रीतिमेतन्मे प्रीतिलक्षणम् ॥ ३२ ॥

Varuṇa for his part said to the swan, swimming about in the waters of the Gaṅgā :—"O ruler of birds, listen to my words full of love. (30) Your colour will be pleasing to the mind and delightful like that of the orb of the pure moon. It will be white as foam and it will be unique to you. (31) Coming into contact with water (which constitutes my body), you will ever look charming and enjoy unequalled delight. This will be a mark of my pleasure." (32)

हंसानां हि पुरा राम न वर्णः सर्वपाण्डुरः । पक्षा नीलाग्रसंवीताः क्रोडाः शष्पाग्रनिर्मलाः ॥ ३३ ॥

O Rāma, in the past the colour of swans was not white all over the body; their wings were dark at the tips, while their breasts were dark-brown like the tips of the panic grass. (33)

अथाब्रवीद् वैश्रवणः कृकलासं गिरौ स्थितम् । हैरण्यं सम्प्रयच्छामि वर्णं प्रीतस्तवाप्यहम् ॥ ३४ ॥
सद्रव्यं च शिरो नित्यं भविष्यति तवाक्षयम् । एष काञ्चनको वर्णो मत्प्रीत्या ते भविष्यति ॥ ३५ ॥

Then Kubera (son of Viśravā) said to the chameleon, which was resting on a rock :—"Pleased with you too, I will confer on you a golden hue. (34) Your head will always have the imperishable golden colour. Due to my pleasure, your dark colour will be transformed into a golden hue." (35)

एवं दत्त्वा वरांस्तेभ्यस्तस्मिन् यज्ञोत्सवे सुराः । निवृत्ते सह राज्ञा ते पुनः स्वभवनं गताः ॥ ३६ ॥
इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डेऽष्टादशः सर्गः ॥ १८ ॥

Having granted boons in this manner to the aforesaid animals, the gods, at the completion of the sacrificial ceremony, returned each to his abode alongwith their king (Indra). (36)

Thus ends Canto Eighteen in the Uttarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

* * *

एकोनविंशः सर्गः

Canto XIX

Rāvaṇa kills Anaraṇya and receives a curse from him

अथ जित्वा मरुत्तं स प्रययौ राक्षसाधिपः । नगराणि नरेन्द्राणां युद्धकाङ्क्षी दशाननः ॥ १ ॥

Having conquered Marutta, and thirsting for combat, the notorious Daśānana, the suzerain lord of the Rākṣasas, now sought the (capital) cities of kings. (1)

समासाद्य तु राजेन्द्रान् महेन्द्रवरुणोपमान् । अब्रवीद् राक्षसेन्द्रस्तु युद्धं मे दीयतामिति ॥ २ ॥
निर्जिताः स्मेति वा ब्रूत एष मे हि सुनिश्चयः । अन्यथा कुर्वतामेवं मोक्षो नैवोपपद्यते ॥ ३ ॥

Approaching the King of kings, who compared with the mighty Indra (the ruler of gods) and Varuṇa (the god presiding over the waters), Rāvaṇa (the ruler of ogres) actually said to them :—"Give me battle or admit that you are defeated. This is my ultimatum to you. No escape is possible for those who act otherwise." (2-3)

ततस्त्वभीरवः प्राज्ञाः पार्थिवा धर्मनिश्चयाः । मन्त्रयित्वा ततोऽन्योऽन्यं राजानः सुमहाबलाः ॥ ४ ॥
निर्जिताः स्मेत्यभाषन्त ज्ञात्वा वरबलं रिपोः । दुष्यन्तः सुरथो गाधिर्गयो राजा पुरूरवाः ॥ ५ ॥
एते सर्वेऽब्रुवंस्तात निर्जिताः स्मेति पार्थिवाः ।

Consulting one another, the kings for their part, though fearless, highly intelligent, exceedingly mighty and pious of resolve, and recognizing the enemy's strength which he hạd derived from boons, then admitted that they stood defeated. Duṣyanta, Suratha, Gādhi, Gaya and King Purūravā—all these monarchs, O beloved Rāma, said, "We are defeated."

अथायोध्यां समासाद्य रावणो राक्षसाधिपः ॥ ६ ॥
सुगुप्तामनरण्येन शक्रेणेवामरावतीम् । स तं पुरुषशार्दूलं पुरंदरसमं बले ॥ ७ ॥
प्राह राजानमासाद्य युद्धं देहीति रावणः । निर्जितोऽस्मीति वा ब्रूहि त्वमेवं मम शासनम् ॥ ८ ॥

Then, duly reaching Ayodhyā, well-protected by Anaraṇya, as Amarāvatī is by Indra, and approaching the monarch, who was a tiger among men and equal to Indra in might, the notorious Rāvaṇa, the suzerain lord of the Rākṣasas, said to him, "Give me fight or say 'I stand defeated.' Such is my mandate." (4—8)

अयोध्याधिपतिस्तस्य श्रुत्वा पापात्मनो वचः । अनरण्यस्तु संक्रुद्धो राक्षसेन्द्रमथाब्रवीत् ॥ ९ ॥
दीयते द्वन्द्वयुद्धं ते राक्षसाधिपते मया । संतिष्ठ क्षिप्रमायत्तो भव चैवं भवाम्यहम् ॥ १० ॥

Enraged to hear the command of that sinful-minded fellow, Anaraṇya, the king of Ayodhyā, now said to the king of the Rākṣasas :—(9) "O king of the Rākṣasas, I allow you to fight a duel (with me), tarry awhile and get ready quickly; I am also getting ready." (10)

अथ पूर्वं श्रुतार्थेन निर्जितं सुमहद् बलम् । निष्क्रामत् तन्नरेन्द्रस्य बलं रक्षोवधोद्यतम् ॥ ११ ॥
नागानां दशसाहस्रं वाजिनां नियुतं तथा । रथानां बहुसाहस्रं पत्तीनां च नरोत्तम ॥ १२ ॥
महीं संछाद्य निष्क्रान्तं सपदातिरथं रणे । ततः प्रवृत्तं सुमहद् युद्धं युद्धविशारद ॥ १३ ॥
अनरण्यस्य नृपते राक्षसेन्द्रस्य चाद्भुतम् । तद् रावणबलं प्राप्य बलं तस्य महीपतेः ॥ १४ ॥
प्राणश्यत तदा सर्वं हव्यं हुतमिवानले । युद्ध्वा च सुचिरं कालं कृत्वा विक्रममुत्तमम् ॥ १५ ॥
प्रज्वलन्तं तमासाद्य क्षिप्रमेवावशेषितम् । प्राविशत् संकुलं तत्र शलभा इव पावकम् ॥ १६ ॥

Since Anaraṇya had previous information, he had gathered a huge force. Intent on killing the Rākṣasa, the said army of the king sallied forth. (11) O jewel among men, ten thousand elephants and a lakh of horses, nay, several thousands of chariots as well as of foot-soldiers then came out on the battlefield, entirely covering the land, inclusive of foot-soldiers and chariots. Then ensued, O warrior skilled in warfare, a very fierce battle between King Anaraṇya, and the king of the Rākṣasas. Encountering the forces of Rāvaṇa, and having fought for a pretty long time and exhibited supreme valour, the entire army of that ruler of the earth was fully consumed like oblations poured into a sacrificial fire. Attenuated in no time on coming in contact with the inflamed Rāvaṇa, the army perished in a body like moths on entering fire. (12—16)

सोऽपश्यत् तन्नरेन्द्रस्तु नश्यमानं महाबलम् । महार्णवं समासाद्य वनापगशतं यथा ॥ १७ ॥
ततः शक्रधनुःप्रख्यं धनुर्विस्फारयन् स्वयम् । आससाद नरेन्द्रस्तं रावणं क्रोधमूर्च्छितः ॥ १८ ॥
अनरण्येन तेऽमात्या मारीचशुकसारणाः । प्रहस्तसहिता भग्ना व्यद्रवन्त मृगा इव ॥ १९ ॥

That aforesaid monarch, for his part saw that huge army perishing like hundreds of streams full of water disappearing on reaching the ocean. (17) Then beside himself with rage and twanging his bow, resembling the bow of Indra, the king came up to the notorious Rāvaṇa. (18) The said ministers, Mārīca, Śuka and Sāraṇa alongwith Prahasta, were badly beaten by Anaraṇya and fled like deer. (19)

ततो बाणशतान्यष्टौ पातयामास मूर्धनि। तस्य राक्षसराजस्य इक्ष्वाकुकुलनन्दनः॥ २०॥
तस्य बाणाः पतन्तस्ते चक्रिरे न क्षतं क्वचित्। वारिधारा इवाभ्रेभ्यः पतन्त्यो गिरिमूर्धनि॥ २१॥
ततो राक्षसराजेन क्रुद्धेन नृपतिस्तदा। तलेनाभिहतो मूर्ध्नि स रथान्निपपात ह॥ २२॥
स राजा पतितो भूमौ विह्वलः प्रविवेपितः। वज्रदग्ध इवारण्ये सालो निपतितो यथा॥ २३॥

Thereupon Anaraṇya (the delight of Ikṣwāku's race) loosed eight hundred arrows on the head of the king of the Rākṣasas. (20) Though falling (on the head of Rāvaṇa), the aforesaid arrows of Anaraṇya did not cause any injury anywhere any more than torrents of water falling from clouds on the top of a hill. (21) Then, struck on the head by the enraged king of the Rākṣasas with his palm, the aforesaid king fell from the chariot: so the tradition goes. (22) Confused and completely shaken, the said king fell on the ground like a sal tree struck by lightning in a forest. (23)

तं प्रहस्याब्रवीद् रक्ष इक्ष्वाकुं पृथिवीपतिम्। किमिदानीं फलं प्राप्तं त्वया मां प्रति युध्यता॥ २४॥
त्रैलोक्ये नास्ति यो द्वन्द्वं मम दद्यान्नराधिप। शङ्के प्रसक्तो भोगेषु न शृणोषि बलं मम॥ २५॥

Making fun of that ruler of Ikṣwāku's dynasty, Rāvaṇa said, "What have you gained by encountering me, on this occasion ? (24) There is none in all the three worlds who can give battle to me, O Lord of men ! Deeply addicted (as you were) to sense-enjoyments, I imagine, you did not hear of my might." (25)

तस्यैवं ब्रुवतो राजा मन्दासुर्वाक्यमब्रवीत्। किं शक्यमिह कर्तुं वै कालो हि दुरतिक्रमः॥ २६॥
नह्यहं निर्जितो रक्षस्त्वया चात्मप्रशंसिना। कालेनैव विपन्नोऽहं हेतुभूतस्तु मे भवान्॥ २७॥
किं त्विदानीं मया शक्यं कर्तुं प्राणपरिक्षये। नह्यहं विमुखी रक्षो युद्ध्यमानस्त्वया हतः॥ २८॥
इक्ष्वाकुपरिभावित्वाद् वचो वक्ष्यामि राक्षस।
यदि दत्तं यदि हुतं यदि मे सुकृतं तपः। यदि गुप्ताः प्रजाः सम्यक् तदा सत्यं वचोऽस्तु मे॥ २९॥
उत्पत्स्यते कुले ह्यस्मिन्निक्ष्वाकूणां महात्मनाम्। रामो दाशरथिर्नाम स ते प्राणान् हरिष्यति॥ ३०॥
ततो जलधरोदग्रस्ताडितो देवदुन्दुभिः। तस्मिन्नुदाहृते शापे पुष्पवृष्टिश्च खाच्च्युता॥ ३१॥
ततः स राजा राजेन्द्र गतः स्थानं त्रिविष्टपम्। स्वर्गते च नृपे तस्मिन् राक्षसः सोऽपसर्पत॥ ३२॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डे एकोनविंशः सर्गः॥ १९॥

To him who was speaking thus, the king, whose life was sinking, replied as follows :— "What can be done by me now ? For, death is inviolable indeed. (26) Surely I have not been vanquished by you O ogre, who are indulging in self-praise; I stand destroyed by Fate alone and you are a mere instrument (in the hands of Death). (27) What can be done by me precisely at this moment when my life is coming to an end ? Thank God, I have not been averse to fighting, O ogre, and have been killed while fighting. (28) Since you have insulted the race of Ikṣwāku, I shall pronounce a curse (on you), O ogre ! If a gift has ever been bestowed, an oblation has ever been poured into the sacred fire, and austerities have been practised well and if the people have been well protected by me, let my words prove to be true. (29) Indeed in this race of high-souled Ikṣwākus will be born a son of Daśaratha, Śrī Rāma by name; He will take your life". (30) When that curse was pronounced, the kettledrum of the gods was sounded, at a high pitch like the roar of thunder and a shower of flowers fell from the heavens. (31) Then that king, O ruler of rulers, ascended to the realm of heaven. And when the said king ascended to heaven, the ogre left. (32)

Thus ends Canto Nineteenth in the Uttarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

* * *

विंशः सर्गः

Canto XX

Rāvaṇa is pulled up by Nārada; at his suggestion he seeks the abode of Yama for combat; Nārada's curiosity on that account

ततो वित्रासयन् मर्त्यान् पृथिव्यां राक्षसाधिपः। आससाद घने तस्मिन् नारदं मुनिपुङ्गवम्॥ १॥

While terrorizing the mortals on the earth, Rāvaṇa (the suzerain lord of the ogres) met Nārada (one day) in the midst of clouds (while coursing in the heavens). (1)

तस्याभिवादनं कृत्वा दशग्रीवो निशाचरः। अब्रवीत् कुशलं पृष्ट्वा हेतुमागमनस्य च॥ २॥
नारदस्तु महातेजा देवर्षिरमितप्रभः। अब्रवीन्मेघपृष्ठस्थो रावणं पुष्पके स्थितम्॥ ३॥
राक्षसाधिपते सौम्य तिष्ठ विश्रवसः सुत। प्रीतोऽस्म्यभिजनोपेत विक्रमैरूर्जितैस्तव॥ ४॥
विष्णुना दैत्यघातैश्च गन्धर्वोरगधर्षणैः। त्वया समं विमर्दैश्च भृशं हि परितोषितः॥ ५॥
किंचिद् वक्ष्यामि तावत् तु श्रोतव्यं श्रोष्यसे यदि। तन्मे निगदतस्तात समाधिं श्रवणे कुरु॥ ६॥
किमयं वध्यते तात त्वयावध्येन दैवतैः। हत एव ह्ययं लोको यदा मृत्युवशं गतः॥ ७॥
देवदानवदैत्यानां यक्षगन्धर्वरक्षसाम्। अवध्येन त्वया लोकः क्लेष्टुंयोग्यो न मानुषः॥ ८॥
नित्यं श्रेयसि सम्मूढं महद्भिर्व्यसनैर्वृतम्। हन्यात् कस्तादृशं लोकं जराव्याधिशतैर्युतम्॥ ९॥

Having greeted him and made inquiries regarding his welfare, Daśagrīva the Rākṣasa asked him the reason of his visit (to the terrestrial region). (2) Sailing on a cloud, Nārada, the Devarṣi of immeasurable effulgence, said to Rāvaṇa who was seated in (his aerial car) the Puṣpaka :— (3) "O suzerain lord of the Rākṣasas and son of Viśravā, O my friend, of noble descent, wait (awhile); I am pleased with your noble exploits. (4) Indeed I stand highly gratified by Lord Viṣṇu through encounters killing the Daityas and equally by you through conflicts overcoming the Gandharvas and Nāgas. (5) I, however, O friend, shall presently tell you something which is worth listening to, if you are willing to listen. Pray, concentrate on listening as I speak, O dear son ! (6) What for is this world (of mortals) being destroyed by you, who cannot be killed (even) by the gods, O my child ? For this world stands virtually destroyed in that it is in the grip of Death. (7) The world of humans does not deserve to be tormented by you, who cannot be killed (even) by the gods, the Dānavas and the Daityas, much less by the Yakṣas, the Gandharvas and the Rākṣasas. (8) Who would destroy people who are utterly ignorant of their higher interests, are surrounded by major calamities and who are subject to old age and hundreds of diseases ? (9)

तैस्तैरनिष्टोपगमैरजस्त्रं यत्र कुत्र कः। मतिमान् मानुषे लोके युद्धेन प्रणयी भवेत्॥ १०॥
क्षीयमाणं दैवहतं क्षुत्पिपासाजरादिभिः। विषादशोकसम्मूढं लोकं त्वं क्षपयस्व मा॥ ११॥
पश्य तावन्महाबाहो राक्षसेश्वर मानुषम्। मूढमेवं विचित्रार्थं यस्य न ज्ञायते गतिः॥ १२॥
क्वचिद् वादित्रनृत्यादि सेव्यते मुदितैर्जनैः। रुद्यते चापरैरार्तैर्धाराश्रुनयनाननैः॥ १३॥
मातापितृसुतस्नेहभार्याबन्धुमनोरमैः। मोहितोऽयं जनो ध्वस्तः क्लेशं स्वं नावबुध्यते॥ १४॥
तत्किमेवं परिक्लिश्य लोकं मोहनिराकृतम्। जित एव त्वया सौम्य मर्त्यलोको न संशयः॥ १५॥
अवश्यमेभिः सर्वैश्च गन्तव्यं यमसादनम्। तन्निगृह्णीष्व पौलस्त्य यमं परपुरंजय॥ १६॥
तस्मिञ्जिते जितं सर्वं भवत्येव न संशयः।

"What wise man would love to sow destruction through warfare in the world of human beings, which is constantly afflicted with adverse contingencies here, there and everywhere ? (10) (Pray) do not destroy people who are being preyed upon by hunger, thirst, old age, and so on, doomed as they are by Fate, and stand bewildered by melancholy and sorrow. (11) O mighty-armed lord of the Rākṣasas, just look at this world of human beings, who though ignorant are (yet) addicted to diverse pursuits and to whom what is in store for them is not known. (12) At places instrumental music and dance etc., is enjoyed by men full of delight, while others in distress are crying with tears streaming from their eyes and along their faces. (13) Deluded by fondness for their mother, father and son, and airy projects relating to their wife and other relatives, and fallen (from virtue), man does not foresee his own suffering. (14) Therefore, what will you gain by harassing as you do this world (of mortals) which is already undone by delusion ? O friend, the world of mortals stands already conquered by you; there is no doubt about it. (15) All these beings needs must seek the abode of Yama; therefore, O scion of Pulastya, subdue Yama, O conqueror of hostile cities ! (16) When he is conquered, all stands (automatically) conquered : there is no doubt about it."

एवमुक्तस्तु लङ्केशो दीप्यमानं स्वतेजसा ॥ १७ ॥
अब्रवीन्नारदं तत्र सम्प्रहस्याभिवाद्य च । महर्षे देवगन्धर्वविहार समरप्रिय ॥ १८ ॥
अहं समुद्यतो गन्तुं विजयार्थं रसातलम् । ततो लोकत्रयं जित्वा स्थाप्य नागान् सुरान् वशे ॥ १९ ॥
समुद्रममृतार्थं च मथिष्यामि रसालयम् ।

Heartily laughing and greeting Nārada, who was flaming with effulgence, when spoken to in these words, the king of Laṅkā for his part, replied to him (as follows) :—"O great Ṛṣi, who find delight in the company of the gods and the Gandharvas, who are fond of witnessing a conflict, I am fully prepared to proceed to the nether world known as Rasātala with a view to conquering it. Then after conquering all the three worlds and placing the Nāgas and the gods under my yoke, I will churn up the ocean, which is the seat of nectar, for nectar."

अथाब्रवीद् दशग्रीवं नारदो भगवानृषिः ॥ २० ॥
क्व खल्विदानीं मार्गेण त्वयेहान्येन गम्यते । अयं खलु सुदुर्गम्यः प्रेतराजपुरं प्रति ॥ २१ ॥
मार्गो गच्छति दुर्धर्ष यमस्यामित्रकर्शन ।

The revered Sage Nārada then said to Daśagrīva :—"Where, then, are you proceeding to along a different path ? Indeed, this path which is extremely difficult to tread, leads to the city of Yama (the king of the departed), O scourge of your foes, who are so difficult to assail."

स तु शारदमेघाभं हासं मुक्त्वा दशाननः ॥ २२ ॥
उवाच कृतमित्येव वचनं चेदमब्रवीत् । तस्मादेवमहं ब्रह्मन् वैवस्वतवधोद्यतः ॥ २३ ॥
गच्छामि दक्षिणामाशां यत्र सूर्यात्मजो नृपः । मया हि भगवन् क्रोधात् प्रतिज्ञातं रणार्थिना ॥ २४ ॥
अवजेष्यामि चतुरो लोकपालानिति प्रभो । तदिह प्रस्थितोऽहं वै पितृराजपुरं प्रति ॥ २५ ॥
प्राणिसंक्लेशकर्तारं योजयिष्यामि मृत्युना ।

Uttering a laugh resembling the rumbling of an autumnal cloud, the notorious Rāvaṇa (the ten-headed monster) said :—"It is as good as accomplished !" and added the following :— "Resolved to make short work of Yama (son of the sun-god), O Brāhmaṇa, I accordingly proceed to the southern quarter, where its ruler, the son of the sun-god resides. Thirsting for an encounter, O revered sir, I have actually taken a vow in rage that I shall conquer the four guardians of the world, my lord ! Having now actually set out on my journey to the city of Yama (the king of the departed), I shall accordingly put an end to the torment of living beings."

एवमुक्त्वा दशग्रीवो मुनिं तमभिवाद्य च ॥ २६ ॥
प्रययौ दक्षिणामाशां प्रविष्टः सह मन्त्रिभिः । नारदस्तु महातेजा मुहूर्तं ध्यानमास्थितः ॥ २७ ॥
चिन्तयामास विप्रेन्द्रो विधूम इव पावकः । येन लोकास्त्रयः सेन्द्राः क्लिश्यन्ते सचराचराः ॥ २८ ॥
क्षीणे चायुषि धर्मेण स कालो जेष्यते कथम् । स्वदत्तकृतसाक्षी यो द्वितीय इव पावकः ॥ २९ ॥
लब्धसंज्ञा विचेष्टन्ते लोका यस्य महात्मनः । यस्य नित्यं त्रयो लोका विद्रवन्ति भयार्दिताः ॥ ३० ॥
तं कथं राक्षसेन्द्रोऽसौ स्वयमेव गमिष्यति । यो विधाता च धाता च सुकृतं दुष्कृतं तथा ॥ ३१ ॥

त्रैलोक्यं विजितं येन तं कथं विजयिष्यते। अपरं किं तु कृत्वैवं विधानं संविधास्यति॥ ३२॥
कौतूहलं समुत्पन्नो यास्यामि यमसादनम्। विमर्दं द्रष्टुमनयोर्यमराक्षसयोः स्वयम्॥ ३३॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डे विंशः सर्गः॥ २०॥

Having spoken as above, and greeted the aforesaid sage, Rāvaṇa (the ten-headed monster) departed and entered the southern quarter, accompanied by his ministers. Plunged in meditation for a while, Nārada, the foremost of Brāhmaṇas, who was clothed with great effulgence like a smokeless fire, for his part, reflected as follows :—"How will Death (the Time-Spirit), by whom (all) the three worlds including the mobile and immobile creation as well as Indra (their ruler) are afflicted in accordance with righteousness when their life has come to an end, be conquered (by Rāvaṇa) ? How will that ruler of the ogres approach of his own accord that exalted soul who is like a second fire (in brilliance), who is aware of the gifts as well as of the doings of all creatures, through whose energy all created beings derive their consciousness and varied activity and before whom (all) the three worlds ever recoil fear-stricken ? How will Rāvaṇa subjugate him who is the sustainer (of the universe) and the dispenser of the fruit of their good and evil deeds and by whom (all) the three worlds stand subjugated ? Again, after adopting such a course of conduct (viz., subjugating Yama), what other order will he establish ? (17—32) Curiosity having been aroused (in me), I shall personally seek the abode of Yama (the god of retribution) in order to witness the encounter of these two heroes, Yama and the ogre (Rāvaṇa)." (33)

Thus ends Canto Twenty in the Uttarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

एकविंशः सर्गः

Canto XXI

Rāvaṇa invades the domain of Yama and destroys the forces of Yama

एवं संचिन्त्य विप्रेन्द्रो जगाम लघुविक्रमः। आख्यातुं तद् यथावृत्तं यमस्य सदनं प्रति॥ १॥
अपश्यत् स यमं तत्र देवमग्निपुरस्कृतम्। विधानमनुतिष्ठन्तं प्राणिनो यस्य यादृशम्॥ २॥
स तु दृष्ट्वा यमः प्राप्तं महर्षिं तत्र नारदम्। अब्रवीत् सुखमासीनमर्घ्यमावेद्य धर्मतः॥ ३॥
कच्चित् क्षेमं नु देवर्षे कच्चिद् धर्मो न नश्यति। किमागमनकृत्यं ते देवगन्धर्वसेवित॥ ४॥

Having contemplated thus, Nārada (the foremost of Brāhmaṇas), swift of pace, proceeded towards the domain of Yama in order to relate the story as it came to be. (1) There he saw god Yama, with the (all-witnessing) fire placed before him and dealing out justice to every living being according to the nature of its doing. (2) Offering water to wash his hands with according to the rules of conduct on seeing the eminent Sage Nārada arrived there, Yama for his part said to him when he was seated comfortably :—(3) "O celestial sage, waited upon by gods and Gandharvas, I hope all is well (with you). I hope righteousness is not wanting. What may be the object of your visit ?" (4)

अब्रवीत् तु तदा वाक्यं नारदो भगवानृषिः। श्रूयतामभिधास्यामि विधानं च विधीयताम्॥ ५॥
एष नाम्ना दशग्रीवः पितृराज निशाचरः। उपयाति वशं नेतुं विक्रमैस्त्वां सुदुर्जयम्॥ ६॥
एतेन कारणेनाहं त्वरितो ह्यागतः प्रभो। दण्डप्रहरणस्याद्य तव किं नु भविष्यति॥ ७॥

The revered Sage Nārada for his part then replied as follows :—"Listen, I shall (presently) tell you (the object of my visit). And let the (necessary) remedial measures be taken. (5) O King of the Manes, the ranger of the night, Daśagrīva (by name), is presently coming here to subdue you, even though you are hard to vanquish, by his exploits. (6) For this very reason I have come here with all speed, my lord ! I wonder what is going to happen to you now, who hold the rod of punishment for your weapon." (7)

एतस्मिन्नन्तरे दूरादंशुमन्तमिवोदितम्। ददृशुर्दीप्तमायान्तं विमानं तस्य रक्षसः॥८॥
तं देशं प्रभया तस्य पुष्पकस्य महाबलः। कृत्वा वितिमिरं सर्वं समीपमभ्यवर्तत॥९॥

In the meantime they saw from a distance the aerial car of that ogre, bright like the rising sun, approaching. (8) Dispelling the darkness of that entire region by the brilliance of the aforesaid Puṣpaka, that very mighty ogre (Rāvaṇa) arrived near. (9)

सोऽपश्यत् स महाबाहुर्दशग्रीवस्ततस्ततः। प्राणिनः सुकृतं चैव भुञ्जानांश्चैव दुष्कृतम्॥१०॥
अपश्यत् सैनिकांश्चास्य यमस्यानुचरैः सह। यमस्य पुरुषैरुग्रैर्घोररूपैर्भयानकैः॥११॥
ददर्श वध्यमानांश्च क्लिश्यमानांश्च देहिनः। क्रोशतश्च महानादं तीव्रनिष्टनतत्परान्॥१२॥
कृमिभिर्भक्ष्यमाणांश्च सारमेयैश्च दारुणैः। श्रोत्रायासकरा वाचो वदतश्च भयावहाः॥१३॥
संतार्यमाणान् वैतरणीं बहुशः शोणितोदकाम्। बालुकासु च तप्तासु तप्यमानान् मुहुर्मुहुः॥१४॥
असिपत्रवने चैव भिद्यमानानधार्मिकान्। रौरवे क्षारनद्यां च क्षुरधारासु चैव हि॥१५॥
पानीयं याचमानांश्च तृषितान् क्षुधितानपि। शवभूतान् कृशान् दीनान् विवर्णान् मुक्तमूर्धजान्॥१६॥
मलपङ्कधरान् दीनान् रुक्षांश्च परिधावतः। ददर्श रावणो मार्गे शतशोऽथ सहस्रशः॥१७॥

That mighty-armed ogre, Daśagrīva, saw everywhere living beings reaping the fruit of their good as well as of their evil deeds. (10).He also saw the soldiers of Yama alongwith his attendants. He also perceived embodied souls being struck and tortured by Yama's violent and fierce servants of hideous aspect, and screaming with a bellowing sound and emitting shrill cries. (11-12) On the way Rāvaṇa saw in hundreds and thousands people being eaten up by worms and fierce dogs and uttering words painful to the ear and causing fright, others being made to cross many times the Vaitaraṇī, the river which flowed with blood, still others suffering pain while being made to tread again and again on burning sands; many more unrighteous souls being split in a grove with sword-like sharp leaves; others being immersed in streams of brackish waters and made to tread on razor blades; others seized with thirst and hunger and begging for water; others no better than corpses, emaciated, wretched and pale, their hair in disarray, bearing dirt and mud (on their bodies), helpless and running hither and thither unanointed. (13—17)

कांश्चिच्च गृहमुख्येषु गीतवादित्रनिःस्वनैः। प्रमोदमानानद्राक्षीद् रावणः सुकृतैः स्वकैः॥१८॥
गोरसं गोप्रदातारो ह्यन्नं चैवान्नदायिनः। गृहांश्च गृहदातारः स्वकर्मफलमश्नतः॥१९॥
सुवर्णमणिमुक्ताभिः प्रमदाभिरलङ्कृतान्। धार्मिकानपरांस्तत्र दीप्यमानान् स्वतेजसा॥२०॥
ददर्श स महाबाहू रावणो राक्षसाधिपः। ततस्तान् भिद्यमानांश्च कर्मभिर्दुष्कृतैः स्वकैः॥२१॥
रावणो मोचयामास विक्रमेण बलाद् बली। प्राणिनो मोक्षितास्तेन दशग्रीवेण रक्षसा॥२२॥
सुखमापुर्मुहूर्तं ते ह्यतर्कितमचिन्तितम्।

Rāvaṇa, also saw some people feeling delighted in the best of houses with the sound of vocal and instrumental music by virtue of their own meritorious deeds. (18) Rāvaṇa, the mighty-armed suzerain lord of the Rākṣasas, saw those who had gifted cows drinking milk; others who had gifted food eating food; and still others who had gifted houses residing in houses as the reward of their (meritorious) doings, and other pious souls decked with gold, gems and pearls and shining in their own lustre in the company of youthful women. By dint of his prowess the mighty Rāvaṇa forcibly liberated those who were being tortured because of their own sinful deeds. The aforesaid living beings liberated by the said ogre, Daśagrīva, enjoyed for a while happiness which was (altogether) unexpected and unthought of.

प्रेतेषु मुच्यमानेषु राक्षसेन महीयसा॥ २३॥
प्रेतगोपाः सुसंक्रुद्धा राक्षसेन्द्रमभिद्रवन्। ततो हलहलाशब्दः सर्वदिग्भ्यः समुत्थितः॥ २४॥
धर्मराजस्य योधानां शूराणां सम्प्रधावताम्। ते प्रासैः परिघैः शूलैर्मुसलैः शक्तितोमरैः॥ २५॥
पुष्पकं समधर्षन्त शूराः शतसहस्रशः। तस्यासनानि प्रासादान् वेदिकास्तोरणानि च॥ २६॥
पुष्पकस्य बभञ्जुस्ते शीघ्रं मधुकरा इव। देवनिष्ठानभूतं तद् विमानं पुष्पकं मृधे॥ २७॥
भज्यमानं तथैवासीदक्षयं ब्रह्मतेजसा। असंख्या सुमहत्यासीत् तस्य सेना महात्मनः॥ २८॥
शूराणामग्रयातॄणां सहस्राणि शतानि च। ततो वृक्षैश्च शैलैश्च प्रासादानां शतैस्तथा॥ २९॥
ततस्ते सचिवास्तस्य यथाकामं यथाबलम्। अयुध्यन्त महावीराः स च राजा दशाननः॥ ३०॥

While the departed were being liberated (in this way) by the exceptionally mighty Rāvaṇa, the guardians of the dead rushed at the king of the Rākṣasas highly enraged. A great clamour then distinctly arose from all sides among the valiant soldiers of Yama (the king who deals out justice), who ran with all speed (to check the disorder). The said heroes duly assailed the Puṣpaka in hundreds and thousands with spears, iron bars, pikes, pestles, javelins and iron clubs. Like black bees they rapidly demolished the seats, the mansions, the daises and the portals of the Puṣpaka. Though being demolished in combat, that aerial car, the Puṣpaka, which was the seat of gods remained intact by the power of Brahmā, imperishable as it was. The army of that high-souled god was a very huge one; it was past counting; of the heroes who formed the advance guard there were hundreds and thousands. Thereupon the aforesaid ministers (of Rāvaṇa), who were (all) great heroes, as well as the notorious King Rāvaṇa, fought each according to his will and strength with trees and mountains as well as with hundreds of house-tops. (19—30)

ते तु शोणितदिग्धाङ्गाः सर्वशस्त्रसमाहताः। अमात्या राक्षसेन्द्रस्य चक्रुरायोधनं महत्॥ ३१॥
अन्योन्यं ते महाभागा जघ्नुः प्रहरणैर्भृशम्। यमस्य च महाबाहो रावणस्य च मन्त्रिणः॥ ३२॥
अमात्यांस्तांस्तु संत्यज्य यमयोधा महाबलाः। तमेव चाभ्यधावन्त शूलवर्षैर्दशाननम्॥ ३३॥
ततः शोणितदिग्धाङ्गः प्रहारैर्जर्जरीकृतः। फुल्लाशोक इवाभाति पुष्पके राक्षसाधिपः॥ ३४॥
स तु शूलगदाप्रासाञ्छक्तितोमरसायकान्। मुसलानि शिलावृक्षान् मुमोचास्त्रबलाद् बली॥ ३५॥
तरूणां च शिलानां च शस्त्राणां चातिदारुणम्। यमसैन्येषु तद् वर्षं पपात धरणीतले॥ ३६॥

Though (all) their limbs were smeared with blood, and lacerated by all kinds of weapons, the ministers of Rāvaṇa put forth a major conflict. (31) Those glorious ministers of Yama as well as those of Rāvaṇa, O mighty-armed one, struck each the other party violently with weapons. (32) Leaving alone the said ministers, the exceptionally mighty soldiers of Yama for their part attacked the notorious Rāvaṇa himself with a shower of arrows. (33) Shattered by the (adversaries') blows and his limbs smeared with blood, the suzerain lord of the Rākṣasas in the Puṣpaka thereupon looked like an Aśoka tree in flower. (34) That mighty warrior for his part hurled pikes, clubs and spears, javelins, iron clubs and arrows, pestles, rocks and trees by dint of his knowledge of mystic missiles. (35) That most formidable shower of trees and rocks and weapons too fell on the troops of Yama standing on the ground. (36)

तांस्तु सर्वान् विनिर्भिद्य तदस्त्रमपहत्य च। जघ्नुस्ते राक्षसं घोरमेकं शतसहस्रशः॥ ३७॥
परिवार्य च तं सर्वे शैलं मेघोत्करा इव। भिन्दिपालैश्च शूलैश्च निरुछ्वासमपोथयन्॥ ३८॥
विमुक्तकवचः क्रुद्धः सिक्तः शोणितविस्रवैः। ततः स पुष्पकं त्यक्त्वा पृथिव्यामवतिष्ठत॥ ३९॥
ततः स कार्मुकी बाणी समरे चाभिवर्धत। लब्धसंज्ञो मुहूर्तेन क्रुद्धस्तस्थौ यथान्तकः॥ ४०॥
ततः पाशुपतं दिव्यमस्त्रं संधाय कार्मुके। तिष्ठ तिष्ठेति तानुक्त्वा तच्चापं व्यपकर्षत॥ ४१॥
आकर्णात् स विकृष्याथ चापमिन्द्रारिराहवे। मुमोच तं शरं क्रुद्धस्त्रिपुरे शंकरो यथा॥ ४२॥
तस्य रूपं शरस्यासीत् सधूमज्वालमण्डलम्। वनं दहिष्यतो घर्मे दावाग्नेरिव मूर्च्छतः॥ ४३॥

Having destroyed all those weapons and repelled the mystic missile itself, they (the soldiers of Yama) struck that redoubtable single warrior (Rāvaṇa) in their hundreds of thousands. (37) Surrounding him even as masses of clouds would encircle a hill, they assailed him with Bhindipālas and darts so as to suffocate him. (38) His armour having been severed, nay, bathed in streams of blood and, leaving the Puṣpaka, Rāvaṇa, who was provoked to anger, stood on the ground. (39) Regaining his consciousness in a short while, and furnished with his bow and arrows, he thereupon rose in spirit on the battlefield and stood enraged like Death. (40) Then fitting the divine missile presided over by Lord Śiva to his bow, and saying : "Wait, wait !", he stretched the bow. (41) Stretching the bow up to his ear, that enemy of Indra forthwith loosed the said arrow in rage even as Śaṅkara did at Tripura. (42) With its circle of smoke and flames the said arrow looked like a sylvan fire growing in summer in order to consume a wood. (43)

ज्वालामाली स तु शरः क्रव्यादानुगतो रणे। मुक्तो गुल्मान् द्रुमांश्चापि भस्म कृत्वा प्रधावति॥ ४४॥
ते तस्य तेजसा दग्धाः सैन्या वैवस्वतस्य तु। रणे तस्मिन् निपतिता माहेन्द्रा इव केतवः॥ ४५॥
ततस्तु सचिवैः सार्धं राक्षसो भीमविक्रमः। ननाद सुमहानादं कम्पयन्निव मेदिनीम्॥ ४६॥
इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डे एकविंशः सर्गः॥ २१॥

Having reduced bushes as well as trees to ashes, when loosed, that arrow for its part with its crown of flames coursed through the field of battle followed by carnivorous animals. (44) Consumed by the blaze of that shaft, the troops of Yama (son of the sun-god) for their part fell on the battlefield like the standards of the mighty Indra. (45) Thereupon the ogre of terrible prowess for his part with his ministers uttered a great roar convulsing the earth as it were. (46)

Thus ends Canto Twenty-one in the Uttarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

* * *

द्वाविंशः सर्गः

Canto XXII

Duel between Yama and Rāvaṇa; Yama holds back, at the intervention of Brahmā, his rod of destruction which was raised to make short work of Rāvaṇa; the triumphant Rāvaṇa leaves the domain of Yama

स तस्य तु महानादं श्रुत्वा वैवस्वतः प्रभुः। शत्रुं विजयिनं मेने स्वबलस्य च संक्षयम्॥ १॥
स हि योधान् हतान् मत्वा क्रोधसंरक्तलोचनः। अब्रवीत् त्वरितः सूतं रथो मे उपनीयताम्॥ २॥

Hearing that great roar of Rāvaṇa, Lord Yama (son of the sun-god) for his part concluded the enemy to have got the upper hand and that his own forces had perished. (1) Assuming that his (own) soldiers had been killed, his eyes blood-red with anger, Yama hastily said to his charioteer, 'Let my chariot be brought." (2)

तस्य सूतस्तदा दिव्यमुपस्थाप्य महारथम्। स्थितः स च महातेजा अध्यारोहत तं रथम्॥ ३॥
प्रासमुद्गरहस्तश्च मृत्युस्तस्याग्रतः स्थितः। येन संक्षिप्यते सर्वं त्रैलोक्यमिदमव्ययम्॥ ४॥

कालदण्डस्तु पार्श्वस्थो मूर्तिमानस्य चाभवत्। यमप्रहरणं दिव्यं तेजसा ज्वलदग्निवत्॥ ५॥
तस्य पार्श्वेषु निच्छिद्राः कालपाशाःप्रतिष्ठिताः । पावकस्पर्शसंकाशः स्थितो मूर्तश्च मुद्गरः॥ ६॥
ततो लोकत्रयं क्षुब्धमकम्पन्त दिवौकसः। कालं दृष्ट्वा तथा क्रुद्धं सर्वलोकभयावहम्॥ ७॥

Having brought his huge celestial car, the charioteer stood (before him) and that god of exceeding energy, ascended the said chariot. (3) Nay, with a lance and mallet in his hand, the god of death by whom all these three worlds which are imperishable (in the sense that they spring up and disappear in regular succession) are destroyed, stood in front of him (Yama). (4) Kāladaṇḍa (the rod of universal destruction), the celestial weapon of Yama, stood at his side in a personal form, blazing with effulgence like a fire. (5) On (all) his (four) sides were installed the nooses of Death which had no rents or holes and there also stood in a personal form a mallet whose impact was like that of fire. (6) Beholding the Time-Spirit, the terror of all the three worlds, thus provoked to anger, (all) the three worlds thereupon felt agitated and the denizens of heaven began to tremble. (7)

ततस्त्वचोदयत् सूतस्तानश्वान् रुचिरप्रभान्। प्रययौ भीमसंनादो यत्र रक्षःपतिः स्थितः॥ ८॥
मुहूर्तेन यमं ते तु हया हरिहयोपमाः। प्रापयन् मनसस्तुल्या यत्र तत् प्रस्तुतं रणम्॥ ९॥

Then the charioteer urged on those steeds which were possessed of a bright lustre, and the chariot advanced with a terrible noise to the spot where the king of ogres stood. (8) In an instant those horses, which resembled those of Indra and were quick as thought, brought Yama to the spot where the battle was (already) going on. (9)

दृष्ट्वा तथैव विकृतं रथं मृत्युसमन्वितम्। सचिवा राक्षसेन्द्रस्य सहसा विप्रदुद्रुवुः॥ १०॥
लघुसत्त्वतया ते हि नष्टसंज्ञा भयार्दिताः। नेह योद्धुं समर्थाः स्म इत्युक्त्वा प्रययुर्दिशः॥ ११॥
स तु तं तादृशं दृष्ट्वा रथं लोकभयावहम्। नाक्षुभ्यत दशग्रीवो न चापि भयमाविशत्॥ १२॥
स तु रावणमासाद्य व्यसृजच्छक्तितोमरान्। यमो मर्माणि संक्रुद्धो रावणस्य न्यकृन्तत॥ १३॥

Beholding the said chariot, which was occupied by the god of death and was equally hideous, the ministers of Rāvaṇa (the king of ogres) at once took to their heels. (10) Having lost their consciousness, stricken as they were with fear, because of their meagre strength, they actually fled in different directions, unable to fight at this juncture. (11) Even on seeing such a chariot, which was causing fright to the world, that ten-headed monster (Rāvaṇa), however, did not feel agitated nor did fear enter his mind. (12) Approaching Rāvaṇa, full of rage, Yama for his part hurled javelins and iron clubs and pierced his vulnerable parts. (13)

रावणस्तु ततः स्वस्थः शरवर्षं मुमोच ह। तस्मिन् वैवस्वतरथे तोयवर्षमिवाम्बुदः॥ १४॥
ततो महाशक्तिशतैः पात्यमानैर्महोरसि। नाशक्नोत् प्रतिकर्तुं स राक्षसः शल्यपीडितः॥ १५॥
एवं नानाप्रहरणैर्यमेनामित्रकर्षिणा। सप्तरात्रं कृतः संख्ये विसंज्ञो विमुखो रिपुः॥ १६॥

Rāvaṇa, however, who was self-poised, they say, let fly a hail of arrows on that chariot of Yama (son of the sun-god) as a cloud would pour a shower. (14) The said ogre, who felt afflicted by the darts while hundreds of huge javelins were being hurled on his mighty breast, was thereupon unable to hit back. (15) In this way in the course of a conflict which raged for seven nights (continuously) the enemy was rendered unconscious and averse to fighting by Yama, the scourge of his foes, who fought with various weapons. (16)

तदाऽऽसीत् तुमुलं युद्धं यमराक्षसयोर्द्वयोः। जयमाकाङ्क्षतोर्वीर समरेष्वनिवर्तिनोः॥ १७॥
ततो देवाः सगन्धर्वाः सिद्धाश्च परमर्षयः। प्रजापतिं पुरस्कृत्य समेतास्तद्रणाजिरे॥ १८॥
संवर्त इव लोकानां युध्यतोरभवत् तदा। राक्षसानां च मुख्यस्य प्रेतानामीश्वरस्य च॥ १९॥
राक्षसेन्द्रोऽपि विस्फार्य चापमिन्द्राशनिप्रभम्। निरन्तरमिवाकाशं कुर्वन् बाणांस्ततोऽसृजत्॥ २०॥

Then ensued, O hero, a tumultuous duel between the two warriors, Yama and the ogre (Rāvaṇa), both seeking victory and both not retreating in combat. (17) Thereupon gods, accompanied by Gandharvas, Siddhas and the highest Ṛṣis, assembled on that battlefield, placing Prajāpati (the creator) at their head. (18) While Rāvaṇa (the foremost of the Rākṣasas) and Yama (the lord of the departed) were contending (with each other) on that occasion, the dissolution of the world appeared imminent. (19) Stretching his bow, which shone like the thunderbolt of Indra, Rāvaṇa (the ruler of ogres) thereupon loosed arrows, filling the entire space as it were. (20)

मृत्युं चतुर्भिर्विशिखैः सूतं सप्तभिरार्दयत्। यमं शतसहस्रेण शीघ्रं मर्मस्वताडयत्॥ २१॥
ततः क्रुद्धस्य वदनाद् यमस्य समजायत। ज्वालामाली सनिःश्वासः सधूमः कोपपावकः॥ २२॥
तदाश्चर्यमथो दृष्ट्वा देवदानवसंनिधौ। प्रहर्षितौ सुसंरब्धौ मृत्युकालौ बभूवतुः॥ २३॥

He struck the god of Death with four arrows and the charioteer with seven; with a hundred thousand arrows he swiftly pierced Yama in his vital parts. (21) Then arose from the mouth of the angered Yama, the fire of anger with a crown of flames, accompanied by breath and smoke. (22) Beholding that marvel in the presence of the gods and the demons, the god of death and Kāla (the Time-Spirit), who were highly enraged were filled with great enthusiasm for the contest. (23)

ततो मृत्युः क्रुद्धतरो वैवस्वतमभाषत। मुञ्च मां समरे यावद्धन्मीमं पापराक्षसम्॥ २४॥
नैषा रक्षो भवेदद्य मर्यादा हि निसर्गतः। हिरण्यकशिपुः श्रीमान् नमुचिः शम्बरस्तथा॥ २५॥
निसन्दिर्धूमकेतुश्च बलिर्वैरोचनोऽपि च। शम्भुर्दैत्यो महाराजो वृत्रो बाणस्तथैव च॥ २६॥
राजर्षयः शास्त्रविदो गन्धर्वाः समहोरगाः। ऋषयः पन्नगा दैत्या यक्षाश्च ह्यप्सरोगणाः॥ २७॥
युगान्तपरिवर्ते च पृथिवी समहार्णवा। क्षयं नीता महाराज सपर्वतसरिद्द्रुमा॥ २८॥
एते चान्ये च बहवो बलवन्तो दुरासदाः। विनिपन्ना मया दृष्टाः किमुतायं निशाचरः॥ २९॥
मुञ्च मां साधु धर्मज्ञ यावदेनं निहन्म्यहम्। नहि कश्चिन्मया दृष्टो बलवानपि जीवति॥ ३०॥
बलं मम न खल्वेतन्मर्यादैषा निसर्गतः। स दृष्टो न मया काल मुहूर्तमपि जीवति॥ ३१॥

Feeling greatly angered, the god of death said to Yama (son of the sun-god), Vaivaswata :—"Leave me alone on the field of battle till I make short work of this sinful ogre. (24) The ogre would not survive today (on closing with me); such is the natural law. The glorious Hiraṇyakaśipu, Namuci and Śambara, Nisandi and Dhūmaketu as well as Bali, son of Virocana, the giant Śambhu, the great king Vṛtra as well as Vāṇa, royal sages versed in the scriptures, Gandharvas and mighty Nāgas, seers of Vedic Mantras, serpents, (other) giants, Yakṣas as well as hosts of celestial nymphs, nay, (even) this earth including the ocean, mountains, rivers and trees was brought to an end by me, O great king at the end of the world-cycle. (25—28) These above named as well as numerous other mighty warriors, who were difficult to approach were utterly destroyed as soon as seen by me, to say nothing of this ranger of the night. (29) Leave me perfectly alone, O knower of what is right, till I make short work of this fellow. None who is seen by me, however mighty he may be, can survive. (30) Seen by me, O Time-Spirit, this fellow will not survive even for a short while. This indeed is no power of mine; such, however, is the natural law." (31)

तस्यैवं वचनं श्रुत्वा धर्मराजः प्रतापवान्। अब्रवीत् तत्र तं मृत्युं त्वं तिष्ठैनं निहन्म्यहम्॥ ३२॥

Hearing this utterance of Death, the glorious Yama (the Lord of Justice) on that occasion said to the celebrated god of death, "You stand alone, I will kill this fellow." (32)

ततः संरक्तनयनः क्रुद्धो वैवस्वतः प्रभुः। कालदण्डममोघं तु तोलयामास पाणिना॥ ३३॥

यस्य पार्श्वेषु निहिताः कालपाशाः प्रतिष्ठिताः । पावकाशनिसंकाशो मुद्गरो मूर्तिमान् स्थितः ॥ ३४ ॥
दर्शनादेव यः प्राणान् प्राणिनामपि कर्षति । किं पुनः स्पृशमानस्य पात्यमानस्य वा पुनः ॥ ३५ ॥

Thereupon Lord Yama (son of the sun-god) for his part, his eyes blood-red with anger, lifted with his hand his unfailing rod of punishment, on the (four) sides of which were installed the snares of destruction and there also stood in a personal form a mallet brilliant as a fire and the thunderbolt, and which extracts the life out of living beings by its very sight, much more of the one who is touched or dashed down by it. (33—35)

स ज्वालापरिवारस्तु निर्दहन्निव राक्षसम् । तेन स्पृष्टो बलवता महाप्रहरणोऽस्फुरत् ॥ ३६ ॥
ततो विदुद्रुवुः सर्वे तस्मात् त्रस्ता रणाजिरे । सुराश्च क्षुभिताः सर्वे दृष्ट्वा दण्डोद्यतं यमम् ॥ ३७ ॥
तस्मिन् प्रहर्तुकामे तु यमे दण्डेन रावणम् । यमं पितामहः साक्षाद् दर्शयित्वेदमब्रवीत् ॥ ३८ ॥
वैवस्वत महाबाहो न खल्वमितविक्रम । न हन्तव्यस्त्वयैतेन दण्डेनैष निशाचरः ॥ ३९ ॥
वरः खलु मयैतस्मै दत्तस्त्रिदशपुङ्गव । स त्वया नानृतः कार्यो यन्मया व्याहृतं वचः ॥ ४० ॥
यो हि मामनृतं कुर्याद् देवो वा मानुषोऽपि वा । त्रैलोक्यमनृतं तेन कृतं स्यान्नात्र संशयः ॥ ४१ ॥
क्रुद्धेन विप्रमुक्तोऽयं निर्विशेषं प्रियाप्रिये । प्रजाः संहरते रौद्रो लोकत्रयभयावहः ॥ ४२ ॥

Touched by that mighty god (Yama), that great weapon for its part with its circle of flames shone as if it were going to consume the ogre. (36) Afraid of him, all (the ogres) on the battlefield fled from that place. Seeing Yama with his rod of punishment uplifted, all the gods too felt disturbed (through fear). (37) Manifesting himself personally when Yama for his part was inclined to smite Rāvaṇa with his rod, Brahmā (the grandfather of the entire creation) spoke to him as follows :— (38) "O mighty-armed son of the sun-god, O god with immeasurable prowess, surely this ranger of the night is not to be killed by you with this rod. (39) Indeed a boon has been conferred on this ogre by me, O bull among the gods ! That boon, the pledge which has been given by me ought not to be rendered void. (40) By him, be he a man or a god, who proved me to be a liar, all the three worlds indeed would be accused of lying; there is no doubt about it. (41) If loosed (by you) in anger, this terrible weapon, which is the terror of (all) the three worlds will destroy (all) created beings, regardless of those who are dear (to you) or otherwise. (42)

अमोघो ह्येष सर्वेषां प्राणिनाममितप्रभः । कालदण्डो मया सृष्टः पूर्वं मृत्युपुरस्कृतः ॥ ४३ ॥
तन्न खल्वेष ते सौम्य पात्यो रावणमूर्धनि । नह्यस्मिन् पतिते कश्चिन्मुहूर्तमपि जीवति ॥ ४४ ॥
यदि ह्यस्मिन् निपतिते न म्रियेतैष राक्षसः । म्रियते वा दशग्रीवस्तदाप्युभयतोऽनृतम् ॥ ४५ ॥
तन्निवर्तय लङ्केशाद् दण्डमेतं समुद्यतम् । सत्यं च मां कुरुष्वाद्य लोकांस्त्वं यद्यवेक्षसे ॥ ४६ ॥

"Indeed this rod of destruction of immeasurable splendour, which in unfailing in relation to all beings, and is attended with death, was created by me of yore. (43) Therefore, O gentle one, this rod must not be hurled on Rāvaṇa's head by you; for, in the event of its falling, none will survive even for a little while. (44) In both cases—even if this ten-headed ogre dies or fails to die in the event of this rod falling on him, falsity of (my boons) will be the result. (45) Hence turn aside this uplifted rod from the king of Laṅkā, and thereby vindicate my truthfulness today if you have regard for the worlds." (46)

एवमुक्तस्तु धर्मात्मा प्रत्युवाच यमस्तदा । एष व्यावर्तितो दण्डः प्रभविष्णुर्हि नो भवान् ॥ ४७ ॥
किं त्विदानीं मया शक्यं कर्तुं रणगतेन हि । न मया यद्ययं शक्यो हन्तुं वरपुरस्कृतः ॥ ४८ ॥
एष तस्मात् प्रणश्यामि दर्शनादस्य रक्षसः । इत्युक्त्वा सरथः साश्वस्तत्रैवान्तरधीयत ॥ ४९ ॥

Spoken to in these words, the pious-minded Yama for his part then said in reply :—"The rod stands diverted hereby, since you are our master. (47) If this fellow who stands protected by your boon cannot be killed by me, what can be accomplished by me now by continuing on the field of battle ! (48) I, therefore, hereby disappear from the view of this ogre." Saying so he disappeared then and there chariot, horses and all. (49)

दशग्रीवस्तु तं जित्वा नाम विश्राव्य चात्मनः । आरुह्य पुष्पकं भूयो निष्क्रान्तो यमसादनात्॥ ५० ॥
स तु वैवस्वतो देवैः सह ब्रह्मपुरोगमैः । जगाम त्रिदिवं हृष्टो नारदश्च महामुनिः॥ ५१ ॥
इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डे द्वाविंशः सर्गः॥ २२ ॥

Having conquered Yama, and proclaimed his name, and remounting the Puṣpaka, Rāvaṇa (the ten-headed, monster) emerged from the domain of Yama. (50) God Yama (son of the sun-god) for his part, as well as the eminent sage Nārada joyously rose to heaven alongwith the gods headed by Brahmā. (51)

Thus ends Canto Twenty-two in the Uttarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

त्रयोविंशः सर्गः

Canto XXIII

Rāvaṇa makes friends with the Nivātakavacas, kills the Kālakeyas and vanquishes the sons of Varuṇa

ततो जित्वा दशग्रीवो यमं त्रिदशपुङ्गवम् । रावणस्तु रणश्लाघी स्वसहायान् ददर्श ह॥ १ ॥
ततो रुधिरसिक्ताङ्गं प्रहारैर्जर्जरीकृतम् । रावणं राक्षसा दृष्ट्वा विस्मयं समुपागमन्॥ २ ॥
जयेन वर्धयित्वा च मारीचप्रमुखास्ततः । पुष्पकं भेजिरे सर्वे सान्त्विता रावणेन तु॥ ३ ॥
ततो रसातलं रक्षः प्रविष्टः पयसां निधिम् । दैत्योरगगणाध्युष्टं वरुणेन सुरक्षितम्॥ ४ ॥
स तु भोगवतीं गत्वा पुरीं वासुकिपालिताम् । कृत्वा नागान् वशे हृष्टो ययौ मणिमयीं पुरीम्॥ ५ ॥
निवातकवचास्तत्र दैत्या लब्धवरा वसन् । राक्षसस्तान् समागम्य युद्धाय समुपाह्वयत्॥ ६ ॥
ते तु सर्वे सुविक्रान्ता दैतेया बलशालिनः । नानाप्रहरणास्तत्र प्रहृष्टा युद्धदुर्मदाः॥ ७ ॥
शूलैस्त्रिशूलैः कुलिशैः पट्टिशासिपरश्वधैः । अन्योन्यं बिभिदुः क्रुद्धा राक्षसा दानवास्तथा॥ ८ ॥
तेषां तु युध्यमानानां साग्रः संवत्सरो गतः । न चान्यतरतस्तत्र विजयो वा क्षयोऽपि वा॥ ९ ॥

Having conquered Yama, the foremost of gods, Rāvaṇa (the ten-headed monster) for his part who boasted of his fighting, then saw his associates (in war) : so the tradition goes. (1) Thereupon the ogres felt amazed to see Rāvaṇa bathed all over with blood and shattered by blows. (2) Having felicitated him on his victory, and reassured by him in their turn, all the ministers headed by Mārīca then remounted the Puṣpaka. (3) In order to reach Rasātala (the penultimate subterranean region) the ogre then entered the ocean (the repository of waters) inhabited by giants and the hosts of Nāgas (semi-divine beings having the face of a man and the tail of a serpent) and duly protected by Varuṇa (the god of water). (4) Proceeding to the city of Bhogavatī, ruled by Vāsuki (the ruler of the Nāgas) and having subdued the Nāgas, he for his part joyously went to the city of Maṇimayī (made of gems). (5) In that city lived a race of giants, known as the Nivātakavacas, who had obtained boons (from Brahmā). Approaching them, the ogre challenged them to a combat. (6) The said mighty sons of Diti for their part, who were all exceedingly valiant, were armed with all (sorts of) weapons and were ferocious in combat, were transported with joy (on getting this god-sent opportunity for fighting). (7) Provoked to anger, the ogres as well as the Dānavas pierced each his opponent with pikes, tridents, thunderbolts, sharp-edged spears, swords and battle-axes. (8) When they were fighting thus, more then a year actually elapsed and there was neither victory nor defeat for any of the two sides. (9)

ततः पितामहस्तत्र त्रैलोक्यगतिरव्ययः । आजगाम द्रुतं देवो विमानवरमास्थितः ॥ १० ॥
निवातकवचानां तु निवार्य रणकर्म तत् । वृद्धः पितामहो वाक्यमुवाच विदितार्थवत् ॥ ११ ॥
नह्ययं रावणो युद्धे शक्यो जेतुं सुरासुरैः । न भवन्तः क्षयं नेतुमपि सामरदानवैः ॥ १२ ॥
राक्षसस्य सखित्वं च भवद्भिः सह रोचते । अविभक्ताश्च सर्वार्थाः सुहृदां नात्र संशयः ॥ १३ ॥

Seated in his excellent aerial car, the immortal Lord Brahmā, the refuge of the three worlds, then hurriedly came there. (10) Stopping the said bellicose activity of the Nivātakavacas, the ancient grandfather (of the creation) for his part spoke the following explicit words (to them) :—(11) "Neither can this Rāvaṇa be got the better of in a conflict by the gods or the demons nor can you be exterminated by the Dānavas including the gods. (12) Nay, the friendship of the ogre with you finds favour with me. All blessings are held in common by friends : there is no doubt about it." (13)

ततोऽग्निसाक्षिकं सख्यं कृतवांस्तत्र रावणः । निवातकवचैः सार्धं प्रीतिमानभवत् तदा ॥ १४ ॥
अर्चितस्तैर्यथान्यायं संवत्सरमथोषितः । स्वपुरान्निर्विशेषं च प्रियं प्राप्तो दशाननः ॥ १५ ॥
तत्रोपधार्य मायानां शतमेकं समाप्तवान् । सलिलेन्द्रपुरान्वेषी भ्रमति स्म रसातलम् ॥ १६ ॥
ततोऽश्मनगरं नाम कालकेयैरधिष्ठितम् । गत्वा तु कालकेयांश्च हत्वा तत्र बलोत्कटान् ॥ १७ ॥
शूर्पणख्याश्च भर्तारमसिना प्राच्छिनत् तदा । श्यालं च बलवन्तं च विद्युज्जिह्वं बलोत्कटम् ॥ १८ ॥
जिह्वया संलिहन्तं च राक्षसं समरे तदा । तं विजित्य मुहूर्तेन जघ्ने दैत्यांश्चतुःशतम् ॥ १९ ॥

Thereupon Rāvaṇa concluded an alliance with the Nivātakavacas in the presence of the sacred fire then and there and bacame (much) pleased. (14) Honoured by them according to the rules of propriety, Rāvaṇa (the ten-headed monster) then stayed (there) for a year and enjoyed pleasures indistinguishable from (those of) his own city. (15) There he duly learnt a hundred conjuring tricks after carefully observing them. (Then) he ranged Rasātala (the penultimate celestial region) in search of the city of Varuṇa. (16) Reaching the city named Aśmanagara, inhabited by the Kālakeyas, and making short work there of the latter, who were proud of their might, Rāvaṇa for his part thereupon cut to pieces with his sword then and there, his mighty brother-in-law Vidyujjihva, the husband of (his sister) Śūrpaṇakhā, who was proud of his strength and was going to lick the ogre to death then and there on the battlefield. Having conquered him, Rāvaṇa exterminated four hundred of the Daityas in less than an hour. (17—19)

ततः पाण्डुरमेघाभं कैलासमिव भास्वरम् । वरुणस्यालयं दिव्यमपश्यद् राक्षसाधिपः ॥ २० ॥
क्षरन्तीं च पयस्तत्र सुरभिं गामवस्थिताम् । यस्याः पयोऽभिनिष्पन्दात् क्षीरोदो नाम सागरः ॥ २१ ॥
ददर्श रावणस्तत्र गोवृषेन्द्रवरारणिम् । यस्माच्चन्द्रः प्रभवति शीतरश्मिर्निशाकरः ॥ २२ ॥
यं समाश्रित्य जीवन्ति फेनपाः परमर्षयः । अमृतं यत्र चोत्पन्नं स्वधा च स्वधभोजिनाम् ॥ २३ ॥

Thereupon the suzerain lord of the ogres saw the heavenly abode of Varuṇa (the god of water) which looked like a white cloud and shone like Mount Kailāsa. (20) Rāvaṇa also saw stationed there the cow of plenty pouring out milk (from her teats) called Surabhi, the mother of the foremost of bulls (the transport of Lord Śiva), from the flow of whose milk comes into existence the ocean named Kṣīroda (the ocean of milk) from which springs up the moon of cool rays—who ushers in the night—(nay) on which depend the highest Ṛṣis (the seers of Vedic Mantras) living on the froth of milk and in which appears nectar (the food of the immortals) and Swadhā, the food of the manes. (21—23)

यां ब्रुवन्ति नरा लोके सुरभिं नाम नामतः ।
प्रदक्षिणं तु तां कृत्वा रावणः परमाद्भुताम् । प्रविवेश महाघोरं गुप्तं बहुविधैर्बलैः ॥ २४ ॥

ततो धाराशताकीर्णं शारदाभ्रनिभं तदा। नित्यप्रहृष्टं ददृशे वरुणस्य गृहोत्तमम्॥ २५॥
ततो हत्वा बलाध्यक्षान् समरे तैश्च ताडितः। अब्रवीच्च ततो योधान् राजा शीघ्रं निवेद्यताम्॥ २६॥
युद्धार्थी रावणः प्राप्तस्तस्य युद्धं प्रदीयताम्। वद वा न भयं तेऽस्ति निर्जितोऽस्मीति साञ्जलिः॥ २७॥

Walking clockwise round that most wonderful cow, whom human beings on this (mortal) plane speak of by the name of Surabhi, Rāvaṇa for his part deeply penetrated into the exceedingly formidable domain of Varuṇa (the god of water), protected by troops of various kinds. (24) Thereupon he saw on that occasion the excellent dwelling of Varuṇa, surrounded by hundreds of waterfalls, shining like an autumnal cloud and always highly delightful. (25) Having thereupon struck down the generals of Varuṇa's army on the battlefield and struck (in turn) by them, Rāvaṇa then said to the former's warriors :—"Let your ruler be speedily notified (in the following words) :— (26) 'Seeking an encounter, Rāvaṇa has arrived (at your door); battle may be given to him or admit with joined palms that you stand defeated. (Then) there is no fear for you.' " (27)

एतस्मिन्नन्तरे क्रुद्धा वरुणस्य महात्मनः। पुत्राः पौत्राश्च निष्क्रामन् गौश्च पुष्कर एव च॥ २८॥
ते तु तत्र गुणोपेता बलैः परिवृताः स्वकैः। युक्त्वा रथान् कामगमानुद्यद्भास्करवर्चसः॥ २९॥
ततो युद्धं समभवद् दारुणं रोमहर्षणम्। सलिलेन्द्रस्य पुत्राणां रावणस्य च धीमतः॥ ३०॥
अमात्यैश्च महावीर्यैर्दशग्रीवस्य रक्षसः। वारुणं तद् बलं सर्वं क्षणेन विनिपातितम्॥ ३१॥

In the meantime provoked to anger, issued forth the sons and grandsons of the high-souled Varuṇa as well as (their two generals), Gau and Puṣkara. (28) Having harnessed their chariots, which were able to move wherever one liked and which shone like the rising sun, they, for their part, adorned as they were with (all) virtues appeared on the field of battle surrounded by their troops. (29) Then ensued a fierce struggle, which caused one's hair to stand on end, between the sons of Varuṇa (the god of water) and the clever Rāvaṇa. (30) And the whole of that army of Varuṇa was exterminated in an instant by the ministers of the ten-headed ogre, who were endowed with extraordinary valour. (31)

समीक्ष्य स्वबलं संख्ये वरुणस्य सुतास्तदा। अर्दिताः शरजालेन निवृत्ता रणकर्मणः॥ ३२॥
महीतलगतास्ते तु रावणं दृश्य पुष्पके। आकाशमाशु विविशुः स्यन्दनैः शीघ्रगामिभिः॥ ३३॥
महदासीत् ततस्तेषां तुल्यं स्थानमवाप्य तत्। आकाशयुद्धं तुमुलं देवदानवयोरिव॥ ३४॥
ततस्ते रावणं युद्धे शरैः पावकसंनिभैः। विमुखीकृत्य संहृष्टा विनेदुर्विविधान् रवान्॥ ३५॥

Perceiving their army destroyed in battle, the sons of Varuṇa, who were overwhelmed by a shower of arrows, retreated from the conflict. (32) Seeing Rāvaṇa seated in the Puṣpaka car, even though they stood on the ground, they rose quickly to the skies in their fast-moving chariots. (33) On their attaining that position of equality, a tumultuous and remarkable struggle then raged in the air between them, which resembled the fight between the gods and the Dānavas. (34) Having forced Rāvaṇa by their fiery shafts to turn his face away from the battle, they (the sons of Varuṇa) thereupon felt transported with joy and raised various kinds of shouts. (35)

ततो महोदरः क्रुद्धो राजानं वीक्ष्य धर्षितम्। त्यक्त्वा मृत्युभयं वीरो युद्धाकाङ्क्षी व्यलोकयत्॥ ३६॥
तेन ते वारुणा युद्धे कामगाः पवनोपमाः। महोदरेण गदया हयास्ते प्रययुः क्षितिम्॥ ३७॥

Provoked to anger on perceiving the king (of ogres) overpowered, and shedding (all) fear of death, the valiant Mahodara looked round, seeking an encounter. (36) Struck by the said Mahodara with a mace, on the battlefield, those well-known steeds of Varuṇa (yoked to the chariot of his sons), who could move according to the will of their master and were fleet as the wind, came to the ground. (37)

तेषां वरुणसूनूनां हत्वा योधान् हयांश्च तान्। मुमोचाशु महानादं विरथान् प्रेक्ष्य तान् स्थितान्॥ ३८ ॥
ते तु तेषां रथाः साश्वाः सह सारथिभिर्वरैः। महोदरेण निहताः पतिताः पृथिवीतले॥ ३९ ॥
ते तु त्यक्त्वा रथान् पुत्रा वरुणस्य महात्मनः। आकाशे विष्ठिताः शूराः स्वप्रभावान्न विव्यथुः॥ ४० ॥

Having killed the soldiers of the sons of Varuṇa as well as their aforesaid horses and perceiving them deprived of their chariots, he (Mahodara) soon raised a great roar. (38) Destroyed by Mahodara, the aforesaid chariots of the sons of Varuṇa for their part fell on the ground alongwith their horses and expert drivers. (39) Leaving their chariots, those heroic sons of the high-souled Varuṇa for their part stood firmly in the air by virtue of their (divine) power and did not feel afflicted. (40)

धनूंषि कृत्वा सज्जानि विनिर्भिद्य महोदरम्। रावणं समरे क्रुद्धाः सहिताः समवारयन्॥ ४१ ॥
सायकैश्चापविभ्रष्टैर्वज्रकल्पैः सुदारुणैः। दारयन्ति स्म संक्रुद्धा मेघा इव महागिरिम्॥ ४२ ॥
ततः क्रुद्धो दशग्रीवः कालाग्निरिव मूर्च्छितः। शरवर्षं महाघोरं तेषां मर्मस्वपातयत्॥ ४३ ॥
मुसलानि विचित्राणि ततो भल्लशतानि च। पट्टिशांश्चैव शक्तीश्च शतघ्नीर्महतीरपि॥ ४४ ॥
पातयामास दुर्धर्षस्तेषामुपरि विष्ठितः। अपविद्धास्तु ते वीरा विनिष्पेतुः पदातयः॥ ४५ ॥
ततस्तेनैव सहसा सीदन्ति स्म पदातिनः। महापङ्कमिवासाद्य कुञ्जराः षष्टिहायनाः॥ ४६ ॥

Having strung their bows, and pierced Mahodara, they collectively surrounded Rāvaṇa on the field of battle, full of anger as they were. (41) Filled with rage, they began to pierce Rāvaṇa with fierce shafts, hard as adamant, loosed from their bows, (even) as clouds would lash a hill. (42) Provoked to anger, Rāvaṇa (the ten-headed monster), who resembled the swollen fire of dissolution, showered an exceedingly formidable hail of shafts on their vital parts. (43) Firmly established (in his car) Rāvaṇa (who was difficult to overpower) then hurled on them pestles of various kinds, hundreds of lances, sharp-edged spears and javelins too as well as huge Śataghnīs (stones studded with iron spikes and four Tālas in length).[*] Though pierced through and through, these valiant foot-soldiers rushed forth. The foot-soldiers (however) were reduced to straits due to that very hail of weapons as sixty-year old elephants would be on entering an extensive morass. (44—46)

सीदमानान् सुतान् दृष्ट्वा विह्वलान् स महाबलः। ननाद रावणो हर्षान्महानम्बुधरो यथा॥ ४७ ॥
ततो रक्षो महानादान् मुक्त्वा हन्ति स्म वारुणान्। नानाप्रहरणोपेतैर्धारापातैरिवाम्बुदः ॥ ४८ ॥
ततस्ते विमुखाः सर्वे पतिता धरणीतले। रणात् स्वपुरुषैः शीघ्रं गृहाण्येव प्रवेशिताः॥ ४९ ॥
तानब्रवीत् ततो रक्षो वरुणाय निवेद्यताम्। रावणं त्वब्रवीन्मन्त्री प्रहासो नाम वारुणः॥ ५० ॥
गतः खलु महाराजो ब्रह्मलोकं जलेश्वरः। गान्धर्वं वरुणः श्रोतुं यं त्वमाह्वयसे युधि॥ ५१ ॥
तत् किं तव यथा वीर परिश्रम्य गते नृपे। ये तु संनिहिता वीराः कुमारास्ते पराजिताः॥ ५२ ॥

Seeing those sons of Varuṇa suffering and distracted, the notorious Rāvaṇa, who was endowed with extraordinary might, thundered in joy like a huge cloud. (47) Emitting great shouts, the ogre thereupon began to strike the sons of Varuṇa with various weapons in hand as a cloud would lash trees with torrents. (48) They all thereupon fell to the ground and, their faces (thus) from the battle, were speedily taken from the battlefield to their homes by their own men. (49) The ogre then said to them, "Let my presence be announced to Varuṇa." A çounsellor of Varuṇa, Prahāsa by name, however, made the following reply to Rāvaṇa :— "The great king Varuṇa, the ruler of the waters, whom you are challenging to a combat, has, really speaking, gone to Brahmaloka (the domain of Brahmā) to listen to the music of Gandharvas (celestial musicians). (50-51) When the king has gone out, O hero, what will you gain by exerting yourself in vain ? As for his valiant sons, who were present here, they stand vanquished (by you)." (52)

राक्षसेन्द्रस्तु तच्छ्रुत्वा नाम विश्राव्य चात्मनः। हर्षान्नादं विमुञ्चन् वै निष्क्रान्तो वरुणालयात्॥ ५३ ॥

---

[*] शतघ्नी च चतुस्ताला लोहकण्टकसंचिता। or अयःकण्टकसंछन्ना शतघ्नी महती शिला।

आगतस्तु पथा येन तेनैव विनिवृत्य सः। लङ्कामभिमुखो रक्षो नभस्तलगतो ययौ॥५४॥
इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डे त्रयोविंशः सर्गः॥ २३॥

Hearing this and proclaiming his name, Rāvaṇa (the king of ogres) for his part made good his exit from the domain of Varuṇa, shouting through joy. (53) Returning by the same route by which he had come, the said ogre rose into the heavens and proceeded towards Laṅkā.* (54)

Thus ends Canto Twenty-three in the Uttarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

* * *

चतुर्विंशः सर्गः

Canto XXIV

Lament of the celestial damsels and other ladies forcibly carried off by Rāvaṇa and the curse pronounced by them; Rāvaṇa consoles his wailing sister, Śūrpaṇakhā and sends her to the Daṇḍaka forest with Khara

निवर्तमानः संहृष्टो रावणः स दुरात्मवान्। जह्रे पथि नरेन्द्रर्षिदेवदानवकन्यकाः॥ १ ॥
दर्शनीयां हि यां रक्षः कन्यां स्त्रीं वाथ पश्यति। हत्वा बन्धुजनं तस्या विमाने तां रुरोध सः॥ २ ॥
एवं पन्नगकन्याश्च राक्षसासुरमानुषीः। यक्षदानवकन्याश्च विमाने सोऽध्यरोपयत्॥ ३ ॥
ता हि सर्वाः समं दुःखान्मुमुचुर्बाष्पजं जलम्। तुल्यमग्न्यर्चिषां तत्र शोकाग्निभयसम्भवम्॥ ४ ॥
ताभिः सर्वानवद्याभिर्नदीभिरिव सागरः। आपूरितं विमानं तद् भयशोकाशिवाश्रुभिः॥ ५ ॥
नागगन्धर्वकन्याश्च महर्षितनयाश्च याः। दैत्यदानवकन्याश्च विमाने शतशोऽरुदन्॥ ६ ॥
दीर्घकेश्यः सुचार्वङ्ग्यः पूर्णचन्द्रनिभाननाः। पीनस्तनतटा मध्ये वज्रवेदिसमप्रभाः॥ ७ ॥
रथकूबरसंकाशैः श्रोणिदेशैर्मनोहराः। स्त्रियः सुराङ्गनाप्रख्या निष्टप्तकनकप्रभाः॥ ८ ॥
शोकदुःखभयत्रस्ता विह्वलाश्च सुमध्यमाः। तासां निःश्वासवातेन सर्वतः सम्प्रदीपितम्॥ ९ ॥
अग्निहोत्रमिवाभाति संनिरुद्धाग्नि पुष्पकम्। दशग्रीववशं प्राप्तास्तास्तु शोकाकुलाः स्त्रियः॥१०॥
दीनवक्त्रेक्षणाः श्यामा मृग्यः सिंहवशा इव। काचिच्चिन्तयती तत्र किं नु मां भक्षयिष्यति॥११॥
काचिद् दध्यौ सुदुःखार्ता अपि मां मारयेदयम्।

While returning (home), highly rejoiced, the said Rāvaṇa of perverse soul bore away on the way the virgin daughters of kings, Ṛṣis (the seers of Vedic Mantras), gods and Dānavas. (1) Killing the kinsfolk of the maiden or woman whom he actually found to be comely, the ogre would forthwith shut her up in his aerial car. (2) In this manner he lifted into his aerial car virgin daughters of Nāgas, nay, those of ogres, demons and human beings as well as those of Yakṣas and Dānavas. (3) Full of agony they all synchronously shed tears, which, springing as they did from the fire of grief and born as they were of fear, compared with the sparks of fire on that occasion. (4) Even as an ocean is filled on all sides with streams, that aerial car was filled by all those irreproachable girls with their inauspicious tears born of fear and grief. (5) Virgin daughters of Nāgas, Gandharvas, as also the daughters of eminent Ṛṣis as well as the Daitya and Dānava maidens who had collected in the aerial car wailed in their hundreds. (6) The women had long tresses and exceptionally graceful limbs; their faces shone like the full moon; having fully developed breasts, they gleamed at their waist like an altar made of diamonds;

---

*Some recensions of the Rāmāyaṇa contain five interpolated cantos after canto XXIII, giving a detailed description of Rāvaṇa's expedition culminating in the conquest of the four quarters. To avoid prolixity the cantos have not been incorporated in our text.

they captivated the mind by means of their hips resembling the pole of a chariot, looked like celestial ladies, possessed the brilliance of refined gold, had elegant waists, were stricken with grief, sorrow and fear and were distracted. Set ablaze on all sides by their sighs, the Puṣpaka looked like a sacrificial pit in which the sacred fire has been deposited. Fallen under the sway of Rāvaṇa (the ten-headed monster), the aforesaid youthful women for their part, who were stricken with grief and looked dejected from their countenance and eyes, resembled a female deer fallen into the clutches of a lion. One of them thought, "Will this fellow actually devour me ?" Sore stricken with sorrow, another thought, "Will this fellow kill me ?"

इति मातॄः पितॄन् स्मृत्वा भर्तॄन् भ्रातॄंस्तथैव च॥ १२॥
दुःखशोकसमाविष्टा विलेपुः सहिताः स्त्रियः । कथं नु खलु मे पुत्रो भविष्यति मया विना॥ १३॥
कथं माता कथं भ्राता निमग्नाः शोकसागरे। हा कथं नु करिष्यामि भर्तुस्तस्मादहं विना॥ १४॥
मृत्यो प्रसादयामि त्वां नय मां दुःखभागिनीम्। किं नु तद् दुष्कृतं कर्म पुरा देहान्तरे कृतम्॥ १५॥
एवं स्म दुःखिताः सर्वाः पतिताः शोकसागरे । न खल्विदानीं पश्यामो दुःखस्यास्यान्तमात्मनः॥ १६॥
अहो धिङ्मानुषं लोकं नास्ति खल्वधमः परः । यद् दुर्बला बलवता भर्तारो रावणेन नः॥ १७॥
सूर्येणोदयता काले नक्षत्राणीव नाशिताः। अहो सुबलवद् रक्षो वधोपायेषु रज्यते॥ १८॥
अहो दुर्वृत्तमास्थाय नात्मानं वै जुगुप्सते । सर्वथा सदृशस्तावद् विक्रमोऽस्य दुरात्मनः॥ १९॥
इदं त्वसदृशं कर्म परदाराभिमर्शनम्। यस्मादेष परक्यासु रमते राक्षसाधमः॥ २०॥
तस्माद् वै स्त्रीकृतेनैव वधं प्राप्स्यति दुर्मतिः।

Thinking of their mothers, fathers, husbands and even so of their brothers, overpowered (as they were) by sorrow and grief, the women lamented in a body as follows :—"How, I wonder, will my son actually fare without me ? (7—13) How will my mother and brother, completely submerged in an ocean of grief get on ? Oh, how shall I do without that husband (of mine) ? (14) Death, I seek your favour; (pray) bear me away whose lot is affliction. What I wonder, may be the misdeed which was perpetrated by me in some previous existence in another body, due to which we have all sunk into an ocean of grief, stricken with sorrow. Indeed we see no end to our misery any more. (15-16) Oh, fie on this human world; surely there is no other world viler than this, in that our imbecile husbands were destroyed by the mighty Rāvaṇa (even) as stars are made to disappear by the sun rising in time. Ah, the exceedingly mighty ogre takes delight in contriving the means of destruction. (17-18) Ah, though holding fast to evil conduct, he does not feel disgusted with himself; the prowess of this evil-minded fellow is for that matter entirely becoming of him. (19) This act of laying his hands on others' wives, however, is (quite) unworthy of him. Since this wretch among the ogres takes delight in the wives of others, hence the evil-minded fellow will undoubtedly meet his death through the effort of a woman alone."

सतीभिर्वरनारीभिरेवं वाक्येऽभ्युदीरिते॥ २१॥
नेदुर्दुन्दुभयः खस्थाः पुष्पवृष्टिः पपात च। शप्तः स्त्रीभिः स तु समं हतौजा इव निष्प्रभः॥ २२॥
पतिव्रताभिः साध्वीभिर्बभूव विमना इव। एवं विलपितं तासां शृण्वन् राक्षसपुंगवः॥ २३॥
प्रविवेश पुरीं लङ्कां पूज्यमानो निशाचरैः।

When such an imprecation was pronounced by those virtuous and noble women, kettledrums sounded in the heavens and a shower of flowers fell (on the earth). Cursed by virtuous women devoted to their husband, Rāvaṇa for his part, lost his lustre like one whose vigour had been destroyed and felt disconsolate as it were. Hearing their lament, Rāvaṇa (a bull among the ogres) penetrated deep into the city of Laṅkā, acclaimed by the rangers of the night.

एतस्मिन्नन्तरे घोरा राक्षसी कामरूपिणी॥ २४॥
सहसा पतिता भूमौ भगिनी रावणस्य सा । तां स्वसारं समुत्थाप्य रावणः परिसान्त्वयन्॥ २५॥

अब्रवीत् किमिदं भद्रे वक्तुकामासि मां द्रुतम् । सा बाष्पपरिरुद्धाक्षी रक्ताक्षी वाक्यमब्रवीत् ॥ २६ ॥

In the meantime the notorious sister of Rāvaṇa, a formidable ogress, who could change her form at will, suddenly (came and) dropped down on the ground. Consoling his sister in everyway after lifting her up, he said, "O blessed one, what is it you want to say to me (so) urgently ?" With eyes bloodshot and covered with tears she replied as follows :— (20—26)

कृतास्मि विधवा राजंस्त्वया बलवता बलात् । एते राजंस्त्वया वीर्याद् दैत्या विनिहता रणे ॥ २७ ॥
कालकेया इति ख्याताः सहस्राणि चतुर्दश । प्राणेभ्योऽपि गरीयान् मे तत्र भर्ता महाबलः ॥ २८ ॥
सोऽपि त्वया हतस्तात रिपुणा भ्रातृगन्धिना । त्वयास्मि निहता राजन् स्वयमेव हि बन्धुना ॥ २९ ॥
राजन् वैधव्यशब्दं च भोक्ष्यामि त्वत्कृतं ह्यहम् । ननु नाम त्वया रक्ष्यो जामाता समरेष्वपि ॥ ३० ॥
स त्वया निहतो युद्धे स्वयमेव न लज्जसे ।

"By you, mighty as you are, O king, I have been forcibly made a widow. Daityas known as the Kālakeyas, and numbering fourteen thousand, were exterminated, O king, by you the other day in combat by dint of prowess. My exceptionally mighty husband too, who was dearer to me than life itself, was also killed among others by you, O dear one, my so-called brother, who acted as an enemy. (In this way) I myself stand virtually destroyed by you, my kinsman, O king ! (27—29) Nay, I shall actually enjoy the title of widow bestowed by you, O king ! Did my husband (who was your son-in-law, I being your younger sister, and, as such a daughter to you) not deserve to be spared by you even in conflicts ? (30) He was (on the contrary) killed by you in an encounter yourself. (Yet) you do not feel abashed."

एवमुक्तो दशग्रीवो भगिन्या क्रोशमानया ॥ ३१ ॥
अब्रवीत् सान्त्वयित्वा तां सामपूर्वमिदं वचः । अलं वत्से रुदित्वा ते न भेतव्यं च सर्वशः ॥ ३२ ॥
दानमानप्रसादैस्त्वां तोषयिष्यामि यत्नतः । युद्धप्रमत्तो व्याक्षिप्तो जयकाङ्क्षी क्षिपञ्शरान् ॥ ३३ ॥
नाहमज्ञासिषं युध्यन् स्वान् परान् वापि संयुगे । जामातरं न जाने स्म प्रहरन् युद्धदुर्मदः ॥ ३४ ॥
तेनासौ निहतः संख्ये मया भर्ता तव स्वसः । अस्मिन् काले तु यत् प्राप्तं तत् करिष्यामि ते हितम् ॥ ३५ ॥
भ्रातुरैश्वर्ययुक्तस्य खरस्य वस पार्श्वतः । चतुर्दशानां भ्राता ते सहस्राणां भविष्यति ॥ ३६ ॥
प्रभुः प्रयाणे दाने च राक्षसानां महाबलः । तत्र मातृष्वसेयस्ते भ्रातायं वै खरः प्रभुः ॥ ३७ ॥
भविष्यति तवादेशं सदा कुर्वन् निशाचरः । शीघ्रं गच्छत्वयं वीरो दण्डकान् परिरक्षितुम् ॥ ३८ ॥
दूषणोऽस्य बलाध्यक्षो भविष्यति महाबलः । तत्र ते वचनं शूरः करिष्यति सदा खरः ॥ ३९ ॥
रक्षसां कामरूपाणां प्रभुरेष भविष्यति ।

Comforting her through appeasement when reproached in these words by his wailing sister, Rāvaṇa (the ten-headed monster) replied (to her) as follows :— "Have done with weeping, my child; you should not be afraid of anyone. (31-32) I shall particularly gratify you by means of gifts, politeness and favours. Intoxicated in war and distracted, longing as I did for victory, I went on raining arrows and was unable to distinguish between my own people and others in combat while fighting. While striking, fierce as I was in combat, I failed to recognize my own son-in-law. (33-34) Hence, O sister, your aforesaid husband was killed by me on the field of battle. However, I shall do to you whatever good turn is called for at the present moment. (35) Live under the protection of your cousin, Khara, who has been endowed with rulership. Your (aforesaid) exceptionally mighty cousin will have the power to dispatch (at will) and provide subsistence to fourteen thousand ogres. Your aforesaid cousin (born of your mother's own sister), Khara, is competent to do this and will ever continue to do your bidding. Let this hero proceed with all speed to guard the Daṇḍaka forest closely. (36—38) The exceptionally mighty Dūṣaṇa will be the commander of his forces. Living there, the valiant Khara will ever do your bidding. (39) He will be the ruler of ogres capable of changing their form at will."

एवमुक्त्वा दशग्रीवः सैन्यमस्यादिदेश ह॥ ४०॥
चतुर्दश सहस्राणि रक्षसां वीर्यशालिनाम्। स तैः परिवृतः सर्वै राक्षसैर्घोरदर्शनैः॥ ४१॥
आगच्छत खरः शीघ्रं दण्डकानकुतोभयः।
स तत्र कारयामास राज्यं निहतकण्टकम्। सा च शूर्पणखा तत्र न्यवसद् दण्डके वने॥ ४२॥
इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डे चतुर्विंशः सर्गः॥ २४॥

Having spoken as aforesaid, Rāvaṇa (the ten-headed monster), ordered fourteen thousand of valiant ogres to form the army of Khara, so the tradition goes. Surrounded by all those fierce-looking ogres the notorious Khara, who had no fear from any quarter, arrived with all speed in the Daṇḍaka forest. There he established his undisputed rulership. The said Śūrpaṇakhā too lived in the same Daṇḍaka forest. (40—42)

Thus ends Canto Twenty-four in the Uttarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

◆

पञ्चविंशः सर्गः

Canto XXV

Meghanāda attains success through sacrifices; Vibhīṣaṇa describes the evil consequences of bearing away others' wives; after consoling Kumbhīnasī, Rāvaṇa, accompanied by Madhu, invades the realm of the gods

स तु दत्त्वा दशग्रीवो बलं घोरं खरस्य तत्। भगिनीं स समाश्वास्य हृष्टः स्वस्थतरोऽभवत्॥ १॥
ततो निकुम्भिला नाम लङ्कोपवनमुत्तमम्। तद् राक्षसेन्द्रो बलवान् प्रविवेश सहानुगः॥ २॥
ततो यूपशताकीर्णं सौम्यचैत्योपशोभितम्। ददर्श विष्ठितं यज्ञं श्रिया सम्प्रज्वलन्निव॥ ३॥
ततः कृष्णाजिनधरं कमण्डलुशिखाध्वजम्। ददर्श स्वसुतं तत्र मेघनादं भयावहम्॥ ४॥
तं समासाद्य लङ्केशः परिष्वज्याथ बाहुभिः। अब्रवीत् किमिदं वत्स वर्तसे ब्रूहि तत्त्वतः॥ ५॥
उशना त्वब्रवीत् तत्र यज्ञसम्पत्समृद्धये। रावणं राक्षसश्रेष्ठं द्विजश्रेष्ठो महातपाः॥ ६॥

Having handed over to Khara the command of that formidable army and having consoled his sister, Rāvaṇa (the ten-headed monster) for his part felt rejoiced and at ease. (1) There was an excellent grove in Laṅkā, Nikumbhilā by name. Accompanied by his followers, the mighty ruler of ogres penetrated deep into it. (2) Flaming as it were with splendour, he saw standing there a sacrificial hall, closely set with hundreds of sacrificial posts and adorned with a sanctuary of good omen. (3) Then he beheld there his son, Meghanāda, wearing a black deerskin and a tuft of hair on his crown and holding a Kamaṇḍalu (a pot made of the shell of a poisonous coconut) and a staff and inspiring fear. (4) Approaching him and folding him in his arms, the ruler of Laṅkā, forthwith said (to him), "Child, what is it you are doing ? Speak truly." (5) In order to ensure the success of the sacrificial performance (which would have been jeopardized if the sacrificer broke his vow of silence), Uśanā (the preceptor of the demons and Daityas, who was evidently conducting the sacrifice), the foremost of the twice-born and a great ascetic, for his part spoke (as follows) to Rāvaṇa, the foremost of ogres, on that occasion :— (6)

अहमाख्यामि ते राजञ्श्रूयतां सर्वमेव तत्। यज्ञास्ते सप्त पुत्रेण प्राप्तास्ते बहुविस्तराः॥ ७॥

अग्निष्टोमोऽश्वमेधश्च यज्ञो बहुसुवर्णकः। राजसूयस्तथा यज्ञो गोमेधो वैष्णवस्तथा॥ ८ ॥
माहेश्वरे प्रवृत्ते तु यज्ञे पुम्भिः सुदुर्लभे। वरांस्ते लब्धवान् पुत्रः साक्षात् पशुपतेरिह॥ ९ ॥
कामगं स्यन्दनं दिव्यमन्तरिक्षचरं ध्रुवम्। मायां च तामसीं नाम यया सम्पद्यते तमः॥ १० ॥
एतया किल संग्रामे मायया राक्षसेश्वर। प्रयुक्तया गतिः शक्या नहि ज्ञातुं सुरासुरैः॥ ११ ॥
अक्षयाविषुधी बाणैश्चापं चापि सुदुर्जयम्। अस्त्रं च बलवद् राजञ्छत्रुविध्वंसनं रणे॥ १२ ॥
एतान् सर्वान् वराँल्लब्ध्वा पुत्रस्तेऽयं दशानन। अद्य यज्ञसमाप्तौ च त्वां दिदृक्षन् स्थितो ह्यहम्॥ १३ ॥

"I shall tell you everything, Your Majesty, (please) listen to it. Seven well-known sacrifices rich in numerous details have been performed by your son. (7) (Six) sacrifices named Agniṣṭoma and Aśwamedha, the Bahusuvarṇaka sacrifice, Rājasūya, Gomedha and the sacrifice intended to propitiate Lord Viṣṇu, had been performed; and when the sacrifice intended to propitiate Lord Maheśwara, which is exceedingly difficult for the mortals to accomplish, commenced, your son received boons personally from Lord Śiva (the ruler of embodied souls in bondage, who are no better than beasts) here (on this very ground). (8-9) He also received (from Him) a lasting heavenly car which could course in the air according to the will of its master, as well as a conjuring trick named Tāmasī Māyā by which darkness could be occasioned (in the enemy's ranks). (10) By means of this conjuring trick, when employed in a conflict, O ruler of ogres, the movement of the employer cannot be known either by the gods or the demons. (11) A pair of inexhaustible quivers full of arrows, as also a bow exceedingly difficult to resist and a powerful missile capable of exterminating the foe have also been secured (by him), O king ! (12) Having secured all these boons indeed, O Rāvaṇa, this son of yours, stands here eager to see you at the completion of his sacrificial performance, and so do I." (13)

ततोऽब्रवीद् दशग्रीवो न शोभनमिदं कृतम्। पूजिताः शत्रवो यस्माद् द्रव्यैरिन्द्रपुरोगमाः॥ १४ ॥
एहीदानीं कृतं यद्धि सुकृतं तन्न संशयः। आगच्छ सौम्य गच्छामः स्वमेव भवनं प्रति॥ १५ ॥
ततो गत्वा दशग्रीवः सपुत्रः सविभीषणः। स्त्रियोऽवतारयामास सर्वास्ता बाष्पगद्गदाः॥ १६ ॥
लक्षिण्यो रत्नभूताश्च देवदानवरक्षसाम्। तस्य तासु मतिं ज्ञात्वा धर्मात्मा वाक्यमब्रवीत्॥ १७ ॥
ईदृशैस्त्वं समाचारैर्यशोऽर्थकुलनाशनैः। धर्षणं प्राणिनां ज्ञात्वा स्वमतेन विचेष्टसे॥ १८ ॥
ज्ञातींस्तान् धर्षयित्वेमास्त्वयाऽऽनीता वराङ्गनाः। त्वामतिक्रम्य मधुना राजन् कुम्भीनसी हृता॥ १९ ॥
रावणस्त्वब्रवीद् वाक्यं नावगच्छामि किं त्विदम्। कोऽयं यस्तु त्वयाऽऽख्यातो मधुरित्येव नामतः॥ २० ॥

Thereupon Rāvaṇa (the ten-headed monster) said, "This was not done well in that my enemies, whose leader is Indra, have been worshipped by means of offerings. (14) Come now; that which has actually been done, has been done well: there is no doubt (about it). Come, O my good child ! let us return to our abode." (15) Moving from that place with his son (Meghanāda) and Vibhīṣaṇa, Rāvaṇa (the ten-headed monster) caused to descend all those women, whose throats were choked with tears, nay, who were endowed with propitious bodily marks and were veritable jewels among the ladies of gods, Dānavas and ogres. Coming to know the mind of Rāvaṇa with regard to them, Vibhīṣaṇa (whose mind was set on virtue) spoke (to him) as follows :— (16-17) "Acting according to your own sweet will, you knowingly commit offence against living beings through such practices, which ruin your fame and fortune and bring a blot on your family. (18) Having overpowered their relations, these excellent women have been borne away by you; nay, disregarding you, O king, (your own cousin) Kumbhīnasī has been borne away by Madhu." (19) Rāvaṇa, however, observed as follows :—"I am not aware as to how this happened. Who actually is this fellow who has been spoken of by you by the name of Madhu ?" (20)

विभीषणस्तु संक्रुद्धो भ्रातरं वाक्यमब्रवीत्। श्रूयतामस्य पापस्य कर्मणः फलमागतम्॥ २१ ॥

मातामहस्य योऽस्माकं ज्येष्ठो भ्राता सुमालिनः। माल्यवानिति विख्यातो वृद्धः प्राज्ञो निशाचरः॥ २२॥
पिता ज्येष्ठो जनन्या नो ह्यस्माकं चार्यकोऽभवत्। तस्य कुम्भीनसी नाम दुहितुर्दुहिताभवत्॥ २३॥
मातृष्वसुरथास्माकं सा च कन्यानलोद्भवा। भवत्यस्माकमेवैषा भ्रातृणां धर्मतः स्वसा॥ २४॥
सा हृता मधुना राजन् राक्षसेन बलीयसा। यज्ञप्रवृत्ते पुत्रे तु मयि चान्तर्जलोषिते॥ २५॥
कुम्भकर्णो महाराज निद्रामनुभवत्यथ। निहत्य राक्षसश्रेष्ठानमात्यानिह सम्मतान्॥ २६॥
धर्षयित्वा हृता सा तु गुप्ताप्यन्तःपुरे तव। श्रुत्वापि तन्महाराज क्षान्तमेव हतो न सः॥ २७॥
यस्मादवश्यं दातव्या कन्या भर्त्रे हि भ्रातृभिः। तदेतत् कर्मणो ह्यस्य फलं पापस्य दुर्मतेः॥ २८॥
अस्मिन्नेवाभिसम्प्राप्तं लोके विदितमस्तु ते।

Filled with rage, Vibhīṣaṇa for his part replied as follows to his (eldest) brother :—"Listen, the fruit of your present sinful deed has appeared (in the shape of the abduction of your own cousin). (21) The aged and sagacious ranger of the night, widely known by the name of Mālyavān, who is the eldest brother of our maternal grandfather, Sumālī, is the eldest uncle of our mother (Kaikasī) and as such worthy of our respect. He had a daughter's daughter, Kumbhīnasī by name. (22-23) Nay, being daughter of our mother's sister, born as she is of Analā (our mother's own younger sister), she no doubt stands virtually and rightly in the relation of a sister to us (all) brothers. (24) While your son (Meghanāda) for his part was engaged in a sacrifice, Your Majesty, and I lay submerged in water (doing Tapas), while Kumbhakarṇa was enjoying sleep, O great king, she was borne away by the ogre Madhu of superior might after killing our ministers, the foremost of ogres, who were held in high esteem here, O king ! (25-26) Though kept under watch in your gynaeceum, she was borne away after overpowering her. Even on hearing of it, O great monarch, the insult was pocketed (by us)—the fellow was not killed; for a maiden needs must be given away to a husband by her brothers. Let it be known to you that this is surely the fruit of your sinful deeds as well of your perverse mind reaped in this very existence."

विभीषणवचः श्रुत्वा राक्षसेन्द्रः स रावणः॥ २९॥
दौरात्म्येनात्मनोद्भूतस्तप्ताम्भा इव सागरः। ततोऽब्रवीद् दशग्रीवः क्रुद्धः संरक्तलोचनः॥ ३०॥
कल्प्यतां मे रथः शीघ्रं शूराः सज्जीभवन्तु नः। भ्राता मे कुम्भकर्णश्च ये च मुख्या निशाचराः॥ ३१॥
वाहनान्यधिरोहन्तु नानाप्रहरणायुधाः। अद्य तं समरे हत्वा मधुं रावणनिर्भयम्॥ ३२॥
सुरलोकं गमिष्यामि युद्धाकाङ्क्षी सुहृद्वृतः। अक्षौहिणीसहस्राणि चत्वार्यग्र्याणि रक्षसाम्॥ ३३॥
नानाप्रहरणान्याशु निर्ययुर्युद्धकाङ्क्षिणाम्। इन्द्रजित् त्वग्रतः सैन्यात् सैनिकान् परिगृह्य च॥ ३४॥
जगाम रावणो मध्ये कुम्भकर्णश्च पृष्ठतः। विभीषणश्च धर्मात्मा लङ्कायां धर्ममाचरन्॥ ३५॥

Looking like an ocean with turbulent waters when wrought up through viciousness practised by himself on hearing the speech of Vibhīṣaṇa, his eyes bloodshot through anger, that ten-headed monster, Rāvaṇa, the king of ogres, spoke as follows :—(27—30) "Let my chariot be harnessed speedily and let our heroes get ready, let my brother, Kumbhakarṇa, and whoever (other) leading rangers of the night there are, get into their vehicles armed with all kinds of weapons. After killing in combat today the notorious Madhu, who is not afraid (even) of Rāvaṇa (myself), and accompanied by friends, I shall proceed to the realm of gods seeking an encounter (with them)." Four thousand picked Akṣauhiṇīs of ogres thirsting for combat and armed with all kinds of weapons sallied forth with all speed. Nay, taking troops (with him), Indrajit for his part marched at the head of the army; Rāvaṇa rode in the centre and Kumbhakarṇa in the rear. The pious-minded Vibhīṣaṇa stayed behind in Laṅkā practising virtues. (31—35)

शेषाः सर्वे महाभागा ययुर्मधुपुरं प्रति। खरैरुष्ट्रैर्हयैर्दीप्तैः शिशुमारैर्महोरगैः॥ ३६॥
राक्षसाः प्रययुः सर्वे कृत्वाऽऽकाशं निरन्तरम्। दैत्याश्च शतशस्तत्र कृतवैराश्च दैवतैः॥ ३७॥

रावणं प्रेक्ष्य गच्छन्तमन्वगच्छन् हि पृष्ठतः।

All the rest, who were highly fortunate, set out towards the city of Madhu. All the ogres marched on (the back of) donkeys, camels, excited horses, dolphins and huge serpents, leaving no space in the sky. Nay, perceiving Rāvaṇa on the march, Daityas in their hundreds who bore enmity to the gods, actually followed at his heels.

स तु गत्वा मधुपुरं प्रविश्य च दशाननः॥ ३८॥
न ददर्श मधुं तत्र भगिनीं तत्र दृष्टवान्। सा च प्रह्वाञ्जलिर्भूत्वा शिरसा चरणौ गता॥ ३९॥
तस्य राक्षसराजस्य त्रस्ता कुम्भीनसी तदा। तां समुत्थापयामास न भेतव्यमिति ब्रुवन्॥ ४०॥
रावणो राक्षसश्रेष्ठः किं चापि करवाणि ते। साब्रवीद् यदि मे राजन् प्रसन्नस्त्वं महाभुज॥ ४१॥
भर्तारं न ममेहाद्य हन्तुमर्हसि मानद। नहीदृशं भयं किंचित् कुलस्त्रीणामिहोच्यते॥ ४२॥
भयानामपि सर्वेषां वैधव्यं व्यसनं महत्। सत्यवाग् भव राजेन्द्र मामवेक्षस्व याचतीम्॥ ४३॥
त्वयाप्युक्तं महाराज न भेतव्यमिति स्वयम्।

Reaching the city of Madhu and entering it, Rāvaṇa (the ten-headed monster) saw his sister there but did not find Madhu. Nay, joining her palms as a token of submission, alarmed as she was, the said Kumbhīnasī fell at the feet of that ruler of ogres with her head touching them on that occasion. Saying, "You ought not to be afraid," Rāvaṇa, the foremost of ogres, lifted her up and added, "What shall I do for you ?" She replied, "If you are pleased with me, O mighty-armed monarch, you ought not to kill my husband here today, O bestower of honour ! For nothing is said to be so dreadful as the death of a husband in the eyes of ladies of noble birth in this world. (36—42) Of all dreaded things widowhood is a great misfortune. Be true to your word, O ruler of rulers ! Have regard for me who am supplicating you. (43) An assurance has been given by you, of your own accord, O great king, in the following words:— 'You ought not to be afraid."

रावणस्त्वब्रवीद्धृष्टः स्वसारं तत्र संस्थिताम्॥ ४४॥
क्व चासौ तव भर्ता वै मम शीघ्रं निवेद्यताम्। सह तेन गमिष्यामि सुरलोकं जयाय हि॥ ४५॥
तव कारुण्यसौहार्दान्निवृत्तोऽस्मि मधोर्वधात्।

Feeling rejoiced, Rāvaṇa, however, spoke (as follows) to his sister, standing there:—(44) "Nay, let it be made known to me without delay where your husband actually is. I shall proceed with him to the realm of gods without doubt for the sake of conquest. (45) Out of compassion and goodwill for you I have desisted from the destruction of Madhu."

इत्युक्ता सा समुत्थाप्य प्रसुप्तं तं निशाचरम्॥ ४६॥
अब्रवीत् सम्प्रहृष्टेव राक्षसी सा पतिं वचः। एष प्राप्तो दशग्रीवो मम भ्राता महाबलः॥ ४७॥
सुरलोकजयाकाङ्क्षी साहाय्ये त्वां वृणोति च। तदस्य त्वं सहायार्थं सबन्धुर्गच्छ राक्षस॥ ४८॥
स्निग्धस्य भजमानस्य युक्तमर्थाय कल्पितुम्। तस्यास्तद् वचनं श्रुत्वा तथेत्याह मधुर्वचः॥ ४९॥
ददर्श राक्षसश्रेष्ठं यथान्यायमुपेत्य सः। पूजयामास धर्मेण रावणं राक्षसाधिपम्॥ ५०॥

Having awakened that ranger of the night, who was fast asleep, when reassured in these words and transported with joy as it were, the aforesaid ogress Kumbhīnasī, spoke as follows to her husband:— "Here stands my exceptionally mighty brother, Rāvaṇa (the ten-headed monster) arrived. (46-47) Desirous of conquering the realm of gods, he asks you for help. Therefore, accompanied by your kinsmen, go out for help, O ogre ! (48) It is advisable (for you) to do your best in the interest of one who is affectionate (to you) and loves you (as a son-in-law)." Hearing the aforesaid advice, Madhu replied as follows : "So be it." (49) He saw Rāvaṇa, the foremost of ogres, and approaching him according to propriety, paid respects to the suzerain lord of ogres in accordance with the prescribed code of conduct. (50)

कैलास   मन्दाकिनी

प्राप्य पूजां दशग्रीवो मधुवेश्मनि वीर्यवान्। तत्र चैकां निशामुष्य गमनायोपचक्रमे॥५१॥
ततः कैलासमासाद्य शैलं वैश्रवणालयम्। राक्षसेन्द्रो महेन्द्राभः सेनामुपनिवेशयत्॥५२॥
इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डे पञ्चविंशः सर्गः॥ २५॥

Receiving attention in the abode of Madhu and having stayed there for one night, the powerful Rāvaṇa (the ten-headed monster) got ready to leave (for the realm of gods). (51) Having reached Mount Kailāsa, the abode of Kubera (son of Viśravā), Rāvaṇa (the ruler of ogres), who resembled the mighty Indra, encamped his army there. (52)

Thus ends Canto Twenty-five in the Uttarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

षड्विंशः सर्गः

Canto XXVI

Rāvaṇa violates the celestial nymph Rambhā and receives a terrible curse from Nalakūbara

स तु तत्र दशग्रीवः सह सैन्येन वीर्यवान्। अस्तं प्राप्ते दिनकरे निवासं समरोचयत्॥१॥
उदिते विमले चन्द्रे तुल्यपर्वतवर्चसि। प्रसुप्तं सुमहत् सैन्यं नानाप्रहरणायुधम्॥२॥
रावणस्तु महावीर्यो निषण्णः शैलमूर्धनि। स ददर्श गुणांस्तत्र चन्द्रपादपशोभितान्॥३॥
कर्णिकारवनैर्दीप्तैः कदम्बबकुलैस्तथा। पद्मिनीभिश्च फुल्लाभिर्मन्दाकिन्या जलैरपि॥४॥
चम्पकाशोकपुंनागमन्दारतरुभिस्तथा। चूतपाटललोध्रैश्च प्रियङ्ग्वर्जुनकेतकैः॥५॥
तगरैर्नारिकेलैश्च प्रियालपनसैस्तथा। एतैरन्यैश्च तरुभिरुद्भासितवनान्तरे॥६॥
किंनरा मदनेनार्ता रक्ता मधुरकण्ठिनः। समं सम्प्रजगुर्यत्र मनस्तुष्टिविवर्धनम्॥७॥
विद्याधरा मदक्षीबा मदरक्तान्तलोचनाः। योषिद्भिः सह संक्रान्ताश्चिक्रीडुर्जहृषुश्च वै॥८॥

The sun having set, that powerful ten-headed monster for his part chose to encamp there with his army. (1) When the cloudless moon, equal in splendour to the mountain (on which it appeared), had risen, the huge army, equipped with various arms, lay fast asleep. (2) Resting on the top of the hill, the exceptionally powerful and notorious Rāvaṇa for his part surveyed the charms of the mountain brought into relief by the moon and the trees. (3) On that mountain—whose forest recesses were adorned with brilliant Karṇikāra groves as also Kadamba and Vakula trees, lotus ponds full of the waters of the Mandākinī and spotted with full blown flowers, Campaka, Aśoka, Punnāga and Mandāra trees and with mango, Pāṭala, and Lodhra as well as with Priyaṅgu, Arjuna and Ketaka, Tagara, coconut, Priyāla, Panasa (bread-fruit) and other trees—love-stricken and sweet-throated Kinnaras beautifully sang with emotion in concert melodies which intensified the delight of one's mind. (4—7) Intoxicated with drink, the corners of their eyes reddened by drunkenness, Vidyādharas (celestial artistes) mingled with their consorts actually sported and made merry. (8)

घण्टानामिव संनादः शुश्रुवे मधुरस्वनः। अप्सरोगणसङ्घानां गायतां धनदालये॥ ९ ॥
पुष्पवर्षाणि मुञ्चन्तो नगाः पवनताडिताः। शैलं तं वासयन्तीव मधुमाधवगन्धिनः॥१०॥
मधुपुष्परजःपृक्तं गन्धमादाय पुष्कलम्। प्रववौ वर्धयन् कामं रावणस्य सुखोऽनिलः॥११॥
गेयात् पुष्पसमृद्ध्या च शैत्याद् वायोर्गिरेर्गुणात्। प्रवृत्तायां रजन्यां च चन्द्रस्योदयनेन च॥१२॥
रावणः स महावीर्यः कामस्य वशमागतः। विनिःश्वस्य विनिःश्वस्य शशिनं समवैक्षत॥१३॥

Like the ringing of bells, the sweet melody of troupes of celestial nymphs singing in the

mansion of Kubera (the bestower of riches) was heard. (9) Raining showers of flowers when shaken by the winds, trees, bearing the fragrance of all vernal flowers, were perfuming the said mountain as it were. (10) Wafting the copious fragrance mixed with the pollen as well as the honey of flowers, a delightful breeze gently blew inflaming the concupiscence of Rāvaṇa. (11) By reason of the music, the wealth of blossom, the coolness of the wind, the charm of the hill and the rising of the moon, now that the night had commenced, the aforesaid Rāvaṇa, who was exceptionally powerful, fell a prey to concupiscence. Sighing again and again, he gazed at the moon. (12-13)

एतस्मिन्नन्तरे तत्र दिव्याभरणभूषिता । सर्वाप्सरोवरा रम्भा पूर्णचन्द्रनिभानना ॥ १४ ॥
दिव्यचन्दनलिप्ताङ्गी मन्दारकृतमूर्धजा । दिव्योत्सवकृतारम्भा दिव्यपुष्पविभूषिता ॥ १५ ॥
चक्षुर्मनोहरं पीनं मेखलादामभूषितम् । समुद्वहन्ती जघनं रतिप्राभृतमुत्तमम् ॥ १६ ॥
कृतैर्विशेषकैरार्द्रैः षडर्तुकुसुमोद्भवैः । बभावन्यतमेव श्रीः कान्तिश्रीद्युतिकीर्तिभिः ॥ १७ ॥
नीलं सतोयमेघाभं वस्त्रं समवगुण्ठिता । यस्या वक्त्रं शशिनिभं भ्रुवौ चापनिभे शुभे ॥ १८ ॥
ऊरू करिकराकारौ करौ पल्लवकोमलौ । सैन्यमध्येन गच्छन्ती रावणेनोपलक्षिता ॥ १९ ॥

In the meantime appeared there Rambhā, the foremost of all celestial nymphs, decked with celestial jewels, whose face resembled the full moon, whose limbs were smeared with ethereal sandal-paste, whose tresses were adorned with (heavenly) Mandāra flowers, who had (just) commenced her journey to revel in a heavenly joy and was adorned with heavenly flowers, who was distinguished by soul-captivating eyes and fleshy hips decked with a girdle, which she carried as an excellent gift of love as it were, and who, what with wet ornaments made of flowers of all the six seasons, and what with her splendour, elegance, brilliance and fame, shone like another Śrī (the goddess of fortune); whose face shone like the moon, whose beautiful eyebrows resembled two bows, whose thighs were shaped like the trunk of an elephant and whose hands were soft like tender leaves, and who, wearing as she did, a blue sari resembling a rainy cloud, was perceived by Rāvaṇa while passing through his army. (14—19)

तां समुत्थाय गच्छन्तीं कामबाणवशं गतः । करे गृहीत्वा लज्जन्तीं स्मयमानोऽभ्यभाषत ॥ २० ॥
क्व गच्छसि वरारोहे कां सिद्धिं भजसे स्वयम् । कस्याभ्युदयकालोऽयं यस्त्वां समुपभोक्ष्यते ॥ २१ ॥
त्वदाननरसस्याद्य पद्मोत्पलसुगन्धिनः । सुधामृतरसस्येव कोऽद्य तृप्तिं गमिष्यति ॥ २२ ॥
स्वर्णकुम्भनिभौ पीनौ शुभौ भीरु निरन्तरौ । कस्योरःस्थलसंस्पर्शं दास्यतस्ते कुचाविमौ ॥ २३ ॥
सुवर्णचक्रप्रतिमं स्वर्णदामचितं पृथु । अध्यारोक्ष्यति कस्तेऽद्य जघनं स्वर्गरूपिणम् ॥ २४ ॥
मद्विशिष्टः पुमान् कोऽद्य शक्रो विष्णुरथाश्विनौ । मामतीत्य हि यच्च त्वं यासि भीरु न शोभनम् ॥ २५ ॥
विश्रम त्वं पृथुश्रोणि शिलातलमिदं शुभम् । त्रैलोक्ये यः प्रभुश्चैव मदन्यो नैव विद्यते ॥ २६ ॥
तदेवं प्राञ्जलिः प्रह्वो याचते त्वां दशाननः । भर्तुर्भर्ता विधाता च त्रैलोक्यस्य भजस्व माम् ॥ २७ ॥

Springing on his feet, and holding her by the hand as she was wending her way blushing, Rāvaṇa, who had fallen a prey to the darts of love, then smilingly spoke to her (as follows):— (20) "Where are you going, O lady of lovely limbs? Whose (cherished) object are you seeking to accomplish by yourself? Whose is the hour of good fortune approaching, who is going to enjoy you? (21) Who will be sated today by quaffing the nectar of nectars in the shape of the sweetness of your lips bearing the fragrance of the lotus and the lily? (22) To whose bosom are these fully developed, beautiful and closely set breasts of yours, resembling a pair of gold pitchers, going to give there blessed touch, O timid one? (23) Who is going to bestride today your broad hips resembling a disc of gold, encircled by a girdle of gold and which is heaven incarnate? (24) What male is superior to me today—be he Indra (the ruler of gods), Lord Viṣṇu (the Protector of the universe) or the Aświns (the twin-born gods who are the physicians of gods)? Nay, it is surely not good that you are passing by me, O timid one! (25)

Rest (awhile) on this lovely rock, O lady of shapely hips! Nay he who lords it over the three worlds is certainly no other than myself. (26) With joined palms Rāvaṇa (the ten-headed monster), who is the master of the lord of the three worlds as well as their sustainer, submissively supplicates you in this way. (Pray) therefore accept me."(27)

एवमुक्ताब्रवीद् रम्भा वेपमाना कृताञ्जलिः । प्रसीद नार्हसे वक्तुमीदृशं त्वं हि मे गुरुः ॥२८ ॥
अन्येभ्योऽपि त्वया रक्ष्या प्राप्नुयां धर्षणं यदि । तद्धर्मतः स्नुषा तेऽहं तत्त्वमेतद् ब्रवीमि ते ॥२९ ॥

Shaking, when spoken to in these words, Rambhā replied with joined palms, "Be gracious to me; you ought not to speak in this strain, since you are my elder. (28) I stand in the relation of a daughter-in-law to you from the legal point of view: I tell (you) this truth. Hence I deserve to be protected by you even from others if I suffer violence (at their hands)." (29)

अथाब्रवीद् दशग्रीवश्चरणाधोमुखीं स्थिताम् । रोमहर्षमनुप्राप्तां दृष्टमात्रेण तां तदा ॥ ३० ॥
सुतस्य यदि मे भार्या ततस्त्वं हि स्नुषा भवेः । बाढमित्येव सा रम्भा प्राह रावणमुत्तरम् ॥ ३१ ॥
धर्मतस्ते सुतस्याहं भार्या राक्षसपुङ्गव । पुत्रः प्रियतरः प्राणैर्भ्रातुर्वैश्रवणस्य ते ॥ ३२ ॥
विख्यातस्त्रिषु लोकेषु नलकूबर इत्ययम् । धर्मतो यो भवेद् विप्रः क्षत्रियो वीर्यतो भवेत् ॥ ३३ ॥
क्रोधाद् यश्च भवेदग्निः क्षान्त्या च वसुधासमः । तस्यास्मि कृतसंकेता लोकपालसुतस्य वै ॥ ३४ ॥
तमुद्दिश्य तु मे सर्वं विभूषणमिदं कृतम् । यथा तस्य हि नान्यस्य भावो मां प्रति तिष्ठति ॥ ३५ ॥
तेन सत्येन मां राजन् मोक्तुमर्हस्यरिंदम । स हि तिष्ठति धर्मात्मा मां प्रतीक्ष्य समुत्सुकः ॥ ३६ ॥
तत्र विघ्नं तु तस्येह कर्तुं नार्हसि मुञ्च माम् । सद्भिराचरितं मार्गं गच्छ राक्षसपुङ्गव ॥ ३७ ॥
माननीयो मम त्वं हि पालनीया तथास्मि ते ।

Rāvaṇa (the ten-headed monster) then said to Rambhā, who stood with her face downcast, her eyes focussed on her feet, and experienced a thrill at his mere sight:— (30) "If you are my son's wife, then only you can be my daughter-in-law." "Indeed!" said the celebrated Rambhā in reply to Rāvaṇa.(31) "I am lawfully the wife of your son, O bull among the ogres! He is a son of your brother, Kubera (son of Viśravā), dearer to him than his own life. (32) He is widely known in all the three worlds as Nalakūbara. I have actually made an appointment to meet that son of a guardian of the world, who is a Brāhmaṇa from the legal point of view (sprung as he is from the loins of a Brāhmaṇa) but who is a Kṣatriya in respect of valour, nay, who is a fire in wrath but a compeer of Mother Earth in forbearance. (33-34) All this decoration has been made by me for his sake alone. Precisely as his heart is set on me as on none else, my heart too is set on him (alone). (35) Since that pious-minded soul stands eagerly waiting for me, O scourge of your foes, you should let me go, O king, on the basis of this truth. (36) Certainly you ought not to thwart this purpose of his; (therefore) leave me. Walk in the path trodden by the virtuous, O bull among the ogres. (37) Inasmuch as you deserve to be honoured by me, I likewise deserve to be protected by you."

एवमुक्तो दशग्रीवः प्रत्युवाच विनीतवत् ॥ ३८ ॥
स्नुषास्मि यदवोचस्त्वमेकपत्नीष्वयं क्रमः । देवलोकस्थितिरियं सुराणां शाश्वती मता ॥ ३९ ॥
पतिरप्सरसां नास्ति न चैकस्त्रीपरिग्रहः ।

Spoken to in these words (by her), Rāvaṇa (the ten-headed monster) replied like a humble man as follows:—(38) "The plea which you have given in the words, 'I am your daughter-in-law' holds good in the case of those who have (only) one husband. Celestial nymphs have no husband nor are gods committed to a single wife; such is the eternal law obtaining in the realm of gods."

एवमुक्त्वा स तां रक्षो निवेश्य च शिलातले ॥ ४० ॥
कामभोगाभिसंरक्तो मैथुनायोपचक्रमे । सा विमुक्ता ततो रम्भा भ्रष्टमाल्यविभूषणा ॥ ४१ ॥

गजेन्द्राक्रीडमथिता नदीवाकुलतां गता । लुलिताकुलकेशान्ता करवेपितपल्लवा ॥ ४२ ॥
पवनेनावधूतेव लता कुसुमशालिनी । सा वेपमाना लज्जन्ती भीता करकृताञ्जलिः ॥ ४३ ॥
नलकूबरमासाद्य पादयोर्निपपात ह । तदवस्थां च तां दृष्ट्वा महात्मा नलकूबरः ॥ ४४ ॥
अब्रवीत् किमिदं भद्रे पादयोः पतितासि मे । सा वै निःश्वसमाना तु वेपमाना कृताञ्जलिः ॥ ४५ ॥
तस्मै सर्वं यथातत्त्वमाख्यातुमुपचक्रमे ।

Saying so and laying her on the rock, the ogre, who was excessively fond of gratifying his lust, started copulating (with her). Her ornaments of flowers having fallen off (in the course of the embrace), Rambhā felt disturbed in mind like a river ruffled by the sport of a lordly elephant, and was then let go (by Rāvaṇa). With the ends of her tresses dishevelled and tossed about, and her hands, resembling tender leaves, shaken, she looked like a creeper laden with flowers and shaken by the wind. Approaching Nalakūbara with joined palms, she fell at his feet, they say trembling with fear and feeling abashed. Nay, seeing her reduced to that condition, the magnanimous Nalakūbara said, "Blessed one, how is it that you have fallen at my feet?" Trembling and breathing hard, she for her part actually proceeded with joined palms to relate to him everything according to facts (as follows):—

एष देव दशग्रीवः प्राप्तो गन्तुं त्रिविष्टपम् ॥ ४६ ॥
तेन सैन्यसहायेन निशेयं परिणामिता । आयान्ती तेन दृष्टास्मि त्वत्सकाशमरिंदम ॥ ४७ ॥
गृहीता तेन पृष्टास्मि कस्य त्वमिति रक्षसा । मया तु सर्वं यत् सत्यं तस्मै सर्वं निवेदितम् ॥ ४८ ॥
काममोहाभिभूतात्मा नाश्रौषीत् तद् वचो मम । याच्यमानो मया देव स्नुषा तेऽहमिति प्रभो ॥ ४९ ॥
तत् सर्वं पृष्ठतः कृत्वा बलात् तेनास्मि धर्षिता । एवं त्वमपराधं मे क्षन्तुमर्हसि सुव्रत ॥ ५० ॥
नहि तुल्यं बलं सौम्य स्त्रियाश्च पुरुषस्य हि ।

"Rāvaṇa (the ten-headed monster) has arrived on his way to heaven, my lord! The night has been spent by him in the company of his army (here). While coming to your presence, O scourge of your foes, I was caught sight of by him. (39—47) Seizing hold of me, that ogre inquired of me, 'To whom do you belong?' For my part all that was true was related by me to him. (48) His mind being overpowered by infatuation born of lust, he (however) would not listen to that plea of mine. Disregarding all that, O adorable one, even though he was being appealed to by me in the words:— 'I am your daughter-in-law', I was violated by him perforce, my lord! You ought to condone my fault committed in such circumstances, O god of commendable vows! (49-50) A woman's strength and that of a man are in no way equal. I beg you to forgive this offence of mine."

एतच्छ्रुत्वा तु संक्रुद्धस्तदा वैश्रवणात्मजः ॥ ५१ ॥
धर्षणां तां परां श्रुत्वा ध्यानं सम्प्रविवेश ह । तस्य तत् कर्म विज्ञाय तदा वैश्रवणात्मजः ॥ ५२ ॥
मुहूर्तात् क्रोधताम्राक्षस्तोयं जग्राह पाणिना । गृहीत्वा सलिलं सर्वमुपस्पृश्य यथाविधि ॥ ५३ ॥
उत्ससर्ज तदा शापं राक्षसेन्द्राय दारुणम् । अकामा तेन यस्मात् त्वं बलाद् भद्रे प्रधर्षिता ॥ ५४ ॥
तस्मात् स युवतीमन्यां नाकामामुपयास्यति । यदा ह्यकामां कामार्तो धर्षयिष्यति योषितम् ॥ ५५ ॥
मूर्धा तु सप्तधा तस्य शकलीभविता तदा ।

Nalakūbara (son of Kubera) for his part was enraged to hear this. Hearing of that great outrage, he then went into a trance: so the tradition goes (in order to verify the truth of the allegation). Having come to know of his aforesaid act after a short while, Nalakūbara (son of Kubera), his eyes inflamed with anger, then took water in his (left) hand. Holding the water in his hand and sprinkling (with it) all his sense-organs with due ceremony, he pronounced on that occasion the following terrible curse on Rāvaṇa (the ruler of ogres):— "Since, O blessed lady, you stand violated by him perforce, unwilling as you were, he shall no longer (be able to) approach (for sexual intercourse) any other young woman who is unwilling to accept him.

When (however) stricken with love, he will violate a woman who is unwilling to approach him, his head will actually be split into seven pieces that (very) moment."

तस्मिन्नुदाहृते शापे ज्वलिताग्निसमप्रभे॥ ५६॥
देवदुन्दुभयो नेदुः पुष्पवृष्टिश्च खाच्च्युता। पितामहमुखाश्चैव सर्वे देवाः प्रहर्षिताः॥ ५७॥
ज्ञात्वा लोकगतिं सर्वां तस्य मृत्युं च रक्षसः। ऋषयः पितरश्चैव प्रीतिमापुरनुत्तमाम्॥ ५८॥
श्रुत्वा तु स दशग्रीवस्तं शापं रोमहर्षणम्। नारीषु मैथुनीभावं नाकामास्वभ्यरोचयत्॥ ५९॥
तेन नीताः स्त्रियः प्रीतिमापुः सर्वाः पतिव्रताः। नलकूबरनिर्मुक्तं शापं श्रुत्वा मनःप्रियम्॥ ६०॥
इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डे षड्विंशः सर्गः॥२६॥

When the aforesaid imprecation, which resembled a lighted fire, was uttered, the kettle-drums of gods sounded and a shower of flowers fell from the heavens. Nay, all the gods headed by Brahmā (the grandfather of the entire creation) were transported with joy. (49—57) On coming to know in its entirety the fate of the world as well as of the ogre's death, Ṛṣis (the seers of Vedic Mantras) as well as the manes experienced unsurpassed joy. (58) Hearing of the aforesaid execration, which caused his hair to stand on end, Rāvaṇa (the ten-headed monster) felt inclined no more to copulate with women who were unwilling to approach him. (59) All the ladies who were devoted to their husband and had been borne away by him experienced joy on hearing of the curse pronounced by Nalakūbara, which was pleasing to their mind. (60)

Thus ends Canto Twenty-six in the Uttarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

* * *

सप्तविंशः सर्गः

Canto XXVII

Rāvaṇa, accompanied by his army, invades the realm of Indra; Indra invokes the help of Lord Viṣṇu; Viṣṇu dismisses Indra with a vow to kill Rāvaṇa; encounter of the ogres with the gods; Sumālī is killed by Vasu

कैलासं लङ्घयित्वा तु ससैन्यबलवाहनः। आससाद महातेजा इन्द्रलोकं दशाननः॥ १॥
तस्य राक्षससैन्यस्य समन्तादुपयास्यतः। देवलोके बभौ शब्दो भिद्यमानार्णवोपमः॥ २॥
श्रुत्वा तु रावणं प्राप्तमिन्द्रश्चलित आसनात्। देवानथाब्रवीत् तत्र सर्वानेव समागतान्॥ ३॥
आदित्यांश्च वसून् रुद्रान् साध्यांश्च समरुद्गणान्। सज्जा भवत युद्धार्थं रावणस्य दुरात्मनः॥ ४॥
एवमुक्तास्तु शक्रेण देवाः शक्रसमा युधि। संनह्य सुमहासत्त्वा युद्धश्रद्धासमन्विताः॥ ५॥
स तु दीनः परित्रस्तो महेन्द्रो रावणं प्रति। विष्णोः समीपमागत्य वाक्यमेतदुवाच ह॥ ६॥

Getting beyond Kailāsa, accompanied by the might of his army and vehicles, Rāvana (the ten-headed monster) for his part, who was endowed with extraordinary energy, reached the realm of Indra (the ruler of gods). (1) The tumult of the army of the ogres advancing on all sides resounded in the realm of gods like the roar of the sea when it was being churned. (2) Shaken from his (royal) seat on hearing of Rāvaṇa having arrived, Indra (the ruler of gods) for his part forthwith said to all the gods assembled there—the (twelve) sons of Aditi and the (eight) Vasus, the (eleven) Rudras and the Sādhyas including the (forty-nine) Maruts (wind-gods), "Get ready to give battle to the evil-minded Rāvaṇa." (3-4) Putting on armour when commanded thus by Indra, the gods, who were equals of Indra in war, and were endowed with exceptional valour, were seized with martial fervour. Seeking the presence of Lord Viṣṇu, the mighty Indra for his part; who was greatly afraid of Rāvaṇa and felt dejected, submitted as follows, they say:—(6)

विष्णो कथं करिष्यामि रावणं राक्षसं प्रति। अहोऽतिबलवद् रक्षो युद्धार्थमभिवर्तते॥ ७ ॥
वरप्रदानाद् बलवान् न खल्वन्येन हेतुना। तत् तु सत्यं वचः कार्यं यदुक्तं पद्मयोनिना॥ ८ ॥
तद् यथा नमुचिर्वृत्रो बलिर्नरकशम्बरौ। त्वद्बलं समवष्टभ्य मया दग्धास्तथा कुरु॥ ९ ॥
नह्यन्यो देवदेवेश त्वदृते मधुसूदन। गतिः परायणं चापि त्रैलोक्ये सचराचरे॥ १० ॥
त्वं हि नारायणः श्रीमान् पद्मनाभः सनातनः। त्वयेमे स्थापिता लोकाः शक्रश्चाहं सुरेश्वरः॥ ११ ॥
त्वया सृष्टमिदं सर्वं त्रैलोक्यं सचराचरम्। त्वामेव भगवन् सर्वे प्रविशन्ति युगक्षये॥ १२ ॥
तदाचक्ष्व यथातत्त्वं देवदेव मम स्वयम्। असिचक्रसहायस्त्वं योत्स्यसे रावणं प्रति॥ १३ ॥

"How shall I deal with the ogre, Rāvaṇa, O Lord Viṣṇu? Alas, the very mighty ogre stands at my door seeking an encounter. (7) Indeed he has grown mighty by virtue of the bestowal of boons and for no other reason. That word, which has been uttered by Brahmā (the lotus-born), has, however, to be carried into effect. (8) Therefore, (even) as leaning on Your might I exterminated (the demons) Namuci, Vṛtra, Bali, Naraka and Śambara, lend me Your strength likewise. (9) Indeed, there is no refuge, no ultimate resort either, other than You, O Ruler of the adored of gods, in all the three worlds comprising the mobile and the immobile creation, O Destroyer of the demon Madhu! (10) Indeed, You are the glorious and eternal Nārāyaṇa, who has a lotus sprung from His navel. By You were these worlds set up as well as I, Indra, as the ruler of gods. (11) By You were evolved all these three worlds including the animate and inanimate creation. In You alone, O Lord, enter all at the end of the world-cycle. (12) Therefore, tell me Yourself, O God of gods, the way in which victory may woo me or whether, equipped with Your sword and discus, You will wage war against Rāvaṇa." (13)

एवमुक्तः स शक्रेण देवो नारायणः प्रभुः। अब्रवीन्न परित्रासः कर्तव्यः श्रूयतां च मे॥ १४ ॥
न तावदेष दुष्टात्मा शक्यो जेतुं सुरासुरैः। हन्तुं चापि समासाद्य वरदानेन दुर्जयः॥ १५ ॥
सर्वथा तु महत् कर्म करिष्यति बलोत्कटः। राक्षसः पुत्रसहितो दृष्टमेतन्निसर्गतः॥ १६ ॥
यत् तु मां त्वमभाषिष्ठा युध्यस्वेति सुरेश्वर। नाहं तं प्रतियोत्स्यामि रावणं राक्षसं युधि॥ १७ ॥
नाहत्वा समरे शत्रुं विष्णुः प्रतिनिवर्तते। दुर्लभश्चैव कामोऽद्य वरगुप्ताद्धि रावणात्॥ १८ ॥
प्रतिजाने च देवेन्द्र त्वत्समीपे शतक्रतो। भवितास्मि यथास्याहं रक्षसो मृत्युकारणम्॥ १९ ॥
अहमेव निहन्तास्मि रावणं सपुरस्सरम्। देवता नन्दयिष्यामि ज्ञात्वा कालमुपागतम्॥ २० ॥
एतत् ते कथितं तत्त्वं देवराज शचीपते। युद्ध्यस्व विगतत्रासः सुरैः सार्धं महाबल॥ २१ ॥

Spoken to in these words by Indra, the said almighty Lord Nārāyaṇa replied as follows:—"No apprehension need be entertained by you. And let My advice be heard (by you). (14) This wicked soul can in no case be conquered by gods and demons (combined) much less can he be killed on encountering him, hard to conquer as he is by virtue of the boon conferred (on him by Brahmā). (15) Accompanied by his son, the ogre for his part, intoxicated as he is with power, will perform feats which will be mighty in everyway: this has been intuitively perceived by Me.(16) As regards what you have said to Me, viz., 'Fight', O ruler of gods, I will not encounter the ogre Rāvaṇa in combat. (17) Viṣṇu does not (as a rule) retreat without killing His enemy in combat. And the ambition of scoring a victory is difficult to realize against Rāvaṇa, who stands protected by a boon today. (18) I, however, O ruler of gods, solemnly declare in your presence, O Indra (who is presupposed to have performed in his previous lives a hundred Aśwamedha sacrifices as a condition precedent for attaining that office), that I shall prove to be the cause of the death of this ogre when the time comes for it. (19) I Myself shall kill Rāvaṇa including those marching ahead of him on coming to know of his end having arrived and (thereby) bring joy to gods. (20) Thus truth has been revealed to you, O king of gods and husband of Śacī! Completely rid of fear, fight alongwith gods, O very mighty god!" (21)

ततो रुद्राः सहादित्या वसवो मरुतोऽश्विनौ । संनद्धा निर्ययुस्तूर्णं राक्षसानभितः पुरात्॥ २२ ॥
एतस्मिन्नन्तरे नादः शुश्रुवे रजनीक्षये । तस्य रावणसैन्यस्य प्रयुद्धस्य समन्ततः॥ २३ ॥
ते प्रबुद्धा महावीर्या अन्योन्यमभिवीक्ष्य वै । संग्राममेवाभिमुखा अभ्यवर्तन्त हृष्टवत्॥ २४ ॥
ततो दैवतसैन्यानां संक्षोभः समजायत । तदक्षयं महासैन्यं दृष्ट्वा समरमूर्धनि॥ २५ ॥
ततो युद्धं समभवद् देवदानवरक्षसाम् । घोरं तुमुलनिर्ह्रादं नानाप्रहरणोद्यतम्॥ २६ ॥

Clad in armour, the Rudras accompanied by the sons of Aditi, the Vasus, the wind-gods, the two Aświns (the twin-born physicians of gods) thereupon sallied forth from the city (of gods) with all speed to meet the ogres. (22) In the meantime at the close of the night was heard on all sides the tumult of the Rākṣasa army, whose method of fighting was superior (to that of the gods). (23) Perceiving one another when fully awakened, the ogres, who were endowed with extraordinary valour, advanced, full of joy with their faces turned towards the battlefield alone. (24) On seeing that huge and imperishable army in the forefront of battle, a great confusion was sown among the ranks of the gods. (25) Then ensued a grim fight between the gods (on the one hand) and the Dānavas and ogres (on the other) amidst a tumultuous roar and a flourish of weapons of every kind. (26)

एतस्मिन्नन्तरे शूरा राक्षसा घोरदर्शनाः । युद्धार्थं समवर्तन्त सचिवा रावणस्य ते॥ २७ ॥
मारीचश्च प्रहस्तश्च महापार्श्वमहोदरौ । अकम्पनो निकुम्भश्च शुकः सारण एव च॥ २८ ॥
संह्रादो धूमकेतुश्च महादंष्ट्रो घटोदरः । जम्बुमाली महाह्रादो विरूपाक्षश्च राक्षसः॥ २९ ॥
सुप्तघ्नो यज्ञकोपश्च दुर्मुखो दूषणः खरः । त्रिशिराः करवीराक्षः सूर्यशत्रुश्च राक्षसः॥ ३० ॥
महाकायोऽतिकायश्च देवान्तकनरान्तकौ । एतैः सर्वैः परिवृतो महावीर्यैर्महाबलः॥ ३१ ॥
रावणस्यार्यकः सैन्यं सुमाली प्रविवेश ह । स दैवतगणान् सर्वान् नानाप्रहरणैः शितैः॥ ३२ ॥
व्यध्वंसयत् समं क्रुद्धो वायुर्जलधरानिव । तद् दैवतबलं राम हन्यमानं निशाचरैः॥ ३३ ॥
प्रणुन्नं सर्वतो दिग्भ्यः सिंहनुन्ना मृगा इव।

In the meantime turned up for an encounter the notorious ministers of Rāvaṇa, valiant ogres of grim aspect—Mārīca and Prahasta as well as Mahāpārśwa and Mahodara, Akampana and Nikumbha, Śuka and Sāraṇa, Saṁhrāda and Dhūmaketu, Mahādaṁṣṭra, Ghaṭodara, Jambumālī, Mahāhrāda and the ogre Virūpākṣa, Suptaghna and Yajñakopa, Durmukha, Dūṣaṇa, Khara, Triśirā, Karavīrākṣa and the ogre Sūryaśatru, Mahākāya and Atikāya, Devāntaka and Narāntaka. Surrounded by all these ogres of extraordinary valour, the very mighty Sumālī Rāvaṇa's maternal grandfather, they say, duly entered the field of battle. Provoked to anger, he drove away all at once with his various sharp weapons all the celestial hosts even as a tempest scatters clouds. Being hit, O Rāma, by the rangers of the night, that army of gods fled in all directions like the deer chased by a lion.

एतस्मिन्नन्तरे शूरो वसूनामष्टमो वसुः॥ ३४ ॥
सावित्र इति विख्यातः प्रविवेश रणाजिरम् । सैन्यैः परिवृतो हृष्टैर्नानाप्रहरणोद्यतैः॥ ३५ ॥
त्रासयञ्शत्रुसैन्यानि प्रविवेश रणाजिरम् । तथाऽऽदित्यौ महावीर्यौ त्वष्टा पूषा च तौ समम्॥ ३६ ॥
निर्भयौ सह सैन्येन तदा प्राविशतां रणे । ततो युद्धं समभवत् सुराणां सह राक्षसैः॥ ३७ ॥
क्रुद्धानां रक्षसां कीर्तिं समरेष्वनिवर्तिनाम् । ततस्ते राक्षसाः सर्वे विबुधान् समरे स्थितान्॥ ३८ ॥
नानाप्रहरणैर्घोरैर्जघ्नुः शतसहस्रशः । देवाश्च राक्षसान् घोरान् महाबलपराक्रमान्॥ ३९ ॥
समरे विमलैः शस्त्रैरुपनिन्युर्यमक्षयम्।

In the meantime a heroic Vasu, the eighth among the Vasus, widely known by the name of Sāvitra, duly entered the field of battle. Surrounded by exultant troops, equipped with every kind of weapon, he duly entered the battlefield, inspiring terror in the enemy ranks. Two highly valiant and intrepid sons of Aditi, Twaṣṭā and Pūṣā, likewise entered together the field of battle with their army at that (very) moment. Then ensued the conflict with ogres and the gods, who were jealous of the glory of the ogres, who never retreated in battles. Then all the ogres began to hit in hundreds of thousands the gods present on the battlefield with their formidable weapons of various kinds. The gods too with their stainless weapons dispatched to the abode of Death the terrible ogres who were endowed with extraordinary might and prowess.

एतस्मिन्नन्तरे राम सुमाली नाम राक्षसः ॥ ४० ॥
नानाप्रहरणैः क्रुद्धस्तत्सैन्यं सोऽभ्यवर्तत । स दैवतबलं सर्वं नानाप्रहरणैः शितैः ॥ ४१ ॥
व्यध्वंसयत संक्रुद्धो वायुर्जलधरं यथा । ते महाबाणवर्षैश्च शूलप्रासैः सुदारुणैः ॥ ४२ ॥
हन्यमानाः सुराः सर्वे न व्यतिष्ठन्त संहताः । ततो विद्राव्यमाणेषु दैवतेषु सुमालिना ॥ ४३ ॥
वसूनामष्टमः क्रुद्धः सावित्रो वै व्यवस्थितः । संवृतः स्वैरथानीकैः प्रहरन्तं निशाचरम् ॥ ४४ ॥
विक्रमेण महातेजा वारयामास संयुगे । ततस्तयोर्महद् युद्धमभवल्लोमहर्षणम् ॥ ४५ ॥
सुमालिनो वसोश्चैव समरेष्वनिवर्तिनोः ।

Provoked to anger, in the meantime, O Rāma, the notorious ogre, Sumālī by name, equipped with every kind of weapon, rushed upon the army of gods. Full of rage, he with his whetted weapons of various kinds exterminated the entire army of the gods even as a hurricane would disperse the clouds. Being lashed with hails of mighty arrows, as well as with pikes and spears, none of the aforesaid gods could stand united. Provoked to anger while the gods were being put to flight by Sumālī, Sāvitra, the eighth among the Vasus, however, stood firm. (Nay) surrounded by his own troops, the god, who was endowed with extraordinary energy, stayed by dint of his prowess the ranger of the night, who was acting on the offensive in the battle. Then followed a great conflict, which caused one's hair to stand on end, between the two warriors, Sumālī and the Vasu, who never retreated in battles.

ततस्तस्य महाबाणैर्वसुना सुमहात्मना ॥ ४६ ॥
निहतः पन्नगरथः क्षणेन विनिपातितः । हत्वा तु संयुगे तस्य रथं बाणशतैश्चितम् ॥ ४७ ॥
गदां तस्य वधार्थाय वसुर्जग्राह पाणिना । ततः प्रगृह्य दीप्ताग्रां कालदण्डोपमां गदाम् ॥ ४८ ॥
तां मूर्ध्नि पातयामास सावित्रो वै सुमालिनः । सा तस्योपरि चोल्काभा पतन्ती विबभौ गदा ॥ ४९ ॥
इन्द्रप्रमुक्ता गर्जन्ती गिराविव महाशनिः । तस्य नैवास्थि न शिरो न मांसं ददृशे तदा ॥ ५० ॥
गदया भस्मतां नीतं निहतस्य रणाजिरे । तं दृष्ट्वा निहतं संख्ये राक्षसास्ते समन्ततः ॥ ५१ ॥
व्यद्रवन् सहिताः सर्वे क्रोशमानाः परस्परम् । विद्राव्यमाणा वसुना राक्षसा नावतस्थिरे ॥ ५२ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डे सप्तविंशः सर्गः ॥ २७ ॥

Hit with mighty arrows, the chariot of Sumālī, which was drawn by serpents, was overthrown in an instant by the exceptionally high-souled Vasu. Having destroyed in the course of the struggle the chariot of Sumālī, which was covered with hundreds of arrows, the Vasu picked up a mace in his hand to make short work of the ogre. Grasping tightly the mace, which with its flaming had resembled the rod of Death, Sāvitra actually brought it down on the head of Sumālī. Descending on the ogre, the mace in question which shone like a meteor, flashed like a mighty thunderbolt hurled with a crash by Indra (the ruler of gods) on a mountain. Having been reduced to ashes by the mace, neither the bones nor the head nor the flesh of the ogre who was killed could be seen on the field of battle. Seeing him killed in battle, all the ogres in a body fled in every direction calling out one another. Being put to flight by the Vasu, the ogres could not stand. (27—52)

Thus ends Canto Twenty-seven in the Uttarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

अष्टाविंशः सर्गः

Canto XXVIII

A duel between Meghanāda and Jayanta (Indra's son); Jayanta is removed to another place by Pulomā (his maternal grandfather); the appearance of Indra (the ruler of gods) on the field of battle; the destruction of the Rākṣasa army by the Rudras and the wind-gods; a duel between Indra and Rāvaṇa

सुमालिनं हतं दृष्ट्वा वसुना भस्मसात्कृतम् । स्वसैन्यं विद्रुतं चापि लक्षयित्वार्दितं सुरैः ॥ १ ॥
ततः स बलवान् क्रुद्धो रावणस्य सुतस्तदा । निवर्त्य राक्षसान् सर्वान् मेघनादो व्यवस्थितः ॥ २ ॥

Provoked to anger on seeing Sumālī killed and reduced to ashes by the Vasu, and on perceiving his army too put to flight when hard-pressed by the gods, (nay) rallying all the ogres, the notorious Meghanāda, the mighty son of Rāvaṇa, firmly thereupon took his stand (on the battlefield) at that time. (1-2)

स रथेनाग्निवर्णेन कामगेन महारथः । अभिदुद्राव सेनां तां वनान्यग्निरिव ज्वलन् ॥ ३ ॥
ततः प्रविशतस्तस्य विविधायुधधारिणः । विदुद्रुवुर्दिशः सर्वा दर्शनादेव देवताः ॥ ४ ॥
न बभूव तदा कश्चिद् युयुत्सोरस्य सम्मुखे । सर्वानाविद्ध्य वित्रस्तांस्ततः शक्रोऽब्रवीत् सुरान् ॥ ५ ॥
न भेतव्यं न गन्तव्यं निवर्तध्वं रणे सुराः । एष गच्छति पुत्रो मे युद्धार्थमपराजितः ॥ ६ ॥
ततः शक्रसुतो देवो जयन्त इति विश्रुतः । रथेनाद्भुतकल्पेन संग्रामे सोऽभ्यवर्तत ॥ ७ ॥
ततस्ते त्रिदशाः सर्वे परिवार्य शचीसुतम् । रावणस्य सुतं युद्धे समासाद्य प्रजघ्निरे ॥ ८ ॥
तेषां युद्धं समभवत् सदृशं देवरक्षसाम् । महेन्द्रस्य च पुत्रस्य राक्षसेन्द्रसुतस्य च ॥ ९ ॥

Seated in his chariot which shone like fire and which coursed according to his will, that great car-warrior darted towards that army of gods as a blazing fire would rush towards forests. (3) At his very sight as he entered the field carrying every kind of weapon (on his person), the gods then fled in all directions. (4) None could stand before him at that time, pugnacious as he was. Admonishing all the terrified gods, Indra then said to them:—(5) "You should not be afraid, nor should you run away; return to the battlefield, O gods! Here goes my son, who is invincible, for an encounter." (6) The celebrated son of Indra, the god widely known by the name of Jayanta, thereupon appeared on the battlefield in a chariot of marvellous workmanship. (7) Surrounding Jayanta (Śacī's son) and duly approaching Meghanāda (son of Rāvaṇa) on the battlefield, all the aforesaid gods thereupon began to strike him with violence. (8) A well-matched contest (now) ensued between the aforesaid gods and ogres as well as between the son of the mighty Indra and the son of Rāvaṇa (the ruler of ogres). (9)

ततो मातलिपुत्रस्य गोमुखस्य स रावणिः । सारथेः पातयामास शरान् कनकभूषणान् ॥ १० ॥
शचीसुतश्चापि तथा जयन्तस्तस्य सारथिम् । तं चापि रावणिः क्रुद्धः समन्तात् प्रत्यविध्यत ॥ ११ ॥
स हि क्रोधसमाविष्टो बली विस्फारितेक्षणः । रावणिः शक्रतनयं शरवर्षैरवाकिरत् ॥ १२ ॥
ततो नानाप्रहरणाञ्छितधारान् सहस्रशः । पातयामास संक्रुद्धः सुरसैन्येषु रावणिः ॥ १३ ॥

शतघ्नीमुसलप्रासगदाखड्गपरश्वधान् । महान्ति गिरिशृङ्गाणि पातयामास रावणिः ॥ १४ ॥
ततः प्रव्यथिता लोकाः संजज्ञे च तमस्ततः । तस्य रावणपुत्रस्य शत्रुसैन्यानि निघ्नतः ॥ १५ ॥
ततस्तद् दैवतबलं समन्तात् तं शचीसुतम् । बहुप्रकारमस्वस्थमभवच्छरपीडितम् ॥ १६ ॥
नाभ्यजानन्त चान्योन्यं रक्षो वा देवताथवा । तत्र तत्र विपर्यस्तं समन्तात् परिधावत ॥ १७ ॥
देवा देवान् निजघ्नुस्ते राक्षसान् राक्षसास्तथा । सम्मूढास्तमसाच्छन्ना व्यद्रवन्नपरे तथा ॥ १८ ॥

Thereupon the said son of Rāvaṇa loosed shafts decked with gold on the charioteer Gomukha, son of Mātali (Indra's charioteer). (10) Nay, the son of Śacī, Jayanta, too likewise wounded the charioteer of Meghanāda and, provoked to anger, the son of Rāvaṇa too wounded Jayanta on every side. (11) Possessed with anger, that mighty son of Rāvaṇa, with dilated eyes actually covered the son of Indra with showers of shafts. (12) Filled with rage, the son of Rāvaṇa then let fly on the celestial troops every kind of sharp-edged weapon in thousands. (13) The son of Rāvaṇa (also) hurled Śataghnīs, pestles, spears, clubs, swords and battle-axes and huge crags (on the celestial army). (14) As a result of the conjuring tricks of Meghanāda (son of Rāvaṇa) who was busy exterminating enemy battalions, darkness then prevailed (on all sides) and the worlds (including their inhabitants) felt greatly distressed in consequence. (15) Afflicted by the arrows, the said army of the gods, rallying round the celebrated son of Śacī felt ill at ease in many ways. (16) The belligerents could not distinguish one from the other; be it an ogre or a god, everyone was thrown into disorder on every side, everyone ran helter-skelter. (17) Getting confounded, enveloped as they were in darkness, the gods struck the gods and the ogres struck the ogres, while others took to their heels. (18)

एतस्मिन्नन्तरे वीरः पुलोमा नाम वीर्यवान् । दैत्येन्द्रस्तेन संगृह्य शचीपुत्रोऽपवाहितः ॥ १९ ॥
संगृह्य तं तु दौहित्रं प्रविष्टः सागरं तदा । आर्यकः स हि तस्यासीत् पुलोमा येन सा शची ॥ २० ॥
ज्ञात्वा प्रणाशं तु तदा जयन्तस्याथ देवताः । अप्रहृष्टास्ततः सर्वा व्यथिताः सम्प्रदुद्रुवुः ॥ २१ ॥

In the meantime there appeared (on the battlefield) a powerful hero, Pulomā by name, a ruler of the Daityas. Seizing hold of Jayanta, he for his part bore him away (from the battlefield). (19) Taking hold of his aforesaid daughter's son, he for his part then dived into the sea (in the depths of which he lived); for Pulomā, by whom (Jayanta's mother) Śacī had been begotten, was Jayanta's maternal grandfather. (20) Coming to know of Jayanta's disappearance, on that occasion the gods for their part forthwith felt cheerless and, stricken with affliction, all then took to their heels. (21)

रावणिस्त्वथ संक्रुद्धो बलैः परिवृतः स्वकैः । अभ्यधावत देवांस्तान् मुमोच च महास्वनम् ॥ २२ ॥
दृष्ट्वा प्रणाशं पुत्रस्य दैवतेषु च विद्रुतम् । मातलिं चाह देवेशो रथः समुपनीयताम् ॥ २३ ॥
स तु दिव्यो महाभीमः सज्ज एव महारथः । उपस्थितो मातलिना वाह्यमानो महाजवः ॥ २४ ॥
ततो मेघा रथे तस्मिंस्तडित्वन्तो महाबलाः । अग्रतो वायुचपला नेदुः परमनिःस्वनाः ॥ २५ ॥
नानावाद्यानि वाद्यन्त गन्धर्वाश्च समाहिताः । ननृतुश्चाप्सरःसङ्घा निर्याते त्रिदशेश्वरे ॥ २६ ॥
रुद्रैर्वसुभिरादित्यैरश्विभ्यां समरुद्गणैः । वृतो नानाप्रहरणैर्निर्ययौ त्रिदशाधिपः ॥ २७ ॥
निर्गच्छतस्तु शक्रस्य परुषः पवनो ववौ । भास्करो निष्प्रभश्चैव महोल्काश्च प्रपेदिरे ॥ २८ ॥

Surrounded by his forces, the son of Rāvaṇa full of rage, for his part forthwith rushed on the aforesaid gods and raised a loud cry. (22) Nay, seeing the disappearance of his son and the stampede among the gods, the ruler of the gods said to (his charioteer) Mātali:— "Let my chariot be brought near." (23) Being driven by Mātali for its part, that celestial, exceedingly formidable, and duly equipped huge chariot, which moved very fast, stood near. (24) Thereupon above that chariot and at its head very powerful clouds riven by lightning and set in motion by the wind thundered with a great noise. (25) When the ruler of gods sallied forth, Gandharvas (celestial musicians) played on different kinds of musical instruments in a chorus and bevies of celestial nymphs danced. (26) The suzerain lord of the gods sallied forth, surrounded by the (eleven) Rudras, the (eight) Vasus, the (twelve) sons of Aditi, accompanied by the hosts of the wind-gods, equipped with all kinds of weapons, and the (two) Aświns.(27) As Indra set out, a piercing wind began to blow, the sun too was shorn of its splendour and huge meteors fell. (28)

एतस्मिन्नन्तरे शूरो दशग्रीवः प्रतापवान्। आरुरोह रथं दिव्यं निर्मितं विश्वकर्मणा ॥२९॥
पन्नगैः सुमहाकायैर्वेष्टितं लोमहर्षणैः। येषां निःश्वासवातेन प्रदीप्तमिव संयुगे॥३०॥
दैत्यैर्निशाचरैश्चैव स रथः परिवारितः। समराभिमुखो दिव्यो महेन्द्रं सोऽभ्यवर्तत॥३१॥
पुत्रं तं वारयित्वा तु स्वयमेव व्यवस्थितः ।सोऽपियुद्धाद्विनिष्क्रम्यरावणिःसमुपाविशत्॥३२॥
ततो युद्धं प्रवृत्तं तु सुराणां राक्षसैः सह। शस्त्राणि वर्षतां तेषां मेघानामिव संयुगे॥३३॥

In the meantime the heroic and mighty Rāvaṇa (the ten-headed monster) ascended his heavenly chariot, fashioned by Viśwakarmā (the artisan of heaven) and hung about by exceptionally gigantic serpents which caused one's hair to stand on end and due to the wind of whose exhalations the chariot appeared on the battlefield to be in flames. (29-30) The chariot in question was surrounded by Daityas and night-stalkers. Advancing towards the battlefield, that celestial car stood in front of the mighty Indra. (31) Keeping back his notorious son, Rāvaṇa for his part firmly took his stand (on the field of battle) himself. Issuing out of the battlefield, the said son of Rāvaṇa too sat quietly (in his chariot). (32) Then started anew the struggle with the ogres of the aforesaid gods, raining weapons on the battlefield like clouds pouring rain. (33)

कुम्भकर्णस्तु दुष्टात्मा नानाप्रहरणोद्यतः । नाज्ञायत तदा राजन् युद्धं केनाभ्यपद्यत॥३४॥
दन्तैः पादैर्भुजैर्हस्तैः शक्तितोमरमुद्गरैः । येन तेनैव संक्रुद्धस्ताडयामास देवताः॥३५॥
स तु रुद्रैर्महाघोरैः संगम्याथ निशाचरः । प्रयुद्धस्तैश्च संग्रामे क्षतः शस्त्रैर्निरन्तरम्॥३६॥
बभौ शस्त्राचिततनुः कुम्भकर्णः क्षरन्नसृक् । विद्युत्स्तनितनिर्घोषो धारावानिव तोयदः॥३७॥
ततस्तद् राक्षसं सैन्यं प्रयुद्धं समरुद्गणैः। रणे विद्रावितं सर्वं नानाप्रहरणैस्तदा॥३८॥
केचिद् विनिहताः कृत्ताश्चेष्टन्ति स्म महीतले। वाहनेष्ववसक्ताश्च स्थिता एवापरे रणे॥३९॥
रथान् नागान् खरानुष्ट्रान् पन्नगांस्तुरगांस्तथा। शिशुमारान् वराहांश्च पिशाचवदनानपि॥४०॥
तान् समालिङ्ग्य बाहुभ्यां विष्टब्धाः केचिदुत्थिताः । देवैस्तु शस्त्रसंभिन्ना मम्रिरे च निशाचराः॥४१॥
चित्रकर्म इवाभाति सर्वेषां रणसम्प्लवः। निहतानां प्रसुप्तानां राक्षसानां महीतले॥४२॥
शोणितोदकनिष्पन्दा काकगृध्रसमाकुला। प्रवृत्ता संयुगमुखे शस्त्रग्राहवती नदी॥४३॥

The evil-minded Kumbhakarṇa for his part, who carried various uplifted weapons, did not know at that moment with whom he entered into combat, O king! (34) Full of rage he struck the gods with any weapon that came ready to hand—with his teeth, feet, arms, hands, javelins, iron clubs and mallets. (35) Standing at close quarters with the fierce Rudras, the said ogre (Kumbhakarṇa) forthwith entered into a hard struggle with them on the battlefield and was wounded by them with weapons so as to leave no space intact. (36) Covered all over with arrows and dripping with blood, Kumbhakarṇa shone like a cloud accompanied by lightning and thunder and raining torrentially. (37) Engaged in a hard struggle with the gods armed with all kinds of weapons and assisted by the wind-gods, the whole of that army of the ogres was put to flight on the battlefield. (38) Some were killed, while others, who had been cut down, rolled about on the ground; while still others remained stuck to their mounts on the field of battle. (39) Some rangers of the night lay motionless clasping firmly with their arms their respective chariots, elephants, donkeys, camels, serpents and horses, dolphins and boars as well as other animals with heads of goblins; while others, who had recovered from their unconsciousness, were torn asunder by the gods and died. (40-41) The slaughter on the battlefield of all the ogres who lay killed on the earth's surface, appeared like a marvel. (42) At the forefront of the battle flowed a river which carried blood for water, was crowded with crows and vultures and which had weapons for alligators. (43)

एतस्मिन्नन्तरे क्रुद्धो दशग्रीवः प्रतापवान् । निरीक्ष्य तु बलं सर्वं दैवतैर्विनिपातितम् ॥ ४४ ॥
स तं प्रतिविगाह्याशु प्रवृद्धं सैन्यसागरम् । त्रिदशान् समरे निघ्नञ्शक्रमेवाभ्यवर्तत ॥ ४५ ॥
ततः शक्रो महच्चापं विस्फार्य सुमहास्वनम् । यस्य विस्फारनिर्घोषैः स्तनन्ति स्म दिशो दश ॥ ४६ ॥
तद् विकृष्य महच्चापमिन्द्रो रावणमूर्धनि । पातयामास स शरान् पावकादित्यवर्चसः ॥ ४७ ॥
तथैव च महाबाहुर्दशग्रीवो निशाचरः । शक्रं कार्मुकविभ्रष्टैः शरवर्षैरवाकिरत् ॥ ४८ ॥
प्रयुध्यतोरथ तयोर्बाणवर्षैः समन्ततः । नाज्ञायत तदा किंचित् सर्वं हि तमसा वृतम् ॥ ४९ ॥
इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डेऽष्टाविंशः सर्गः ॥ २८ ॥

In the meantime the glorious Rāvaṇa (the ten-headed monster) for his part was provoked to anger on perceiving his entire army destroyed by the gods. (44) Diving deep in no time into that swollen sea of the army (of the gods), he ran up to Indra himself, killing the gods in combat (on the way). (45) Indra thereupon stood stretching his mighty bow, which gave forth a thunderous noise and with the twang of which resounded (all) the ten directions. (46) Bending that great bow, the aforesaid Indra let fall on the head of Rāvaṇa arrows vying with fire and the sun in respect of brilliance. (47) The mighty-armed ogre, Rāvaṇa (the ten-headed monster), too covered Indra with showers of arrows shot from his bow. (48) When the two warriors were fighting hard in this manner, raining arrows on all sides, everything was actually enveloped in darkness forthwith and nothing could be seen at that moment. (49)

Thus ends Canto Twenty-eight in the Uttarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

* * *

एकोनत्रिंशः सर्गः

Canto XXIX

Rāvaṇa carves his way through the army of the gods; the gods try to capture him; Meghanāda captures Indra by employing conjuring tricks and coming out victorious returns to Laṅkā with his army

ततस्तमसि संजाते सर्वे ते देवराक्षसाः । अयुद्ध्यन्त बलोन्मत्ताः सूदयन्तः परस्परम् ॥ १ ॥
ततस्तु देवसैन्येन राक्षसानां बृहद् बलम् । दशांशं स्थापितं युद्धे शेषं नीतं यमक्षयम् ॥ २ ॥
तस्मिंस्तु तामसे युद्धे सर्वे ते देवराक्षसाः । अन्योऽन्यं नाभ्यजानन्त युध्यमानाः परस्परम् ॥ ३ ॥
इन्द्रश्च रावणश्चैव रावणिश्च महाबलः । तस्मिंस्तमोजालवृते मोहमीयुर्न ते त्रयः ॥ ४ ॥
स तु दृष्ट्वा बलं सर्वं रावणो निहतं क्षणात् । क्रोधमभ्यगमत् तीव्रं महानादं च मुक्तवान् ॥ ५ ॥
क्रोधात् सूतं च दुर्धर्षः स्यन्दनस्थमुवाच ह । परसैन्यस्य मध्येन यावदन्तो नयस्व माम् ॥ ६ ॥
अद्यैतान् त्रिदशान् सर्वान् विक्रमैः समरे स्वयम् । नानाशस्त्रमहासारैर्नयामि यमसादनम् ॥ ७ ॥
अहमिन्द्रं वधिष्यामि धनदं वरुणं यमम् । त्रिदशान् विनिहत्याशु स्वयं स्थास्याम्यथोपरि ॥ ८ ॥
विषादो नैव कर्तव्यः शीघ्रं वाहय मे रथम् । द्विः खलु त्वां ब्रवीम्यद्य यावदन्तं नयस्व माम् ॥ ९ ॥
अयं स नन्दनोद्देशो यत्र वर्तावहे वयम् । नय मामद्य तत्र त्वमुदयो यत्र पर्वतः ॥ १० ॥

When darkness supervened, all the aforesaid gods and ogres, drunk as they were with their might, still continued to fight, killing one another. (1) (Barely) one-tenth of the huge army of the ogres was, however, eventually allowed by the celestial host to stand on the battlefield; the rest was dispatched by the gods to the abode of Death. (2) In that battle which was actually fought in darkness, none of the gods and the ogres (who took part in it) recognized one another while contending one with the other. (3) In that battlefield shrouded in a mass of darkness, Indra and Rāvaṇa as well as the exceedingly mighty Meghanāda (son of Rāvaṇa) the aforesaid three (alone) did not fall a prey to delusion. (4) Beholding his whole army destroyed in an instant, the aforesaid Rāvaṇa for his part flew into violent anger and emitted a great roar. (5) In his fury, they say, the ogre, who was (so) difficult to overcome, spoke (as follows) to his charioteer, who was (still) on the chariot:— "Take me through the enemy ranks to the place where the (other) end exists. (6) This (very) day through feats of valour I shall myself dispatch in combat all the gods to the abode of Death by thick showers of all kinds of weapons. (7) I shall kill Indra, Kubera (the bestower of riches), Varuṇa (the god of water) and Yama (the god of retribution): (nay) having destroyed the (aforesaid) gods in no time, I shall then abide in heaven myself. (8) Despondency should not be had recourse to in any case; drive my chariot without loss of time; indeed I repeat it to you today; take me to the other end (of the army). (9) The place where we stand (just now) is a part of the Nandana grove (Indra's pleasure-garden); take you me today to the place where the Udaya (eastern) mountain is. (The celestial host extended from the Nandana grove to the Udaya mountain)." (10)

तस्य तद् वचनं श्रुत्वा तुरगान् स मनोजवान्। आदिदेशाथ शत्रूणां मध्येनैव च सारथिः॥ ११॥
तस्य तं निश्चयं ज्ञात्वा शक्रो देवेश्वरस्तदा। रथस्थः समरस्थस्तान्देवान्वाक्यमथाब्रवीत्॥ १२॥
सुराः शृणुत मद्वाक्यं यत् तावन्मम रोचते। जीवन्नेव दशग्रीवः साधु रक्षो निगृह्यताम्॥ १३॥
एष ह्यतिबलः सैन्ये रथेन पवनौजसा। गमिष्यति प्रवृद्धोर्मिः समुद्र इव पर्वणि॥ १४॥
नह्येष हन्तुं शक्योऽद्य वरदानात् सुनिर्भयः। तद् ग्रहीष्यामहे रक्षो यत्ता भवत संयुगे॥ १५॥
यथा बलौ निरुद्धे च त्रैलोक्यं भुज्यते मया। एवमेतस्य पापस्य निरोधो मम रोचते॥ १६॥

Hearing the aforesaid command of Rāvaṇa, the said charioteer forthwith drove the horses, which were swift as thought, right through the enemy ranks. (11) Coming to know of this resolve of Rāvaṇa, Indra, the ruler of gods, seated in his chariot on the battlefield, forthwith spoke (as follows) on that occasion to the gods present on the battlefield:—(12) "O gods, listen to my words; what finds favour with me just at this moment is that the ten-headed ogre had better be captured even while alive. (13) In his chariot, which has the speed of the wind, this very mighty ogre will actually rush through our army like the sea with its swollen waves on the day of the full moon. (14) He cannot be killed this day in that he has grown utterly fearless due to the conferment of a boon (on him by Brahmā) hence we shall capture the ogre; be prepared (for this) on the field of battle. (15) Even as the three worlds are being ruled over by me only on the demon Bali having been taken captive (by Lord Viṣṇu), the incarceration of this sinful ogre finds favour with me likewise." (16) /ınka:sərert/ V(T)

ततोऽन्यं देशमास्थाय शक्रः संत्यज्य रावणम्। अयुध्यत महाराज राक्षसांस्त्रासयन् रणे॥ १७॥
उत्तरेण दशग्रीवः प्रविवेशानिवर्तकः। दक्षिणेन तु पार्श्वेन प्रविवेश शतक्रतुः॥ १८॥
ततः स योजनशतं प्रविष्टो राक्षसाधिपः। देवतानां बलं सर्वं शरवर्षैरवाकिरत्॥ १९॥
ततः शक्रो निरीक्ष्याथ प्रणष्टं तु स्वकं बलम्। न्यवर्तयदसम्भ्रान्तः समावृत्य दशाननम्॥ २०॥

Having said so and leaving Rāvaṇa alone, and moving to a different place, Indra fought there causing terror to the ogres on the field of battle, O monarch. (17) Rāvaṇa (the ten-headed monster), who never retreated (from the battlefield), penetrated into the army of gods from

to put sb in prison or in another place
from which they cannot escape
(S) imprison

the northern side; while Indra (who is supposed to have performed a hundred horse-sacrifices in his past lives as a condition precedent for obtaining the office of Indra) made his way into the army of ogres from the southern side.(18) Having penetrated a hundred Yojanas (or eight hundred miles) deep, the suzerain lord of ogres covered the entire army of gods with showers of arrows. (19) Surrounding Rāvaṇa (the ten-headed monster) on perceiving his own army completely destroyed, Indra for his part, who was not the least agitated, thereupon forthwith compelled Rāvaṇa to retreat. (20)

एतस्मिन्नन्तरे नादो मुक्तो दानवराक्षसैः। हा हताः स्म इति ग्रस्तं दृष्ट्वा शक्रेण रावणम्॥ २१॥
ततो रथं समास्थाय रावणिः क्रोधमूर्च्छितः। तत्सैन्यमतिसंक्रुद्धः प्रविवेश सुदारुणम्॥ २२॥
तां प्रविश्य महामायां प्राप्तां पशुपतेः पुरा। प्रविवेश सुसंरब्धस्तत् सैन्यं समभिद्रवत्॥ २३॥
स सर्वा देवतास्त्यक्त्वा शक्रमेवाभ्यधावत। महेन्द्रश्च महातेजा नापश्यच्च सुतं रिपोः॥ २४॥
विमुक्तकवचस्तत्र वध्यमानोऽपि रावणिः। त्रिदशैः सुमहावीर्यैर्न चकार च किंचन॥ २५॥
स मातलिं समायान्तं ताडयित्वा शरोत्तमैः। महेन्द्रं बाणवर्षेण भूय एवाभ्यवाकिरत्॥ २६॥

In the meantime, on seeing Rāvaṇa overcome by Indra, an outcry was raised by the Dānavas and the ogres, saying:— "Alas, we are (all) undone?" (21) Taking his seat in a chariot, Meghanāda (son of Rāvaṇa), who felt greatly enraged, (nay) who was beside himself with anger, then penetrated deep into the fierce army of gods. (22) Taking cover under the mighty power of illusion obtained (by him) in the past (as a boon) from Lord Śiva, he penetrated deep into the army of gods in fury and completely dispersed the army of gods. (23) Leaving all the (other) gods (alone), he rushed on Indra himself; but the mighty Indra, though endowed with extraordinary energy, could not perceive the enemy's son. (24) His armour having fallen off on the battlefield, while he was being struck by the gods, who were endowed with exceptional prowess, the son of Rāvaṇa did not entertain the least fear. (25) Having hit Mātali, who was advancing, with the best of arrows, he then covered the mighty Indra with a shower of arrows. (26)

ततस्त्यक्त्वा रथं शक्रो विससर्ज च सारथिम्। ऐरावतं समारुह्य मृगयामास रावणिम्॥ २७॥

Leaving the chariot, Indra thereupon dismissed the charioteer and, duly mounting the elephant, Airāvata, he began to search for Meghanāda (son of Rāvaṇa). (27)

स तत्र मायाबलवानदृश्योऽथान्तरिक्षगः। इन्द्रं मायापरिक्षिप्तं कृत्वा स प्राद्रवच्छरैः॥ २८॥
स तं यदा परिश्रान्तमिन्द्रं जज्ञेऽथ रावणिः। तदैनं मायया बद्ध्वा स्वसैन्यमभितोऽनयत्॥ २९॥

Confounding Indra by means of his Māyā (conjuring tricks) while remaining invisible and moving in the air, endowed as he was with the power of Māyā, the notorious Meghanāda assailed him with arrows. (28) Having bound Indra by dint of Māyā the moment he came to know of the former having been worn out, Meghanāda (son of Rāvaṇa) forthwith took him to the flank of his army. (29)

तं तु दृष्ट्वा बलात् तेन नीयमानं महारणात्। महेन्द्रममराः सर्वे किं नु स्यादित्यचिन्तयन्॥ ३०॥
दृश्यते न स मायावी शक्रजित् समितिंजयः। विद्यावानपि येनेन्द्रो माययापहृतो बलात्॥ ३१॥
एतस्मिन्नन्तरे क्रुद्धाः सर्वे सुरगणास्तदा। रावणं विमुखीकृत्य शरवर्षैरवाकिरन्॥ ३२॥
रावणस्तु समासाद्य आदित्यांश्च वसूंस्तदा। न शशाक स संग्रामे योद्धुं शत्रुभिरर्दितः॥ ३३॥
स तं दृष्ट्वा परिम्लानं प्रहारैर्जर्जरीकृतम्। रावणिः पितरं युद्धेऽदर्शनस्थोऽब्रवीदिदम्॥ ३४॥
आगच्छ तात गच्छामो रणकर्म निवर्तताम्। जितं नो विदितं तेऽस्तु स्वस्थो भव गतज्वरः॥ ३५॥
अयं हि सुरसैन्यस्य त्रैलोक्यस्य च यः प्रभुः। स गृहीतो देवबलाद् भग्नदर्पाः सुराः कृताः॥ ३६॥
यथेष्टं भुङ्क्ष्व लोकांस्त्रीन् निगृह्यारातिमोजसा। वृथा किं ते श्रमेणेह युद्धमद्य तु निष्फलम्॥ ३७॥

Seeing him, the mighty Indra, being borne away by force from the great fight, all the gods for their part wondered what was actually going to happen. (30) "The notorious Meghanāda (the conqueror of Indra)", they added, "who is an adept in conjuring tricks and has come out victorious in battle and by whom Indra, though skilled in dispelling Māyā, has been borne away by force by dint of conjuring tricks, cannot be perceived." (31) In the meantime, compelling Rāvaṇa to turn his face away (from the field of battle), all the hosts of gods, who were provoked to anger, then covered him with showers of shafts. (32) Having duly reached the (twelve) sons of Aditi and the (eight) Vasus on that occasion, Rāvaṇa failed to encounter them on the field of battle, hard pressed as he was by the enemies. (33) Seeing his father languid and shattered by blows in the encounter, Meghanāda (son of Rāvaṇa) spoke to him as follows, remaining invisible (all the while):—(34) "Come, dear father, we retire. Let the act of fighting come to an end. Let our victory be known to you. Be at ease and free from anxiety.(35) Since the yonder Indra, who was (till now) the master of the army of gods as well as the lord of (all) the three worlds, has been captured from (the midst of) the army of gods, the vanity of the gods has (thereby) been crushed. (36) Having captured the enemy by dint of your might, rule (all) the three worlds as you please; what will you gain by needlessly exerting yourself any more; fighting is now fruitless."(37)

ततस्ते दैवतगणा निवृत्ता रणकर्मणः। तच्छ्रुत्वा रावणेर्वाक्यं शक्रहीनाः सुरा गताः॥ ३८॥
अथ रणविगतः स उत्तमौजास्त्रिदशरिपुः प्रथितो निशाचरेन्द्रः।
स्वसुतवचनमादृतः प्रियं तत् समनुनिशम्य जगाद चैव सूनुम्॥ ३९॥
अतिबलसदृशैः पराक्रमैस्त्वं मम कुलवंशविवर्धनः प्रभो।
यदयमतुल्यबलस्त्वयाद्य वै त्रिदशपतिस्त्रिदशाश्च निर्जिताः॥ ४०॥
नय रथमधिरोप्य वासवं नगरमितो व्रज सेनया वृतस्त्वम्।
अहमपि तव पृष्ठतो द्रुतं सह सचिवैरनुयामि हृष्टवत्॥ ४१॥

Hearing the aforesaid observation of Meghanāda (son of Rāvaṇa), the hosts of gods thereupon desisted from the act of fighting and, deprived of Indra, left (for heaven). (38) Listening with deference to that agreeable counsel of his son, Rāvaṇa (the ruler of ogres), that notorious enemy of gods, who was endowed with surpassing might, retired from the field of battle and spoke to his son (as follows):—(39) "You are the promoter of my race, my powerful son, in that the yonder ruler of gods, who was endowed with unequalled might, as well as the (other) gods, have been actually conquered by you today through exploits which were becoming of your superior might. (40) Placing Indra in the chariot, take him to the city (of Laṅkā) and, surrounded by your army, depart you from this region. Accompanied by my ministers, I too follow at your heels with all speed joyfully."(41)

अथ स बलवृतः सवाहनस्त्रिदशपतिं परिगृह्य रावणिः।
स्वभवनमधिगम्य वीर्यवान् कृतसमरान् विससर्ज राक्षसान्॥ ४२॥
इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डे एकोनत्रिंशः सर्गः॥ २९॥

Having reached his own abode followed by his army and conveyances and taking (with him) the ruler of gods, the powerful son of Rāvaṇa dismissed the ogres who had carried on the operations. (42)

Thus ends Canto Twenty-nine in the Uttarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

* * *

त्रिंशः सर्गः

Canto XXX

Brahmā grants boons to Indrajit and prevails on him to release Indra from captivity; nay, reminding the latter of his past sin, Brahmā asks him to perform a sacrifice to propitiate Lord Viṣṇu; at the conclusion of the said sacrifice Indra returns to heaven

जिते महेन्द्रेऽतिबले रावणस्य सुतेन वै । प्रजापतिं पुरस्कृत्य ययुर्लङ्कां सुरास्तदा ॥ १ ॥
तत्र रावणमासाद्य पुत्रभ्रातृभिरावृतम् । अब्रवीद् गगने तिष्ठन् सामपूर्वं प्रजापतिः ॥ २ ॥
वत्स रावण तुष्टोऽस्मि पुत्रस्य तव संयुगे । अहोऽस्य विक्रमौदार्यं तव तुल्योऽधिकोऽपि वा ॥ ३ ॥
जितं हि भवता सर्वं त्रैलोक्यं स्वेन तेजसा । कृता प्रतिज्ञा सफला प्रीतोऽस्मि ससुतस्य ते ॥ ४ ॥
अयं च पुत्रोऽतिबलस्तव रावण वीर्यवान् । जगतीन्द्रजिदित्येव परिख्यातो भविष्यति ॥ ५ ॥
बलवान् दुर्जयश्चैव भविष्यत्येव राक्षसः । यं समाश्रित्य ते राजन् स्थापितास्त्रिदशा वशे ॥ ६ ॥
तन्मुच्यतां महाबाहो महेन्द्रः पाकशासनः । किं चास्य मोक्षणार्थाय प्रयच्छन्तु दिवौकसः ॥ ७ ॥

Placing Brahmā (the lord of created beings) at their head, when the mighty Indra, who was endowed with surpassing strength, had been actually conquered by Meghanāda (son of Rāvaṇa), the gods then proceeded to Laṅkā. (1) Approaching Rāvaṇa, surrounded by his sons and brothers, Brahmā (the lord of created beings), while remaining in the air, spoke (as follows) in conciliatory tones:—(2) "Dear Rāvaṇa, I am pleased with your son's bearing on the battlefield. Wonderful is the greatness of his prowess. He is (thus) your equal or even superior to you. (3) By dint of your (own) energy all the three worlds have actually been conquered by you and your vow stands fulfilled. I am (accordingly) pleased with you as well as with your son. (4) This son of yours, O Rāvaṇa, is exceedingly mighty and powerful, and will (henceforth) be widely known in the world by the name of Indrajit (the conqueror of Indra). (5) This ogre, relying on whom, O king, you have brought the gods under your sway, will surely become powerful and difficult to conquer. (6) Therefore, let the mighty Indra, the tamer of the demon Pāka, be set free. Again, what should the gods (lit., denizens of heaven) pay (to you) in consideration for his liberation?"(7)

अथाब्रवीन्महातेजा इन्द्रजित् समितिंजयः । अमरत्वमहं देव वृणे यद्येष मुच्यते ॥ ८ ॥
ततोऽब्रवीन्महातेजा मेघनादं प्रजापतिः । नास्ति सर्वामरत्वं हि कस्यचित् प्राणिनो भुवि ॥ ९ ॥
पक्षिणश्चतुष्पदो वा भूतानां वा महौजसाम् । श्रुत्वा पितामहेनोक्तमिन्द्रजित् प्रभुणाव्ययम् ॥ १० ॥
अथाब्रवीत् स तत्रस्थं मेघनादो महाबलः । श्रूयतां या भवेत् सिद्धिः शतक्रतुविमोक्षणे ॥ ११ ॥
ममेष्टं नित्यशो हव्यैर्मन्त्रैः सम्पूज्य पावकम् । संग्राममवतर्तुं च शत्रुनिर्जयकाङ्क्षिणः ॥ १२ ॥
अश्वयुक्तो रथो मह्यमुत्तिष्ठेत् तु विभावसोः । तत्स्थस्यामरता स्यान्मे एष मे निश्चितो वरः ॥ १३ ॥
तस्मिन् यद्यसमाप्ते च जप्यहोमे विभावसौ । युध्येयं देव संग्रामे तदा मे स्याद् विनाशनम् ॥ १४ ॥
सर्वो हि तपसा देव वृणोत्यमरतां पुमान् । विक्रमेण मया त्वेतदमरत्वं प्रवर्तितम् ॥ १५ ॥

Indrajit, who was victorious in battle and was endowed with extraordinary energy, thereupon replied, "I seek immortality (from you), O lord, if he is set free." (8) Thereupon Brahmā (the lord of created beings), who was endowed with extraordinary energy, replied (as follows) to Meghanāda :— "There is no immunity from death at the hands of any for any living being whatsoever on earth, for a bird or a quadruped or for other created beings, though endowed with extraordinary might." Hearing the observation made by Lord Brahmā (the grandfather of the creation), the exceptionally mighty Meghanāda, the notorious conqueror of Indra, forthwith replied to the imperishable Brahmā, who was standing there:— "The (alternative) consummation which may be acceptable to me in consideration for the release of Indra (who is pre-supposed to have performed a hundred horse-sacrifices as a condition precedent for attaining Indrahood) may be learnt (from me). (9—11) What is sought by me is that whenever, seeking the utter discomfiture of my enemies, I wish to engage in a fight after duly propitiating the sacred fire through oblations daily while chanting the sacred texts, a huge chariot harnessed to steeds should emerge from the sacred fire before me and immunity from death should be insured for me so long as I remain seated in that chariot. This is the avowed boon sought by me. (12-13) If, O lord, I should engage in fight on the battlefield before the muttering of prayers, and the pouring of oblations into the sacred fire is completed, my death should take place then (and then alone). (14) Every person, O lord, seeks immortality through askesis alone. By me, however, such immunity from death is being sought through prowess."(15)

एवमस्त्विति तं चाह वाक्यं देवः पितामहः । मुक्तश्चेन्द्रजिता शक्रो गताश्च त्रिदिवं सुराः ॥ १६ ॥
एतस्मिन्नन्तरे राम दीनो भ्रष्टामरद्युतिः । इन्द्रश्चिन्तापरीतात्मा ध्यानतत्परतां गतः ॥ १७ ॥
तं तु दृष्ट्वा तथाभूतं प्राह देवः पितामहः । शतक्रतो किमु पुरा करोति स्म सुदुष्कृतम् ॥ १८ ॥
अमरेन्द्र मया बुद्ध्या प्रजाः सृष्टास्तथा प्रभो । एकवर्णाः समाभाषा एकरूपाश्च सर्वशः ॥ १९ ॥
तासां नास्ति विशेषो हि दर्शने लक्षणेऽपि वा । ततोऽहमेकाग्रमनास्ताः प्रजाः समचिन्तयम् ॥ २० ॥
सोऽहं तासां विशेषार्थं स्त्रियमेकां विनिर्ममे । यद् यत् प्रजानां प्रत्यङ्गं विशिष्टं तत् तदुद्धृतम् ॥ २१ ॥
ततो मया रूपगुणैरहल्या स्त्री विनिर्मिता । हलं नामेह वैरूप्यं हल्यं तत्प्रभवं भवेत् ॥ २२ ॥
यस्या न विद्यते हल्यं तेनाहल्येति विश्रुता । अहल्येत्येव च मया तस्या नाम प्रकीर्तितम् ॥ २३ ॥
निर्मितायां च देवेन्द्र तस्यां नार्यां सुरर्षभ । भविष्यतीति कस्यैषा मम चिन्ता ततोऽभवत् ॥ २४ ॥
त्वं तु शक्र तदा नारीं जानीषे मनसा प्रभो । स्थानाधिकतया पत्नी ममैषेति पुरंदर ॥ २५ ॥
सा मया न्यासभूता तु गौतमस्य महात्मनः । न्यस्ता बहूनि वर्षाणि तेन निर्यातिता च ह ॥ २६ ॥
ततस्तस्य परिज्ञाय महास्थैर्यं महामुनेः । ज्ञात्वा तपसि सिद्धिं च पत्न्यर्थं स्पर्शिता तदा ॥ २७ ॥
स तया सह धर्मात्मा रमते स्म महामुनिः । आसन्निराशा देवास्तु गौतमे दत्तया तया ॥ २८ ॥
त्वं क्रुद्धस्त्विह कामात्मा गत्वा तस्याश्रमं मुनेः । दृष्टवांश्च तदा तां स्त्रीं दीप्तामग्निशिखामिव ॥ २९ ॥
सा त्वया धर्षिता शक्र कामार्तेन समन्युना । दृष्टस्त्वं स तदा तेन आश्रमे परमर्षिणा ॥ ३० ॥
ततः क्रुद्धेन तेनासि शप्तः परमतेजसा । गतोऽसि येन देवेन्द्र दशाभागविपर्ययम् ॥ ३१ ॥
यस्मान्मे धर्षिता पत्नी त्वया वासव निर्भयात् । तस्मात् त्वं समरे शक्र शत्रुहस्तं गमिष्यसि ॥ ३२ ॥
अयं तु भावो दुर्बुद्धे यस्त्वयेह प्रवर्तितः । मानुषेष्वपि लोकेषु भविष्यति न संशयः ॥ ३३ ॥
तत्रार्धं तस्य यः कर्ता त्वय्यर्धं निपतिष्यति । न च ते स्थावरं स्थानं भविष्यति न संशयः ॥ ३४ ॥
यश्च यश्च सुरेन्द्रः स्याद् ध्रुवः स न भविष्यति । एष शापो मया मुक्त इत्यसौ त्वां तदाब्रवीत् ॥ ३५ ॥

Lord Brahmā now gave him the assurance:— "Be it so!" Nay, Indra was set at liberty by Indrajit, and the gods returned to heaven. (16) In the meanwhile, O Rāma, the wretched Indra, whose divine lustre had disappeared, and whose mind was plunged in thought, was lost in contemplation.(17) Seeing him in that (wretched) plight, Lord Brahmā (the grandfather of the entire creation) said, "O Indra, why did you perpetrate a heinous sin in the past? (18) Created beings were so evolved by me in my wisdom, O ruler of gods, that they had the same complexion, the same voice and the same form in everyway, O king! (19) There was no difference whatsoever in their appearance or even in their distinguishing marks. Hence with a concentrated mind I duly thought of (introducing differences in) those created beings. (20) As such in order to make a distinction between them, I evolved a woman. Whatever was striking in every limb of the created beings was reproduced (in her). (21) With those features and excellences was created by me, the woman Ahalyā. 'Hala' stands here for ugliness and the reproachability following from it is 'Halya'. (22) The woman was widely known as 'Ahalyā' in that there was no reproachability in her. Nay, 'Ahalyā' itself was proclaimed by me as her name. (23) On that woman having been evolved, O ruler of gods, and a jewel among the gods, the thought now haunted me: 'Whose partner should she be?' (24) You, however, O mighty Indra, the destroyer of citadels, began to entertain the thought in your mind about that woman:— 'She must be my consort in view of the superiority of my position.' (25) She was, however, kept by me as a sacred trust in the charge of the high-souled Sage Gautama for many years, and was (eventually) returned by him. (26) Having then tested the extraordinary self-control of that eminent sage and coming to know of the successful conclusion of his austerities, I gave her away to him for being taken to wife on that occasion—(27) That eminent and pious-minded sage lived happily with her; on her having been given away to Gautama, however, the gods became despondent. (28) Proceeding to the hermitage of that sage, angry as you were at this, your mind given over to lust, you saw at that time the said woman bright like a tongue of fire. (29) She, O Indra, was violated by you, love-stricken as you were and full of anger. (Nay) you were seen on that occasion by the eminent Ṛṣi (a seer of Vedic Mantras) in his hermitage. (30) Thereupon you were execrated (in the following words) by that supremely powerful sage who was provoked to anger, due to which, O ruler of gods, you had to undergo a reversal of fortune:—(31) 'Since my wife, O chief of the Vasus, was audaciously violated by you, therefore, O Indra, you will fall into the hands of your enemy in war. (32) The way of life which you for your part have introduced into this world, O god of perverse intellect, will gain ground even among human beings: there is no doubt about it. (33) On him who perpetrates such a sin, (only) one-half of it will fall to his lot and the other half will accrue to you. Nor will your position be stable: there is no doubt about it. (34) Whosoever comes to be the ruler of gods shall not endure. This is the curse pronounced by me.' This is what he said to you at that time. (35)

तां तु भार्यां सुनिर्भर्त्स्य सोऽब्रवीत् सुमहातपाः । दुर्विनीते विनिध्वंस ममाश्रमसमीपतः ॥ ३६ ॥
रूपयौवनसम्पन्ना यस्मात् त्वमनवस्थिता । तस्माद् रूपवती लोके न त्वमेका भविष्यति ॥ ३७ ॥
रूपं च ते प्रजाः सर्वा गमिष्यन्ति न संशयः । यत् तदेकं समाश्रित्य विभ्रमोऽयमुपस्थितः ॥ ३८ ॥
तदाप्रभृति भूयिष्ठं प्रजा रूपसमन्विता । सा तं प्रसादयामास महर्षिं गौतमं तदा ॥ ३९ ॥
अज्ञानाद् धर्षिता विप्र त्वद्रूपेण दिवौकसा । न कामकाराद् विप्रर्षे प्रसादं कर्तुमर्हसि ॥ ४० ॥
अहल्यया त्वेवमुक्तः प्रत्युवाच स गौतमः । उत्पत्स्यति महातेजा इक्ष्वाकूणां महारथः ॥ ४१ ॥
रामो नाम श्रुतो लोके वनं चाप्युपयास्यति । ब्राह्मणार्थे महाबाहुर्विष्णुर्मानुषविग्रहः ॥ ४२ ॥
तं द्रक्ष्यसि यदा भद्रे ततः पूता भविष्यसि । स हि पावयितुं शक्तस्त्वया यद् दुष्कृतं कृतम् ॥ ४३ ॥
तस्यातिथ्यं च कृत्वा वै मत्समीपं गमिष्यसि । वत्स्यसि त्वं मया सार्धं तदा हि वरवर्णिनि ॥ ४४ ॥
एवमुक्त्वा स विप्रर्षिराजगाम स्वमाश्रमम् । तपश्चचार सुमहत् सा पत्नी ब्रह्मवादिनः ॥ ४५ ॥

"Severely reproaching his aforesaid wife, the sage for his part, who was practising rigorous austerities, said, 'O impudent woman, live unseen in the precincts of my hermitage. (36) Since you have proved inconstant, though rich in comeliness and youth, you will accordingly no longer be the only comely woman. (37) Nay, all created beings shall (henceforth) undoubtedly share your comeliness inasmuch as this perversity (occasioned by concupiscence) appeared (in the mind of Indra) due to that (singular) comeliness (of yours).' (38) From that time onwards the creation was mostly endowed with comeliness. Ahalyā at that time sought to propitiate that eminent seer of Vedic Mantras (as follows):—(39) 'I was unwittingly violated by the god (lit., a denizen of heaven) appearing in your guise, and not according to my own free will, O Brahmarṣi; you ought (therefore) to extend your grace (to me).' (40) Supplicated in these words by Ahalyā, the celebrated Gautama for his part replied (as follows):— 'Among the scions of Ikṣwāku will be born a mighty-armed great car-warrior, endowed with extraordinary energy, known in the world by the name of Rāma, and he will proceed to the forest for the sake of a Brāhmaṇa (Sage Viśwāmitra). He will be no other than Lord Viṣṇu in human semblance. (41-42) When you will see him, O blessed one, then you will get purified; for he (alone) is able to eradicate the misdeed that has been done by you. (43) Nay, after offering hospitality to him, you shall surely return to my presence. Then only, O lady of fair complexion, you will (continue to) live with me.' (44) Having spoken as aforesaid, that Brahmarṣi (a seer of Vedic Mantras) re-entered his hermitage; (while) the said consort of that teacher of the Vedas practised exceptionally rigid austerities. (45)

शापोत्सर्गाद्धि तस्येदं मुनेः सर्वमुपस्थितम् । तत् स्मर त्वं महाबाहो दुष्कृतं यत् त्वया कृतम् ॥ ४६ ॥
तेन त्वं ग्रहणं शत्रोर्यातो नान्येन वासव । शीघ्रं वै यज यज्ञं त्वं वैष्णवं सुसमाहितः ॥ ४७ ॥
पावितस्तेन यज्ञेन यास्यसे त्रिदिवं ततः । पुत्रश्च तव देवेन्द्र न विनष्टो महारणे ॥ ४८ ॥
नीतः संनिहितश्चैव आर्यकेण महोदधौ ।

"All this has followed in consequence of the utterance of a curse by that sage. Recall (now), O mighty-armed one, the misdeed which was committed by you. (46) Through that curse (alone) and for no other reason, O Indra, did you fall into the clutches of your enemy. Therefore, perform you with full attention without delay the sacrifice intended to propitiate Lord Viṣṇu. (47) Purified by that sacrifice you shall return to heaven from the sacrificial ground (itself). Your son, too, O ruler of gods, was not destroyed in the great conflict. (48) He was borne away by his (maternal) grandfather (Pulomā) and has been lodged near him in the ocean."

एतच्छ्रुत्वा महेन्द्रस्तु यज्ञमिष्ट्वा च वैष्णवम् ॥ ४९ ॥
पुनस्त्रिदिवमाक्रामदन्वशासच्च देवराट् । एतदिन्द्रजितो नाम बलं यत् कीर्तितं मया ॥ ५० ॥
निर्जितस्तेन देवेन्द्रः प्राणिनोऽन्ये तु किं पुनः ।

Hearing this, and having performed a sacrifice intended to propitiate Lord Viṣṇu, the mighty Indra, the ruler of gods, re-ascended to heaven and ruled (as before). Such was the might of Indrajit, which has been recounted by me. (49-50) By him was conquered the ruler of gods (himself). What wonder, then, if other living beings were (so) conquered?

आश्चर्यमिति रामश्च लक्ष्मणश्चाब्रवीत् तदा ॥ ५१ ॥
अगस्त्यवचनं श्रुत्वा वानरा राक्षसास्तदा । विभीषणस्तु रामस्य पार्श्वस्थो वाक्यमब्रवीत् ॥ ५२ ॥
आश्चर्यं स्मारितोऽस्म्यद्य यत् तद् दृष्टं पुरातनम् । अगस्त्यं त्वब्रवीद् रामः सत्यमेतच्छ्रुतं च मे ॥ ५३ ॥
एवं राम समुद्भूतो रावणो लोककण्टकः । सपुत्रो येन संग्रामे जितः शक्रः सुरेश्वरः ॥ ५४ ॥
इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डे त्रिंशः सर्गः ॥ ३० ॥

Hearing the narration of Agastya, Śrī Rāma and Lakṣmaṇa too exclaimed as also the monkeys and the ogres (present) on that occasion:— "Wonderful!" Vibhīṣaṇa for his part who sat beside Śrī Rāma, spoke as follows:— (51-52) "I have been put in mind today of the past miracle which was witnessed (by me)." Śrī Rāma too said to Sage Agastya, "This is (quite) true. Nay, it was heard by me (even before from Vibhīṣaṇa)." (53) Thus, O Rāma, was born Rāvaṇa, who with his son was a thorn in the side of the worlds, by whom was conquered Indra, the ruler of gods, in an encounter. (54)

Thus ends Canto Thirty in the Uttarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

* * *

एकत्रिंशः सर्गः

Canto XXXI

Rāvaṇa goes to Māhiṣmatī; unable to find its ruler, Arjuna, he takes a dip in the holy Narmadā and offers worship to Lord Śiva

ततो रामो महातेजा विस्मयात् पुनरेव हि। उवाच प्रणतो वाक्यमगस्त्यमृषिसत्तमम्॥ १॥
भगवन् राक्षसः क्रूरो यदाप्रभृति मेदिनीम्। पर्यटत् किं तदा लोकाः शून्या आसन् द्विजोत्तम॥ २॥
राजा वा राजमात्रो वा किं तदा नात्र कश्चन। धर्षणं यत्र न प्राप्तो रावणो राक्षसेश्वरः॥ ३॥
उताहो हतवीर्यास्ते बभूवुः पृथिवीक्षितः। बहिष्कृता वरास्त्रैश्च बहवो निर्जिता नृपाः॥ ४॥

In surprise indeed Śrī Rāma, who was endowed with extraordinary energy, once more thereupon submissively addressed the following words to Agastya, the foremost of sages:—(1) "Ever since, O revered sir, the cruel ogre (Rāvaṇa) ranged over the earth, were the people (on earth) devoid of manliness at that time, O jewel among the twiceborn? (2) Was there no Kṣatriya king or non-Kṣatriya ruler at that time on the earth, since Rāvaṇa, the ruler of ogres, did not meet with any rebuff? (3) Or was it that the said rulers of the earth were lacking in manliness or that they were deprived of good weapons, so that many rulers of men were conquered (by him)?" (4)

राघवस्य वचः श्रुत्वा अगस्त्यो भगवानृषिः। उवाच रामं प्रहसन् पितामह इवेश्वरम्॥ ५॥
इत्येवं बाधमानस्तु पार्थिवान् पार्थिवर्षभ। चचार रावणो राम पृथिवीं पृथिवीपते॥ ६॥
ततो माहिष्मतीं नाम पुरीं स्वर्गपुरीप्रभाम्। सम्प्राप्तो यत्र सांनिध्यं सदासीद् वसुरेतसः॥ ७॥
तुल्य आसीन्नृपस्तस्य प्रभावाद् वसुरेतसः। अर्जुनो नाम यत्राग्निः शरकुण्डेशयः सदा॥ ८॥

Hearing the question of Śrī Rāma (a scion of Raghu), the glorious Sage Agastya laughingly replied to Śrī Rāma even as Brahmā would to Lord Śiva:— (5) "In this way, O jewel among the rulers of the earth, did Rāvaṇa range over the world harassing the kings, O lord of the earth! (6) Thereupon he reached the city named Māhiṣmatī, which possessed the splendour of Amarāvatī (the city of Indra) where there was the constant presence of the god of fire. (7) A king, Arjuna by name, who was a compeer of the god of fire (in effulgence) through the latter's grace, ruled in that city, where the sacred fire remained ever enshrined in a pit covered with sacred Kuśa grass. (8)

तमेव दिवसं सोऽथ हैहयाधिपतिर्बली। अर्जुनो नर्मदां रन्तुं गतः स्त्रीभिः सहेश्वरः॥ ९॥
तमेव दिवसं सोऽथ रावणस्तत्र आगतः। रावणो राक्षसेन्द्रस्तु तस्यामात्यानपृच्छत॥ १०॥
क्वार्जुनो नृपतिः शीघ्रं सम्यगाख्यातुमर्हथ। रावणोऽहमनुप्राप्तो युद्धेप्सुर्नृवरेण ह॥ ११॥
ममागमनमप्यग्रे युष्माभिः संनिवेद्यताम्। इत्येवं रावणेनोक्तास्तेऽमात्याः सुविपश्चितः॥ १२॥
अब्रुवन् राक्षसपतिमसांनिध्यं महीपतेः। श्रुत्वा विश्रवसः पुत्रः पौराणामर्जुनं गतम्॥ १३॥
अपसृत्यागतो विन्ध्यं हिमवत्संनिभं गिरिम्।

"The same day Arjuna, that mighty and powerful lord of the Haihayas, had just gone to the Narmadā to sport with his womenfolk. (9) The notorious Rāvaṇa arrived there that very day. Rāvaṇa, the ruler of ogres, for his part spoke to his (Arjuna's) ministers (as follows):—(10) 'Where is king Arjuna? You ought to point this out accurately without delay. I, Rāvaṇa, have come seeking a trial of strength with Arjuna (the foremost of human kings). (11) Let my arrival be duly made known (to him) in advance by you.' Spoken to as aforesaid by Rāvaṇa, the said ministers (of Arjuna), who were (all) very wise, told the ruler of ogres of the king's absence (from the capital). Withdrawing (from that place) on hearing, from the mouth of the citizens, of Arjuna having left (the city), Rāvaṇa (son of Viśravā) sought the Vindhya mountain, which closely resembled the Himālayas (in height).

स तमभ्रमिवाविष्टमुद्भ्रान्तमिव मेदिनीम्॥ १४॥

अपश्यद् रावणो विन्ध्यमालिखन्तमिवाम्बरम् । सहस्रशिखरोपेतं सिंहाध्युषितकन्दरम्॥ १५ ॥
प्रपातपतितैः शीतैः साट्टहासमिवाम्बुभिः । देवदानवगन्धर्वैः साप्सरोभिः सकिंनरैः॥ १६ ॥
स्वस्त्रीभिः क्रीडमानैश्च स्वर्गभूतं महोच्छ्रयम् । नदीभिः स्यन्दमानाभिः स्फटिकप्रतिमंजलम्॥ १७ ॥
फणाभिश्चलजिह्वाभिरनन्तमिव विष्ठितम् । उत्क्रामन्तं दरीवन्तं हिमवत्संनिभं गिरिम्॥ १८ ॥
पश्यमानस्ततो विन्ध्यं रावणो नर्मदां ययौ । चलोपलजलां पुण्यां पश्चिमोदधिगामिनीम्॥ १९ ॥
महिषैः सृमरैः सिंहैः शार्दूलर्क्षगजोत्तमैः । उष्णाभितप्तैस्तृषितैः संक्षोभितजलाशयाम्॥ २० ॥
चक्रवाकैः सकारण्डैः सहंसजलकुक्कुटैः । सारसैश्च सदा मत्तैः कूजद्भिः सुसमावृताम्॥ २१ ॥

"Rāvaṇa saw the Vindhya mountain which having penetrated into the clouds as it were and having as though burst forth from the earth, seemed to scrape the skies. It had thousands of peaks, and its caves were infested with lions. (12—15) With cool waters fallen from the hills, it seemed to utter a horse-laugh. With gods, Dānavas and Gandharvas; accompanied by Apsarās (celestial nymphs) and Kinnaras, and sporting with their womenfolk, the mountain, which was exceptionally high, had turned into heaven. With its rivers carrying crystal-clear waters the mountain stood rooted like the serpent-god Śeṣa with his (thousand) hoods distinguished by restless tongues. Beholding the Vindhya mountain, which was moving upwards (as it were), which abounded in caves and closely resembled the Himalayan range, Rāvaṇa sought the holy river Narmadā, whose waters flowed over a bed of rocks and which ran towards the western sea. (16—19) The ponds forming a part of the river were ruffled by buffaloes, young deer, lions, bears and lordly elephants scorched by heat, and seized with thirst and the river was thickly crowded with ruddy geese accompanied by wild ducks, swans and water-fowls as well as with cranes ever in heat and screaming. (20-21)

फुल्लद्रुमकृतोत्तंसां चक्रवाकयुगस्तनीम् । विस्तीर्णपुलिनश्रोणीं हंसावलिसुमेखलाम्॥ २२ ॥
पुष्परेण्वनुलिप्ताङ्गीं जलफेनामलांशुकाम् । जलावगाहसुस्पर्शां फुल्लोत्पलशुभेक्षणाम्॥ २३ ॥
पुष्पकादवरुह्याशु नर्मदां सरितां वराम् । इष्टामिव वरां नारीमवगाह्य दशाननः॥ २४ ॥
स तस्याः पुलिने रम्ये नानामुनिनिषेविते । उपोपविष्टः सचिवैः सार्धं राक्षसपुंगवः॥ २५ ॥

"The river had trees in blossom for its diadem, a pair of Cakrawāka birds for its breasts, extensive sandy banks for its hips, rows of swans for its lovely girdle. (22) It had its limbs powdered with the pollen of flowers, it had the foam for its immaculate robe; a dip into its waters constituted its thrilling contact and it had full-blown lotuses for its charming eyes. (23) Quickly alighting from the Puṣpaka car, and taking a dip in the Narmadā, the foremost of rivers, which (thus) resembled an excellent and agreeable woman, that ten-headed bull among the ogres, sat down in the company of his ministers on its lovely bank, frequented by sages of various kinds. (24-25)

प्रख्याय नर्मदां सोऽथ गङ्गेयमिति रावणः । नर्मदादर्शने हर्षमाप्तवान् स दशाननः॥ २६ ॥
उवाच सचिवांस्तत्र सलीलं शुकसारणौ । एष रश्मिसहस्रेण जगत् कृत्वेव काञ्चनम्॥ २७ ॥
तीक्ष्णतापकरः सूर्यो नभसो मध्यमास्थितः । मामासीनं विदित्वैव चन्द्रायति दिवाकरः॥ २८ ॥
नर्मदाजलशीतश्च सुगन्धिः श्रमनाशनः । मद्भयादनिलो ह्येष वात्यसौ सुसमाहितः॥ २९ ॥
इयं वापि सरिच्छ्रेष्ठा नर्मदा नर्मवर्धिनी । नक्रमीनविहंगोर्मिः सभयेवाङ्गना स्थिता॥ ३० ॥
तद्भवन्तः क्षताः शस्त्रैर्नृपैरिन्द्रसमैर्युधि । चन्दनस्य रसेनेव रुधिरेण समुक्षिताः॥ ३१ ॥
ते यूयमवगाहध्वं नर्मदां शर्मदां शुभाम् । सार्वभौममुखा मत्ता गङ्गामिव महागजाः॥ ३२ ॥
अस्यां स्नात्वा महानद्यां पाप्मनो विप्रमोक्ष्यथ । अहमप्यद्य पुलिने शरदिन्दुसमप्रभे॥ ३३ ॥
पुष्पोपहारं शनकैः करिष्यामि कपर्दिनः ।

"Complimenting the Narmadā in the words 'Here is the (holy) Gaṅgā,' the notorious Rāvaṇa, that ten-headed monster, forthwith experienced delight at the sight of the Narmadā. (26) He playfully said to his ministers, as well as to Śuka and Sāraṇa 'Having turned the world golden-coloured as it were by its myriad rays, the yonder sun, the maker of the day, which should generate intense heat, its position being located in mid heavens, has grown cool as the moon merely on perceiving me seated (on this spot). (27-28) Cooled by its contact with the waters of the Narmadā, fragrant and relieving fatigue, this breeze is blowing softly indeed due to fear of me. (29) Bearing crocodiles, fishes and birds on its waves, this Narmadā, the foremost of rivers, too, which heightens my merriment, looks like a timid girl. (30) You stand pierced with weapons by kings vying with Indra on the field of battle and bathed in blood as though sprinkled all over with the sap of a red sandal tree. (31) As such take you a dip in the lovely and delightful Narmadā, even as huge elephants (guarding the quarters) in rut—Sārvabhauma and others—take a dip in the Gaṅgā. (32) Bathing in this great river, you will be completely rid of your sin. I too shall presently offer flowers slowly to Lord Śiva (who wears matted locks on His head) on this sandy bank, shining like the autumnal moon.'

रावणेनैवमुक्तास्तु प्रहस्तशुकसारणाः॥ ३४॥
समहोदरधूम्राक्षा नर्मदां विजगाहिरे। राक्षसेन्द्रगजैस्तैस्तु क्षोभिता नर्मदा नदी॥ ३५॥
वामनाञ्जनपद्माद्यैर्गङ्गा इव महागजैः। ततस्ते राक्षसाः स्नात्वा नर्मदायां महाबलाः॥ ३६॥
उत्तीर्य पुष्पाण्याजह्रुर्बल्यर्थं रावणस्य तु। नर्मदापुलिने हृद्ये शुभ्राभ्रसदृशप्रभे॥ ३७॥
राक्षसैस्तु मुहूर्तेन कृतः पुष्पमयो गिरिः। पुष्पेषूपहृतेष्वेवं रावणो राक्षसेश्वरः॥ ३८॥
अवतीर्णो नदीं स्नातुं गङ्गामिव महागजः।

"Commanded in these words by Rāvaṇa Prahasta, Śuka and Sāraṇa for their part, accompanied by Mahodara and Dhūmrākṣa, took a dip in the Narmadā. The river Narmadā for its part was ruffled by those elephants of Rāvaṇa (the ruler of ogres) even as the Gaṅgā by the mighty elephants (guarding the quarters), Vāmana, Añjana, Padma and others. Emerging after taking a dip in the Narmadā, these exceptionally mighty ogres for their part fetched flowers for Rāvaṇa's worship (of Lord Śiva). On the delightful sandy bank of the Narmadā, shining like a white cloud, a mountain of flowers was raised in less than an hour by the ogres. When flowers had been collected in this way, Rāvaṇa, the king of ogres, descended into the river to bathe even as a huge elephant would into the Gaṅgā.

तत्र स्नात्वा च विधिवज्जप्त्वा जप्यमनुत्तमम्॥ ३९॥
नर्मदासलिलात् तस्मादुत्ततार स रावणः। ततः क्लिन्नाम्बरं त्यक्त्वा शुक्लवस्त्रसमावृतः॥ ४०॥
रावणं प्राञ्जलिं यान्तमन्वयुः सर्वराक्षसाः। तद्गतीवशमापन्ना मूर्तिमन्त इवाचलाः॥ ४१॥
यत्र यत्र च याति स्म रावणो राक्षसेश्वरः। जाम्बूनदमयं लिङ्गं तत्र तत्र स्म नीयते॥ ४२॥
वालुकावेदिमध्ये तु तल्लिङ्गं स्थाप्य रावणः। अर्चयामास गन्धैश्च पुष्पैश्चामृतगन्धिभिः॥ ४३॥
ततः सतामार्तिहरं परं वरं वरप्रदं चन्द्रमयूखभूषणम्।
समर्चयित्वा स निशाचरो जगौ प्रसार्य हस्तान् प्रणनर्त चाग्रतः॥ ४४॥
इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डे एकत्रिंशः सर्गः॥ ३१॥

Having bathed in the river and muttered the most excellent text (the Gāyatrī Mantra) with due ceremony, the notorious Rāvaṇa came out of the well-known waters of the Narmadā. Then putting off the wet clothes, he was duly covered with a white robe. (33—40) Like incarnate mountains swayed by his motion, all the (other) ogres followed him (even) as he proceeded with joined palms (to offer flowers to Lord Śiva). (41) Wherever Rāvaṇa, the ruler of ogres, went, a golden emblem of Lord Śiva was borne there. (42) Placing the said emblem in the middle of an altar of sand, Rāvaṇa for his part worshipped it with sandal-pastes (of various kinds) and flowers, of undying fragrance. (43) Having duly worshipped the supreme and most excellent Lord Śiva (who bears moonbeams on His head as an ornament), the reliever of the agony of the virtuous and the bestower of boons, the said ranger of the night sang and, stretching his arms gaily danced before Him. (44)

Thus ends Canto Thirty-one in the Uttarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

द्वात्रिंशः सर्गः

Canto XXXII

The flow of the Narmadā gets intercepted by the arms of Arjuna; the heap of flowers collected for Rāvaṇa's worship of Lord Śiva is swept away by the reversed current; the encounter of Rāvaṇa and the other ogres with Arjuna; Arjuna captures Rāvaṇa and bears him away to his city

नर्मदापुलिने यत्र राक्षसेन्द्रः स दारुणः। पुष्पोपहारं कुरुते तस्माद् देशाददूरतः॥ १ ॥
अर्जुनो जयतां श्रेष्ठो माहिष्मत्याः पतिः प्रभुः। क्रीडते सह नारीभिर्नर्मदातोयमाश्रितः॥ २ ॥
तासां मध्यगतो राजा रराज च तदार्जुनः। करेणूनां सहस्रस्य मध्यस्थ इव कुञ्जरः॥ ३ ॥
जिज्ञासुः स तु बाहूनां सहस्रस्योत्तमं बलम्। रुरोध नर्मदावेगं बाहुभिर्बहुभिर्वृतः॥ ४ ॥
कार्तवीर्यभुजासक्तं तज्जलं प्राप्य निर्मलम्। कूलोपहारं कुर्वाणं प्रतिस्रोतः प्रधावति॥ ५ ॥
समीननक्रमकरः सपुष्पकुशसंस्तरः। स नर्मदाम्भसो वेगः प्रावृट्काल इवाबभौ॥ ६ ॥
स वेगः कार्तवीर्येण सम्प्रेषित इवाम्भसः। पुष्पोपहारं सकलं रावणस्य जहार ह॥ ७ ॥
रावणोऽर्धसमाप्तं तमुत्सृज्य नियमं तदा। नर्मदां पश्यते कान्तां प्रतिकूलां यथा प्रियाम्॥ ८ ॥
पश्चिमेन तु तं दृष्ट्वा सागरोद्गारसंनिभम्। वर्धन्तमम्भसो वेगं पूर्वामाशां प्रविश्य तु॥ ९ ॥
ततोऽनुद्भ्रान्तशकुनां स्वभावे परमे स्थिताम्। निर्विकाराङ्गनाभासामपश्यद् रावणो नदीम्॥ १० ॥

Not far from the place where, on the sandy bank of the Narmadā, the dread king of ogres was offering flowers (to Lord Śiva), Arjuna, the powerful ruler of Māhiṣmatī and the foremost of conquerors, was sporting with his womenfolk in the waters of the Narmadā. (1-2) Standing in their midst, King Arjuna shone at the moment like an elephant in the midst of a thousand of she-elephants. (3) Seeking to know the maximum strength of his thousand arms, Arjuna for his part, who was endowed with numerous arms, blocked the Narmadā. (4) Reaching Rāvaṇa, who was offering flowers (to Lord Śiva) on a sandy bank (of the Narmadā) when held up by the arms of Arjuna (son of Kṛtavīrya), the transparent waters of the Narmadā began to flow rapidly up the stream. (5) The vehemence of the Narmadā, flowing as it did with its fishes , crocodiles and alligators as also with its flowers and layers of sacred Kuśa grass (spread out at a sacrifice), looked as it did during the monsoon. (6) That rapid flow of water, as though impelled by Arjuna (son of Kṛtavīrya), they say, swept away all the flowers that had been collected for being offered (to Lord Śiva) by Rāvaṇa. (7) Leaving the observance when it was (only) half-way through, Rāvaṇa looked at the Narmadā as if one would look upon one's beloved wife turned refractory. (8) Surveying the rapid flow of water from the west gathering force on entering the east like the flood-tide in a sea, Rāvaṇa for his part found the river existing in its absolutely natural state, as was evident from the fact that the birds did not feel the least bewildered and (thus) resembling a lady free from agitation. (9-10)

सव्येतरकराङ्गुल्या ह्यशब्दास्यो दशाननः। वेगप्रभवमन्वेष्टुं सोऽदिशच्छुकसारणौ॥ ११ ॥
तौ तु रावणसंदिष्टौ भ्रातरौ शुकसारणौ। व्योमान्तरगतौ वीरौ प्रस्थितौ पश्चिमामुखौ॥ १२ ॥
अर्धयोजनमात्रं तु गत्वा तौ रजनीचरौ। पश्येतां पुरुषं तोये क्रीडन्तं सहयोषितम्॥ १३ ॥
बृहत्सालप्रतीकाशं तोयव्याकुलमूर्धजम्। मदरक्तान्तनयनं मदव्याकुलचेतसम्॥ १४ ॥

नदीं बाहुसहस्रेण रुन्धन्तमरिमर्दनम्। गिरिं पादसहस्रेण रुन्धन्तमिव मेदिनीम्॥ १५॥
बालानां वरनारीणां सहस्रेण समावृतम्। समदानां करेणूनां सहस्रेणेव कुञ्जरम्॥ १६॥

Without uttering a word with his mouth, that ten-headed monster directed with a finger of his right hand Śuka and Sāraṇa to seek out the cause of the rapid flow. (11) Commanded by Rāvaṇa, the two heroic brothers, Śuka and Sāraṇa, set out with their faces turned towards the west, coursing in the air. (12) Advancing half a Yojana (four miles) only, the aforesaid rangers of the night saw sporting with women in the waters a man resembling a huge sal tree, his hair tossed about in the waters, the corners of his eyes red through inebriety and his mind distracted through intoxication, and capable of crushing his enemy, blocking the river with his thousand arms, even as a mountain would block the earth with its thousand offshoots, and surrounded by a thousand comely young women like an elephant surrounded by a thousand she-elephants in rut. (13—16)

तमद्भुततरं दृष्ट्वा राक्षसौ शुकसारणौ। संनिवृत्तावुपागम्य रावणं तमथोचतुः॥ १७॥
बृहत्सालप्रतीकाशः कोऽप्यसौ राक्षसेश्वर। नर्मदां रोधवद् रुद्ध्वा क्रीडापयति योषितः॥ १८॥
तेन बाहुसहस्रेण संनिरुद्धजला नदी। सागरोद्गारसंकाशानुद्गारान् सृजते मुहुः॥ १९॥

Beholding that highly prodigious man, the ogres, Śuka and Sāraṇa turned back and, approaching Rāvaṇa, spoke to him (as follows):—(17) "Blocking the Narmadā like a dyke, O ruler of ogres, an unknown person, resembling an enormous sal tree, is providing amusement to women. (18) With its waters blocked by him with his thousand arms, the river is repeatedly disgorging volumes of water resembling the flood-tide in a sea."(19)

इत्येवं भाषमाणौ तौ निशम्य शुकसारणौ। रावणोऽर्जुन इत्युक्त्वा स ययौ युद्धलालसः॥ २०॥
अर्जुनाभिमुखे तस्मिन् रावणे राक्षसाधिपे। चण्डः प्रवाति पवनः सनादः सरजस्तथा॥ २१॥
सकृदेव कृतो रावः सरक्तपृषतो घनैः। महोदरमहापार्श्वधूम्राक्षशुकसारणैः ॥ २२॥
संवृतो राक्षसेन्द्रस्तु तत्रागाद् यत्र चार्जुनः। अदीर्घेणैव कालेन स तदा राक्षसो बली॥ २३॥
तं नर्मदाह्रदं भीममाजगामाञ्जनप्रभः। स तत्र स्त्रीपरिवृतं वासिताभिरिव द्विपम्॥ २४॥
नरेन्द्रं पश्यते राजा राक्षसानां तदार्जुनम्। स रोषाद् रक्तनयनो राक्षसेन्द्रो बलोद्धतः॥ २५॥
इत्येवमर्जुनामात्यानाह गम्भीरया गिरा। अमात्याः क्षिप्रमाख्यात हैहयस्य नृपस्य वै॥ २६॥
युद्धार्थं समनुप्राप्तो रावणो नाम नामतः। रावणस्य वचः श्रुत्वा मन्त्रिणोऽथार्जुनस्य ते॥ २७॥
उत्तस्थुः सायुधास्तं च रावणं वाक्यमब्रुवन्। युद्धस्य कालो विज्ञातः साधु भो साधु रावण॥ २८॥
यः क्षीबं स्त्रीगतं चैव योद्धुमुत्सहसे नृपम्। स्त्रीसमक्षगतं यत् त्वं योद्धुमुत्सहसे नृप॥ २९॥
वासितामध्यगं मत्तं शार्दूल इव कुञ्जरम्।
क्षमस्वाद्य दशग्रीव उष्यतां रजनी त्वया। युद्धे श्रद्धा तु यद्यस्ति श्वस्तात समरेऽर्जुनम्॥ ३०॥
यदि वापि त्वरा तुभ्यं युद्धतृष्णासमावृता। निपात्यास्मान् रणे युद्धमर्जुनेनोपयास्यसि॥ ३१॥

Saying "So it is!" Arjuna, on hearing the aforesaid Śuka and Sāraṇa speaking as above, the notorious Rāvaṇa sallied forth, thirsting for an encounter. (20) When Rāvaṇa, the suzerain lord of ogres, set forth with his face directed towards Arjuna, the wind blew furiously with a noise and dust. (21) A peal of thunder was emitted by the clouds with drops of blood. Nay, protected by Mahodara, Mahāpārśwa, Dhūmrākṣa, Śuka and Sāraṇa, the ruler of ogres for his part arrived at the place where Arjuna was (sporting). In a short time that mighty ogre, who shone as antimony, reached the frightful pool forming part of the Narmadā. There the king of ogres saw at that moment King Arjuna surrounded by women as an elephant by she-elephants. His eyes red through anger, that ruler of ogres, who was arrogant by reason of his might, spoke as follows to the ministers of Arjuna in a deep tone:— "O ministers, make it known quickly to the king of the Haihayas that a warrior, Rāvaṇa by name, has actually come to him for an encounter." Hearing the challenge of Rāvaṇa, the aforesaid ministers of Arjuna forthwith sprang on their feet, armed with weapons, and submitted as follows to the notorious Rāvaṇa:— "Well!

The time suitable for a trial of strength is indeed well-known to you, O Rāvaṇa, in that you feel inclined to enter into a combat with a prince who is drunk and in the company of women! Since, O king, you seek to fight with one who stands in the presence of womenfolk, (even) as a tiger would seek to fight with an elephant in rut standing in the midst of she-elephants. Have patience today, O ten-headed monster, and let the night be spent (here) by you; if there is keenness in you for a combat, fight Arjuna tomorrow, O dear friend! (22—30) If, however, you are in a hurry, O warrior seized with a thirst for combat, you will have an opportunity for an encounter with Arjuna (only) after overthrowing us in combat."(31)

ततस्तै रावणामात्यैरमात्यास्ते नृपस्य तु । सूदिताश्चापि ते युद्धे भक्षिताश्च बुभुक्षितैः ॥ ३२ ॥
ततो हलहलाशब्दो नर्मदातीरगो बभौ । अर्जुनस्यानुयात्राणां रावणस्य च मन्त्रिणाम् ॥ ३३ ॥
इषुभिस्तोमरैः प्रासैस्त्रिशूलैर्वज्रकर्षणैः । सरावणानर्दयन्तः समन्तात् समभिद्रुताः ॥ ३४ ॥
हैहयाधिपयोधानां वेग आसीत् सुदारुणः । सनक्रमीनमकरसमुद्रस्येव निःस्वनः ॥ ३५ ॥
रावणस्य तु तेऽमात्याः प्रहस्तशुकसारणाः । कार्तवीर्यबलं क्रुद्धा निहन्ति स्म स्वतेजसा ॥ ३६ ॥
अर्जुनाय तु तत्कर्म रावणस्य समन्त्रिणः । क्रीडमानाय कथितं पुरुषैर्भयविह्वलैः ॥ ३७ ॥
श्रुत्वा न भेतव्यमिति स्त्रीजनं स तदार्जुनः । उत्ततार जलात् तस्माद् गङ्गातोयादिवाञ्जनः ॥ ३८ ॥

The aforesaid ministers of King Arjuna for their part were thereupon killed in combat and devoured by the said ministers of Rāvaṇa who were (all) seized with hunger. (32) An uproar then arose on the bank of the Narmadā among the followers of King Arjuna and the ministers of Rāvaṇa. (33) The ministers of Arjuna rushed on all sides hitting the intruders including Rāvaṇa with arrows, iron-clubs, lances and tridents which tore up the skin like the thunderbolt. (34) The onrush of the warriors of the king of the Haihayas was fierce like the roar of a sea infested with crocodiles, fishes and alligators. (35) Provoked to anger, the aforesaid ministers of Rāvaṇa—Prahasta, Śuka and Sāraṇa, however, began to exterminate the army of Arjuna (son of Kṛtavīrya) with their might. (36) The aforesaid doing of Rāvaṇa accompanied by his ministers was, however, reported to the sporting Arjuna by his men, who were beside themselves through fear. (37) Saying to the womenfolk, "You need not be afraid," on hearing the report, the celebrated Arjuna then emerged from the waters of the Narmadā (even) as Añjana (one of the elephants guarding the quarters) would emerge from those of the Gaṅgā. (38)

क्रोधदूषितनेत्रस्तु स तदार्जुनपावकः । प्रजज्वाल महाघोरो युगान्त इव पावकः ॥ ३९ ॥
स तूर्णतरमादाय वरहेमाङ्गदो गदाम् । अभिदुद्राव रक्षांसि तमांसीव दिवाकरः ॥ ४० ॥
बाहुविक्षेपकरणां समुद्यम्य महागदाम् । गारुडं वेगमास्थाय आपपातैव सोऽर्जुनः ॥ ४१ ॥
तस्य मार्गं समारुद्ध्य विन्ध्योऽर्कस्येव पर्वतः । स्थितो विन्ध्य इवाकम्प्यः प्रहस्तो मुसलायुधः ॥ ४२ ॥
ततोऽस्य मुसलं घोरं लोहबद्धं मदोद्धतः । प्रहस्तः प्रेषयन् क्रुद्धो ररास च यथान्तकः ॥ ४३ ॥
तस्याग्रे मुसलस्याग्निरशोकापीडसंनिभः । प्रहस्तकरमुक्तस्य बभूव प्रदहन्निव ॥ ४४ ॥

His eyes coloured through anger, the fiery Arjuna flared up like the most dreadful fire at the end of a world-cycle. (39) Seizing hold with all speed of a mace, Arjuna, who was adorned with a pair of excellent golden armlets, drove away the ogres even as the sun would dispel darkness. (40) Holding up his huge mace, which could be spun with one's arms, and assuming the speed of Garuḍa (the king of birds), the celebrated Arjuna immediately rushed on the ogres. (41) Barring his path, (even) as the Vindhya mountain intercepted the orbit of the sun (of yore), Prahasta stood unshakable like the Vindhya, pestle in hand. (42) Inflated with arrogance and provoked to anger, Prahasta thereupon hurled the dreadful copper-bound pestle at Arjuna and roared like Death. (43) At the tip of the pestle loosed by the hand of Prahasta appeared a fire resembling the point of an Aśoka flower, which seemed to consume its Target. (44)

आधावमानं मुसलं कार्तवीर्यस्तदार्जुनः । निपुणं वञ्चयामास गदया गतविक्लवः ॥ ४५ ॥
ततस्तमभिदुद्राव सगदो हैहयाधिपः । भ्रामयाणो गदां गुर्वीं पञ्चबाहुशतोच्छ्रयाम् ॥ ४६ ॥

ततो हतोऽतिवेगेन प्रहस्तो गदया तदा । निपपात स्थितः शैलो वज्रिवज्रहतो यथा ॥ ४७ ॥

Not the least perplexed, Arjuna, son of Kṛtavīrya, at that time completely baffled the pestle, which was coming with great speed, by means of his mace. (45) Whirling his massive mace, which was thrown with five hundred arms, the king of the Haihayas, who was (still) armed with a mace, thereupon rushed on Prahasta. (46) Struck with great vehemence by the mace at that time, Prahasta, who stood erect, thereupon fell prostrate like a hill struck by the thunderbolt of Indra (the wielder of the thunderbolt). (47)

प्रहस्तं पतितं दृष्ट्वा मारीचशुकसारणाः । समहोदरधूम्राक्षा अपसृष्टा रणाजिरात् ॥ ४८ ॥
अपक्रान्तेष्वमात्येषु प्रहस्ते च निपातिते । रावणोऽभ्यद्रवत् तूर्णमर्जुनं नृपसत्तमम् ॥ ४९ ॥
सहस्रबाहोस्तद् युद्धं विंशद्बाहोश्च दारुणम् । नृपराक्षसयोस्तत्र आरब्धं रोमहर्षणम् ॥ ५० ॥
सागराविव संक्षुब्धौ चलमूलाविवाचलौ । तेजोयुक्ताविवादित्यौ प्रदहन्ताविवानलौ ॥ ५१ ॥
बलोद्धतौ यथा नागौ वासितार्थे यथा वृषौ । मेघाविव विनर्दन्तौ सिंहाविव बलोत्कटौ ॥ ५२ ॥
रुद्रकालाविव क्रुद्धौ तौ तदा राक्षसार्जुनौ । परस्परं गदां गृह्य ताडयामासतुर्भृशम् ॥ ५३ ॥
वज्रप्रहारानचला यथा घोरान् विषेहिरे । गदाप्रहारांस्तौ तत्र सेहाते नरराक्षसौ ॥ ५४ ॥
यथाशनिरवेभ्यस्तु जायतेऽथ प्रतिश्रुतिः । तथा तयोर्गदापोथैर्दिशः सर्वाः प्रतिश्रुताः ॥ ५५ ॥
अर्जुनस्य गदा सा तु पात्यमानाहितोरसि । काञ्चनाभं नभश्चक्रे विद्युत्सौदामनी यथा ॥ ५६ ॥
तथैव रावणेनापि पात्यमाना मुहुर्मुहुः । अर्जुनोरसि निर्भाति गदोल्केव महागिरौ ॥ ५७ ॥

Seeing Prahasta fallen, Mārīca, Śuka and Sāraṇa alongwith Mahodara and Dhūmrākṣa slipped away from the field of battle. (48) The ministers having fled away and Prahasta having been struck down, Rāvaṇa rushed with all speed towards Arjuna, the foremost of kings. (49) Then commenced a fierce struggle, which caused one's hair to stand on end, between the thousand-armed king and the twenty-armed ogre. (50) Seizing hold of a mace each, the ogre and King Arjuna, who looked at that time like two seas which were greatly ruffied, two mountains with moving bases, a pair of suns full of martial ardour, a couple of blazing fires, two elephants intoxicated with might, two bulls contending for a cow in heat, two thundering clouds, two lions proud of their might, like Rudra (the god of destruction) and Kāla (the Time-Spirit) provoked to anger, struck each other violently. (51—53) Even as the mountains withstood the formidable strokes of lightning (at the beginning of creation), so did the two warriors, the human being (Arjuna) and the ogre endure the blows of each other's mace. (54) (Even) as reverberation emanates from the peals of thunder, so did all the quarters resound with the clashes of their maces. (55) While being directed against the enemy's breast, the well-known mace of Arjuna for its part rendered it golden even as a flash of lightning makes the sky assume a golden hue. (56) Being repeatedly directed against the breast of Arjuna by Rāvaṇa too, his mace likewise shone brightly like a meteor descending on a huge mountain. (57)

नार्जुनः खेदमायाति न राक्षसगणेश्वरः । सममासीत् तयोर्युद्धं यथा पूर्वं बलीन्द्रयोः ॥ ५८ ॥
शृङ्गैरिव वृषायुध्यन् दन्ताग्रैरिव कुञ्जरौ । परस्परं विनिघ्नन्तौ नरराक्षससत्तमौ ॥ ५९ ॥

Neither Arjuna nor the ruler of the hordes of ogres grew weary. Well-matched was their duel as that which took place between Bali and Indra of yore. (58) Striking each other violently with full force, the foremost of human beings as well as the jewel among the ogres fought (even) as a pair of bulls would do with their horns or two elephants with their tusks. (59)

ततोऽर्जुनेन क्रुद्धेन सर्वप्राणेन सा गदा । स्तनयोरन्तरे मुक्ता रावणस्य महोरसि ॥ ६० ॥
वरदानकृतत्राणे सा गदा रावणोरसि । दुर्बलेव यथावेगं द्विधाभूतापतत् क्षितौ ॥ ६१ ॥
स त्वर्जुनप्रयुक्तेन गदाघातेन रावणः । अपासर्पद् धनुर्मात्रं निषसाद च निष्टनन् ॥ ६२ ॥
स विह्वलं तदाऽऽलक्ष्य दशग्रीवं ततोऽर्जुनः । सहसोत्पत्य जग्राह गरुत्मानिव पन्नगम् ॥ ६३ ॥
स तु बाहुसहस्रेण बलाद् गृह्य दशाननम् । बबन्ध बलवान् राजा बलिं नारायणो यथा ॥ ६४ ॥

बध्यमाने दशग्रीवे सिद्धचारणदेवताः। साध्वीति वादिनः पुष्पैः किरन्त्यर्जुनमूर्धनि॥ ६५॥

The said mace was then hurled with all his strength by the enraged Arjuna on the mighty chest of Rāvaṇa. (60) Though hurled with full force on the breast of Rāvaṇa, which was protected by the bestowal of boons (by Brahmā), the said mace fell on the ground, broken in two as though it were of scanty strength. (61) Under the blow of the mace directed by Arjuna, however, the notorious Rāvaṇa receded a bow's length and sank down crying. (62) Springing forward all of a sudden on seeing Rāvaṇa (the ten-headed monster) confused at that time, Arjuna thereupon caught hold of him as Garuḍa (the king of birds) would seize a serpent. (63) Forcibly laying hold of Rāvaṇa with his thousand arms, the mighty king bound him even as Lord Nārāyaṇa (in His descent as Vāmaṇa) bound Bali. (64) While Rāvaṇa (the ten-headed monster) was being bound, the Siddhas (a class of semi-divine beings credited with supernatural powers by virtue of their very birth), Cāraṇas (celestial bards) and gods (witnessing the scene from the skies) covered the air over the head of Arjuna with flowers, saying "Well done!" (65)

व्याघ्रो मृगमिवादाय मृगराडिव कुञ्जरम्। ररास हैहयो राजा हर्षादम्बुदवन्मुहुः॥ ६६॥
प्रहस्तस्तु समाश्वस्तो दृष्ट्वा बद्धं दशाननम्। सहसा राक्षसः क्रुद्धो ह्यभिदुद्राव हैहयम्॥ ६७॥
नक्तंचराणां वेगस्तु तेषामापततां बभौ। उद्धूत आतपापाये पयोदानामिवाम्बुधौ॥ ६८॥
मुञ्चमुञ्चेति भाषन्तस्तिष्ठतिष्ठेति चासकृत्। मुसलानि च शूलानि सोत्ससर्ज तदा रणे॥ ६९॥
अप्राप्तान्येव तान्याशु असम्भ्रान्तस्तदार्जुनः। आयुधान्यमरारीणां जग्राहारिनिषूदनः॥ ७०॥
ततस्तैरेव रक्षांसि दुर्धरैः प्रवरायुधैः। भित्त्वा विद्रावयामास वायुरम्बुधरानिव॥ ७१॥
राक्षसांस्त्रासयामास कार्तवीर्यार्जुनस्तदा। रावणं गृह्य नगरं प्रविवेश सुहृद्वृतः॥ ७२॥
स कीर्यमाणः कुसुमाक्षतोत्करैर्द्विजैः सपौरैः पुरुहूतसंनिभः।
ततोऽर्जुनः स्वां प्रविवेश तां पुरीं बलिं निगृह्येव सहस्रलोचनः॥ ७३॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डे द्वात्रिंशः सर्गः॥ ३२॥

Having captured Rāvaṇa even as a tiger would seize a deer or a lion would lay hold of an elephant, King Arjuna (the ruler of the Haihayas) thundered like a cloud again and again. (66) Provoked to anger on seeing Rāvaṇa (the ten-headed monster) bound, when fully restored to consciousness, the ogre Prahasta for his part actually rushed headlong on Arjuna. (67) The onrush of those assailing night-rangers grew (in violence) as that of clouds appearing on the sea at the end of summer. (68) The ogres rushed forth, repeatedly crying "Loose the weapon! Loose the weapon" and "Stay (awhile), Stay (awhile)" and he (Prahasta) hurled pestles and darts on the battlefield. (69) Not (at all) confused, Arjuna, the destroyer of his foes, at that time speedily took hold of those weapons of the enemies of gods even before they reached him. (70) Piercing the ogres with those very weapons, which were most excellent and difficult even to hold, Arjuna drove them away even as the wind disperses clouds. (71) Arjuna, son of Kṛtavīrya, frightened the ogres at that time. (Nay) taking Rāvaṇa and surrounded by his friends, he entered the city.(72) Being covered with heaps of flowers and unbroken grains of rice by Brāhmaṇas (the twice-born) and other citizens(on capturing Rāvaṇa), Arjuna, who closely resembled Indra (who is invoked by many), thereupon entered his well-known city (even) as Indra (the thousand-eyed god) entered his city after capturing Bali.(73)

Thus ends Canto Thirty-two in the Uttarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

* * *

त्रयस्त्रिंशः सर्गः

Canto XXXIII

Pulastya secures the deliverance of Rāvaṇa from the bondage of Arjuna

रावणग्रहणं तत् तु वायुग्रहणसंनिभम्। ततः पुलस्त्यः शुश्राव कथितं दिवि दैवतैः॥ १॥
ततः पुत्रकृतस्नेहात् कम्पमानो महाधृतिः। माहिष्मतीपतिं द्रष्टुमाजगाम महानृषिः॥ २॥
स वायुमार्गमास्थाय वायुतुल्यगतिर्द्विजः। पुरीं माहिष्मतीं प्राप्तो मनःसम्पातविक्रमः॥ ३॥
सोऽमरावतिसंकाशां हृष्टपुष्टजनावृताम्। प्रविवेश पुरीं ब्रह्मा इन्द्रस्येवामरावतीम्॥ ४॥

Pulastya thereupon heard as narrated by the gods in heaven the story of Rāvaṇa's aforesaid capture, which was much like capturing the air. (1) Feeling commiseration (for Rāvaṇa) due to affection for his son (grandson), though highly self-possessed, the great Ṛṣi (seer of Vedic Mantras) came (all the way) to see the ruler of Māhiṣmatī. (2) Travelling by the aerial route, the Brāhmaṇa, whose speed equalled that of the wind, reached the city of Māhiṣmatī with the swiftness of thought. (3) Like Brahmā entering Amarāvatī, the city of Indra, he penetrated deep into the city, which was crowded with happy and prosperous people and which closely resembled Amarāvatī. (4)

पादचारमिवादित्यं निष्पतन्तं सुदुर्दृशम्। ततस्ते प्रत्यभिज्ञाय अर्जुनाय न्यवेदयन्॥ ५॥
पुलस्त्य इति विज्ञाय वचनाद्धैहयाधिपः। शिरस्यञ्जलिमाधाय प्रत्युद्गच्छत् तपस्विनम्॥ ६॥
पुरोहितोऽस्य गृह्यार्घ्यं मधुपर्कं तथैव च। पुरस्तात् प्रययौ राज्ञः शक्रस्येव बृहस्पतिः॥ ७॥
ततस्तमृषिमायान्तमुद्यन्तमिव भास्करम्। अर्जुनो दृश्य सम्भ्रान्तो ववन्देन्द्र इवेश्वरम्॥ ८॥

Recognizing the sage, who looked like the sun-god coming on foot, extremely difficult as he was to gaze on, (even) while he was descending (from the heavens), The counsellors of Arjuna thereupon reported his arrival to him. (5) Placing his joined palms above his head on coming to know from their report that he was (no other than) Sage Pulastya, Arjuna (the suzerain lord of the Haihayas) went forward to meet the ascetic.(6) Taking (with him) Arghya (water to wash one's hands with) as well as Madhuparka (a mixture of honey and curds), his family-priest preceded the king (even) as Sage Bṛhaspati (the preceptor of gods) would walk ahead of Indra. (7) Overawed to see the aforesaid Ṛṣi (the seer of Vedic Mantras) coming like the rising sun, Arjuna thereupon saluted him (even) as Indra (the ruler of gods) would salute the Supreme (Brahma). (8)

स तस्य मधुपर्कं गां पाद्यमर्घ्यं निवेद्य च। पुलस्त्यमाह राजेन्द्रो हर्षगद्गदया गिरा॥ ९ ॥
अद्यैवममरावत्या तुल्या माहिष्मती कृता। अद्याहं तु द्विजेन्द्र त्वां यस्मात् पश्यामि दुर्दृशम्॥ १०॥
अद्य मे कुशलं देव अद्य मे कुशलं व्रतम्। अद्य मे सफलं जन्म अद्य मे सफलं तपः॥ ११॥
यत् ते देवगणैर्वन्द्यौ वन्देऽहं चरणौ तव।
इदं राज्यमिमे पुत्रा इमे दारा इमे वयम्। ब्रह्मन् किं कुर्मः किं कार्यमाज्ञापयतु नो भवान्॥ १२॥

Having offered Madhuparka, a cow and water to wash his feet and hands (respectively) with, Arjuna (the king of kings) submitted (as follows) to Sage Pulastya in a voice choked with delight:— (9) "Māhiṣmatī has in this way been placed on a par with Amarāvatī (the city of Indra) this day in that I see today, O prince of the twice-born, you, who are really so difficult to behold. (10) Prosperity attends on me today, O revered one! My vow (too) stands fulfilled today; my birth (too) stands consummated today and my askesis (too) has borne fruit today in that I salute your (holy) feet, which deserve to be saluted by gods. This kingdom, these sons and these consorts (of mine), (nay) even ourselves stand at your service. What should we do? (Pray) command us what should be done (by us)." (11-12)

तं धर्मेऽग्निषु पुत्रेषु शिवं पृष्ट्वा च पार्थिवम्। पुलस्त्योवाच राजानं हैहयानां तथार्जुनम्॥ १३॥
नरेन्द्राम्बुजपत्राक्ष पूर्णचन्द्रनिभानन। अतुलं ते बलं येन दशग्रीवस्त्वया जितः॥ १४॥
भयाद् यस्योपतिष्ठेतां निष्पन्दौ सागरानिलौ। सोऽयं मृधे त्वया बद्धः पौत्रो मे रणदुर्जयः॥ १५॥
पुत्रकस्य यशः पीतं नाम विश्रावितं त्वया। मद्वाक्याद् याच्यमानोऽद्य मुञ्च वत्स दशाननम्॥ १६॥
पुलस्त्याज्ञां प्रगृह्योचे न किंचन वचोऽर्जुनः। मुमोच वै पार्थिवेन्द्रो राक्षसेन्द्रं प्रहृष्टवत्॥ १७॥
स तं प्रमुच्य त्रिदशारिमर्जुनः प्रपूज्य दिव्याभरणस्त्रगम्बरैः।
अहिंसकं सख्यमुपेत्य साग्निकं प्रणम्य तं ब्रह्मसुतं गृहं ययौ॥ १८॥
पुलस्त्येनापि संत्यक्तो राक्षसेन्द्रः प्रतापवान्। परिष्वक्तः कृतातिथ्यो लज्जमानो विनिर्जितः॥ १९॥
पितामहसुतश्चापि पुलस्त्यो मुनिपुंगवः। मोचयित्वा दशग्रीवं ब्रह्मलोकं जगाम ह॥ २०॥
एवं स रावणः प्राप्तः कार्तवीर्यात् प्रधर्षणम्। पुलस्त्यवचनाच्चापि पुनर्मुक्तो महाबलः॥ २१॥

Having inquired of the king about his welfare concerning religious practices, sacrificial fires and sons, Sage Pulastya spoke as follows to Arjuna, the ruler of the Haihayas:— (13) "Matchless is your might by dint of which Rāvaṇa stands conquered by you, O ruler of men whose eyes resemble the lotus-petals and whose countenance shines as the full moon. (14) That very grandson of mine, who was hard to conquer, and for fear of whom the ocean as well as the wind stood motionless in attendance, was made captive by you on the battlefield. (15) The glory of my beloved child stands swallowed up by you and your own name has been made widely known by you. Being solicited by me today, (pray) set my child, Rāvaṇa, free at my intercession." (16) Arjuna did not utter a word (in reply). Bowing to the command of Pulastya, however, the king of kings joyously set free the ruler of ogres. (17) Having unconditionally released the enemy of gods and duly honoured him with celestial ornaments, garlands and raiment, (nay) contracted with him in the presence of fire an alliance which involved no destruction to each other and, respectfully bowing down to the aforesaid son of Brahmā (the creator), the celebrated Arjuna entered his palace. (18) Though unconditionally released (by Arjuna) after being hospitably treated, and (lovingly) embraced by (his grandfather) Pulastya, the glorious Rāvaṇa felt shy due to his having been utterly vanquished. (19) Having secured the deliverance of Rāvaṇa (the ten-headed monster), they say, Pulastya too, (a mind-born) son of Brahmā (the grandfather of the entire creation) and the foremost of ascetics, rose (back) to the realm of Brahmā (the creator). (20) In this way the notorious and highly powerful Rāvaṇa sustained defeat at the hands of Arjuna (son of Kṛtavīrya) and was then also set at liberty once more at the intercession of Pulastya. (21)

एवं बलिभ्यो बलिनः सन्ति राघवनन्दन। नावज्ञा हि परे कार्या य इच्छेच्छ्रेय आत्मनः॥ २२॥
ततः स राजा पिशिताशनानां सहस्रबाहोरुपलभ्य मैत्रीम्।
पुनर्नृपाणां कदनं चकार चचार सर्वां पृथिवीं च दर्पात्॥ २३॥
इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डे त्रयस्त्रिंशः सर्गः॥ ३३॥

Thus, O delight of the scions of Raghu, there are warriors mightier than the mighty; (hence) by him who seeks his own welfare no disrespect should be shown to his enemy. (22) Having secured the alliance of Arjuna (the thousand-armed prince), the said king of ogres (lit., flesh-eaters) resumed the destruction of rulers of men and arrogantly ranged over the entire globe. (23)

Thus ends Canto Thirty-three in the Uttarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

* * *

चतुस्त्रिंशः सर्गः

Canto XXXIV

Rāvaṇa's humiliation at the hands of Vālī; Rāvaṇa makes friends with him

अर्जुनेन विमुक्तस्तु रावणो राक्षसाधिपः । चचार पृथिवीं सर्वामनिर्विण्णस्तथा कृतः ॥ १ ॥
राक्षसं वा मनुष्यं वा शृणुते यं बलाधिकम् । रावणस्तं समासाद्य युद्धे ह्वयति दर्पितः ॥ २ ॥
ततः कदाचित् किष्किन्धां नगरीं वालिपालिताम् । गत्वाऽऽह्वयति युद्धाय वालिनं हेममालिनम् ॥ ३ ॥
ततस्तु वानरामात्यस्तारस्तारापिता प्रभुः । उवाच वानरो वाक्यं युद्धप्रेप्सुमुपागतम् ॥ ४ ॥

Having been set free by Arjuna, and thus rendered free from (all) causes of despondency, Rāvaṇa, the suzerain lord of ogres, for his part ranged over the entire globe. (1) Approaching whomsoever he heard of as superior in might, irrespective of whether he was an ogre or a human being, Rāvaṇa, full of arrogance, challenged him to a duel. (2) Making his way to the city of Kiṣkindhā, ruled over by Vālī, on a certain day, he then challenged Vālī, who was adorned with a gold necklace, to a duel. (3) Thereupon Tāra, a minister of Vālī (the chief of monkeys), Suṣeṇa (father of Tārā, Vālī's consort), Aṅgada (the Crown prince) and Sugrīva (the junior monkey chief) spoke as follows to Rāvaṇa (who had come seeking combat):—(4)

राक्षसेन्द्र गतो वाली यस्ते प्रतिबलो भवेत् । कोऽन्यः प्रमुखतः स्थातुं तव शक्तः प्लवंगमः ॥ ५ ॥
चतुर्भ्योऽपि समुद्रेभ्यः संध्यामन्वास्य रावण । इदं मुहूर्तमायाति वाली तिष्ठ मुहूर्तकम् ॥ ६ ॥
एतानस्थिचयान् पश्य य एते शङ्खपाण्डुराः । युद्धार्थिनामिमे राजन् वानराधिपतेजसा ॥ ७ ॥
यद्वामृतरसः पीतस्त्वया रावण राक्षस । तदा वालिनमासाद्य तदन्तं तव जीवितम् ॥ ८ ॥
पश्येदानीं जगच्चित्रमिमं विश्रवसः सुत । इदं मुहूर्तं तिष्ठस्व दुर्लभं ते भविष्यति ॥ ९ ॥
अथवा त्वरसे मर्तुं गच्छ दक्षिणसागरम् । वालिनं द्रक्ष्यसे तत्र भूमिष्ठमिव पावकम् ॥ १० ॥
स तु तारं विनिर्भर्त्स्य रावणो लोकरावणः । पुष्पकं तत् समारुह्य प्रययौ दक्षिणार्णवम् ॥ ११ ॥
तत्र हेमगिरिप्रख्यं तरुणार्कनिभाननम् । रावणो वालिनं दृष्ट्वा संध्योपासनतत्परम् ॥ १२ ॥
पुष्पकादवरुह्याथ रावणोऽञ्जनसंनिभः । ग्रहीतुं वालिनं तूर्णं निश्शब्दपदमव्रजत् ॥ १३ ॥
यदृच्छया तदा दृष्टो वालिनापि स रावणः । पापाभिप्रायकं दृष्ट्वा चकार न तु सम्भ्रमम् ॥ १४ ॥
शशमालक्ष्य सिंहो वा पन्नगं गरुडो यथा । न चिन्तयति तं वाली रावणं पापनिश्चयम् ॥ १५ ॥

"Vālī, O ruler of ogres, who may be a match for you, has gone out. What other monkey is capable of standing before you? (5) After saying his Sandhyā prayers on the shore of (all) the four oceans, O Rāvaṇa, Vālī must be returning this very hour. (Pray) wait awhile. (6) Behold these heaps of bones, which are white as a conch. These are the bones of those who sought combat (with Vālī) and were crushed by the might of Vālī (the suzerain lord of monkeys), O King! (7) Or, even if the drink of immortality has been imbibed by you, O Rāvaṇa, your life will have reached its end the moment you encounter Vālī, O ogre! (8) Presently behold this marvel of the world, O son of Viśravā! Wait till this hour. Your life will be difficult to retain any more. (9) Or, if you are in a hurry to breathe your last, proceed to the southern sea. There you will see Vālī like the god of fire staying on earth." (10) Severely scolding Tāra, the notorious Rāvaṇa, who made people cry, flew to the southern sea, getting on his well-known Puṣpaka car. (11) Alighting from the Puṣpaka on seeing Vālī, who resembled a mountain of gold and whose countenance shone like the newly risen sun, absorbed in saying the Sandhyā prayers, Rāvaṇa who had the hue of collyrium, proceeded hastily with silent steps in order to capture him. (12-13) By chance the notorious Rāvaṇa too was espied by Vālī. The latter, however, did not feel perturbed (even) on seeing him of sinful intent. (14)

Vālī did not feel worried (even) on perceiving Rāvaṇa to be of sinful resolve any more than a lion would on seeing a hare or Garuḍa (the king of birds) on seeing a serpent. (15)

जिघृक्षमाणमायान्तं रावणं पापचेतसम्। कक्षावलम्बिनं कृत्वा गमिष्ये त्रीन् महार्णवान्॥१६॥
द्रक्ष्यन्त्यरिं ममाङ्कस्थं स्त्रंसदूरुकराम्बरम्। लम्बमानं दशग्रीवं गरुडस्येव पन्नगम्॥१७॥

(Vālī said to himself:) "Pressing in my arm-pit the sinful-minded Rāvaṇa as soon as he approaches with intent to catch hold of me and leaving him hanging there, I shall visit the three (remaining) oceans (too). (16) People will see my enemy, Rāvaṇa (the ten-headed monster), hanging from my arm-pit with his thighs, hands and raiment dangling, like a serpent in the claws of Garuḍa." (17)

इत्येवं मतिमास्थाय वाली मौनमुपास्थितः। जपन् वै नैगमान् मन्त्रांस्तस्थौ पर्वतराडिव॥१८॥
तावन्योन्यं जिघृक्षन्तौ हरिराक्षसपार्थिवौ। प्रयत्नवन्तौ तत् कर्म ईहतुर्बलदर्पितौ॥१९॥
हस्तग्राहं तु तं मत्वा पादशब्देन रावणम्। पराङ्मुखोऽपि जग्राह वाली सर्पमिवाण्डजः॥२०॥

Making up his mind thus, Vālī remained standing like the king of mountains, silently repeating Vedic Mantras. (18) Each seeking to lay his hands on the other, the two warriors, the king of monkeys and the lord of ogres, both conceited by reason of their might, strove diligently to accomplish that end. (19) Concluding from his footfalls Rāvaṇa to be ready to catch hold of himself, Vālī, though having his back turned upon him, caught hold of him even as Garuḍa (a bird) would seize a serpent.(20)

ग्रहीतुकामं तं गृह्य रक्षसामीश्वरं हरिः। खमुत्पपात वेगेन कृत्वा कक्षावलम्बिनम्॥२१॥
तं च पीडयमानं तु वितुदन्तं नखैर्मुहुः। जहार रावणं वाली पवनस्तोयदं यथा॥२२॥
अथ ते राक्षसामात्या ह्रियमाणे दशानने। मुमोक्षयिषवो वालिं रवमाणा अभिद्रुताः॥२३॥
अन्वीयमानस्तैर्वाली भ्राजतेऽम्बरमध्यगः। अन्वीयमानो मेघौघैरम्बरस्थ इवांशुमान्॥२४॥
तेऽशक्नुवन्तः सम्प्राप्तुं वालिनं राक्षसोत्तमाः। तस्य बाहूरुवेगेन परिश्रान्ता व्यवस्थिताः॥२५॥
वालिमार्गादपाक्रामन् पर्वतेन्द्रापि गच्छतः। किं पुनर्जीवनप्रेप्सुर्बिभ्रद् वै मांसशोणितम्॥२६॥
अपक्षिगणसम्पातान् वानरेन्द्रो महाजवः। क्रमशः सागरान् सर्वान् संध्याकालमवन्दत॥२७॥
सम्पूज्यमानो यातस्तु खचरैः खचरोत्तमः। पश्चिमं सागरं वाली आजगाम सरावणः॥२८॥
तस्मिन् संध्यामुपासित्वा स्नात्वा जप्त्वा च वानरः। उत्तरं सागरं प्रायाद् वहमानो दशाननम्॥२९॥
बहुयोजनसाहस्त्रं वहमानो महाहरिः। वायुवच्च मनोवच्च जगाम सह शत्रुणा॥३०॥
उत्तरे सागरे संध्यामुपासित्वा दशाननम्। वहमानोऽगमद् वाली पूर्वं वै स महोदधिम्॥३१॥
तत्रापि संध्यामन्वास्य वासविः स हरीश्वरः। किष्किन्धामभितो गृह्य रावणं पुनरागमत्॥३२॥
चतुर्ष्वपि समुद्रेषु संध्यामन्वास्य वानरः। रावणोद्वहनश्रान्तः किष्किन्धोपवनेऽपतत्॥३३॥
रावणं तु मुमोचाथ स्वकक्षात् कपिसत्तमः। कुतस्त्वमिति चोवाच प्रहसन् रावणं मुहुः॥३४॥
विस्मयं तु महद् गत्वा श्रमलोलनिरीक्षणः। राक्षसेन्द्रो हरीन्द्रं तमिदं वचनमब्रवीत्॥३५॥

Having captured the said ruler of ogres, who sought to capture Vālī, and pressing him in his arm-pit and leaving him hanging there, Vālī (the monkey) sprang up with speed into the air. (21) Even though Rāvaṇa repeatedly oppressed and pinched Vālī with his nails, the latter bore away Rāvaṇa (just) as the wind would sweep away a cloud. (22) While Rāvaṇa (the ten-headed monster) was being borne away, the said ministers of Rāvaṇa forthwith rushed upon Vālī, with a view to securing his release emitting loud cries. (23) Being pursued by them in mid heavens, Vālī shone like the sun being followed by multitudes of clouds in space. (24) Failing to approach Vālī, the aforesaid jewels among the ogres stood exhausted by the onrush of his hands and thighs. (25) Even the foremost of mountains receded from the path of Vālī as he rushed forth, what wonder, then, that one having a body composed of flesh and blood and seeking to live should do so. (26) Vālī (the ruler of monkeys), who moved with extraordinary speed, paid homage to the goddess presiding over the morning and evening twilights reaching one after another the (four) seas which could not be visited even by flocks of (fast-moving) birds. (27) Being duly honoured on the way by winged creatures, Vālī, the foremost of those moving in the air, reached the western sea with Rāvaṇa.(28) After taking a plunge in it, saying his Sandhyā prayers and muttering the sacred formula, the monkey moved to the northern sea carrying the ten-headed monster (with him). (29) Carrying him across many thousands of Yojanas, the mighty monkey moved with his adversary with the speed of the wind and thought. (30) Having said his Sandhyā prayers at the northern ocean, the said Vālī actually proceeded to the eastern sea, carrying Rāvaṇa (the ten-headed monster). (31) Having said his Sandhyā prayers there also, the aforesaid Vālī (sprung from the loins of Indra), the ruler of monkeys, returned to the precincts of Kiṣkindhā, taking Rāvaṇa (with him) (32) Having said his Sandhyā prayers at (all) the four seas, the monkey chief (Vālī), who had been worn out on account of carrying Rāvaṇa (all the way), landed in a park adjoining Kiṣkindhā. (33) Vālī (the foremost of monkeys) for his part disengaged Rāvaṇa from his arm-pit, and loudly laughing again and again, questioned Rāvaṇa as follows:— "Whence are you?" (34) Feeling great surprise, his eyes rolling on account of weariness, the ruler of ogres replied as follows to the aforesaid ruler of monkeys:—(35)

वानरेन्द्र महेन्द्राभ राक्षसेन्द्रोऽस्मि रावणः। युद्धेप्सुरिह सम्प्राप्तः स चाद्यासादितस्त्वया॥ ३६ ॥
अहो बलमहो वीर्यमहो गाम्भीर्यमेव च। येनाहं पशुवद् गृह्य भ्रामितश्चतुरोऽर्णवान्॥ ३७॥
एवमश्रान्तवद् वीर शीघ्रमेव च वानर। मां चैवोद्वहमानस्तु कोऽन्यो वीरो भविष्यति॥ ३८ ॥
त्रयाणामेव भूतानां गतिरेषा प्लवंगम। मनोऽनिलसुपर्णानां तव चात्र न संशयः॥ ३९ ॥
सोऽहं दृष्टबलस्तुभ्यमिच्छामि हरिपुंगव। त्वया सह चिरं सख्यं सुस्निग्धं पावकाग्रतः॥ ४० ॥
दाराः पुत्राः पुरं राष्ट्रं भोगाच्छादनभोजनम्। सर्वमेवाविभक्तं नौ भविष्यति हरीश्वर॥ ४१ ॥

"I am Rāvaṇa, the ruler of ogres, O king of monkeys, a compeer of the mighty Indra, come here seeking an encounter with you and I was (consequently) captured by you today. (36) Astounding is the strength, marvellous is the prowess and wonderful is the profundity too in you, by whom, after seizing me I was taken like an animal round the four seas! (37) What other hero would carry me so unweariedly and fast (as you did), O valiant monkey? (38) Such (a marvellous) speed exists in three created entities alone— the mind, the wind-god and Garuḍa (lit., the bird with beautiful wings) as well as in you: there is no doubt about it, O monkey! (39) Having witnessed your might, O jewel among the monkeys, I seek to enter into an enduring and exceedingly loving friendship with you in the presence of fire. (40) Our consorts, sons, cities, kingdoms, luxuries, raiment and food—all will be jointly held by us two, O lord of monkeys!"(41)

ततः प्रज्वालयित्वाग्निं तावुभौ हरिराक्षसौ। भ्रातृत्वमुपसम्पन्नौ परिष्वज्य परस्परम्॥ ४२ ॥
अन्योन्यं लम्बितकरौ ततस्तौ हरिराक्षसौ। किष्किन्धां विशतुर्हृष्टौ सिंहौ गिरिगुहामिव॥ ४३ ॥
स तत्र मासमुषितः सुग्रीव इव रावणः। अमात्यैरागतैर्नीतस्त्रैलोक्योत्सादनार्थिभिः॥ ४४ ॥
एवमेतत् पुरा वृत्तं वालिना रावणः प्रभो। धर्षितश्च वृतश्चापि भ्राता पावकसंनिधौ॥ ४५ ॥
बलमप्रतिमं राम वालिनोऽभवदुत्तमम्। सोऽपि त्वया विनिर्दग्धः शलभो वह्निना यथा॥ ४६ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डे चतुस्त्रिंशः सर्गः॥ ३४॥

Then, lighting a fire, both the said warriors, the monkey chief and the lord of ogres, entered into fraternity, after embracing each other. (42) With their hands clasped together, the two warriors, the monkey chief and the king of ogres, thereupon joyously entered Kiṣkindhā like two lions entering a rock cavern. (43) Rāvaṇa lived there for a month like Sugrīva. He was (then) led away by his ministers who had come and who were desirous of exterminating the three worlds. (44) This is how it happened in the past, how Rāvaṇa, my lord, was overpowered by Vālī and was (then) accepted as a brother in the presence of fire. (45) Matchless and unsurpassed was the strength of Vālī. Even he was consumed by You as a moth is consumed by fire. (46)

Thus ends Canto Thirty-four in the Uttarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

* * *

पञ्चत्रिंशः सर्गः

Canto XXXV

The descent of Hanumān; he rushes against the sun, the planet Rāhu and Airāvata (the mount of Indra) even as an infant; he is rendered unconscious as the result of a stroke of lightning by Indra; the entire creation gets suffocated due to the displeasure of the wind-god; the gods under the leadership of Brahmā seek the presence of the wind-god to pacify him

अपृच्छत तदा रामो दक्षिणाशाश्रयं मुनिम्। प्राञ्जलिर्विनयोपेत इदमाह वचोऽर्थवत्॥ १ ॥
अतुलं बलमेतद् वै वालिनो रावणस्य च। न त्वेताभ्यां हनुमता समं त्विति मतिर्मम॥ २ ॥
शौर्यं दाक्ष्यं बलं धैर्यं प्राज्ञता नयसाधनम्। विक्रमश्च प्रभावश्च हनूमति कृतालयाः॥ ३ ॥
दृष्ट्वैव सागरं वीक्ष्य सीदन्तीं कपिवाहिनीम्। समाश्वास्य महाबाहुर्योजनानां शतं प्लुतः॥ ४ ॥
धर्षयित्वा पुरीं लङ्कां रावणान्तःपुरं तदा। दृष्टा सम्भाषिता चापि सीता ह्याश्वासिता तथा॥ ५ ॥
सेनाग्रगा मन्त्रिसुताः किंकरा रावणात्मजः। एते हनुमता तत्र एकेन विनिपातिताः॥ ६ ॥
भूयो बन्धाद् विमुक्तेन भाषयित्वा दशाननम्। लङ्का भस्मीकृता येन पावकेनेव मेदिनी॥ ७ ॥
न कालस्य न शक्रस्य न विष्णोर्वित्तपस्य च। कर्माणि तानि श्रूयन्ते यानि युद्धे हनूमतः॥ ८ ॥
एतस्य बाहुवीर्येण लङ्का सीता च लक्ष्मणः। प्राप्ता मया जयश्चैव राज्यं मित्राणि बान्धवाः॥ ९ ॥
हनूमान् यदि मे न स्याद् वानराधिपतेः सखा। प्रवृत्तिमपि को वेत्तुं जानक्याः शक्तिमान् भवेत्॥ १०॥
किमर्थं वाली चैतेन सुग्रीवप्रियकाम्यया। तदा वैरे समुत्पन्ने न दग्धो वीरुधो यथा॥ ११॥
नहि वेदितवान् मन्ये हनूमानात्मनो बलम्। यद् दृष्टवाञ्जीवितेष्टं क्लिश्यन्तं वानराधिपम्॥ १२॥
एतन्मे भगवन् सर्वं हनूमति महामुने। विस्तरेण यथातत्त्वं कथयामरपूजित॥ १३॥

Śrī Rāma then interrogated the sage having his abode in the southern quarter; and full of humility, with joined palms, He addressed the following significant words to him:—(1) "Incomparable indeed was the aforesaid might of Vālī and Rāvaṇa. The might of the aforesaid two warriors was, however, not equal to the strength of Hanumān: such indeed is my opinion. (2) Heroism, cleverness, strength, firmness, sagacity, prudence and prowess and power have taken up their abode in Hanūmān. (3) Perceiving the army of the monkeys sinking into despondency at the very sight of the sea, and reassuring it, the mighty-armed Hanumān leapt across the sea covering a hundred Yojanas (or eight hundred miles). (4) After overpowering the ogress presiding over the city of Laṅkā and stealing into the gynaeceum of Rāvaṇa, Sītā was discovered and spoken to as well and actually comforted (by him). (5) The leaders of Rāvaṇa's army the sons of his counsellors, his own servants and his son—(all) these were struck down there by Hanumān single-handed. (6) Then, after speaking to Rāvaṇa (the ten-headed monster), when he was entirely free from bondage, Laṅkā was reduced to ashes by him (even) as the terrestrial globe by the fire of dissolution. (7) Feats similar to those which were performed in war by Hanūmān are not known to have been performed either by Kāla (the Time-Spirit) or by Indra or again by the god of fire and Kubera, the lord of riches. (8) By the prowess of his arms (alone) were Laṅkā and victory attained and Sītā, Lakṣmaṇa, sovereignty, friends and kinsfolk too regained by me. (9) If Hanūmān, the friend of Sugrīva (the suzerain lord of monkeys), were not with Me, who (else) would have been able to get the news about Sītā (Janaka's daughter)? (10) I wonder wherefore, when hostility sprang up (between Sugrīva and Vālī), Vālī was not consumed as a tree (by fire) by Hanumān, with a desire to please Sugrīva. (11) I think Hanūmān, was not conscious of his own might in that he (simply) watched Sugrīva (now the supreme ruler of the monkeys), who was dearer to him than his life, suffering hardships (in exile). (12) Tell me, revered sir, in extenso according to facts all this about Hanūmān, O great sage, adored by gods!" (13)

राघवस्य वचः श्रुत्वा हेतुयुक्तमृषिस्ततः। हनूमतः समक्षं तमिदं वचनमब्रवीत्॥१४॥

Hearing this reasonable submission of Śrī Rāma (a scion of Raghu), the seer of Vedic Mantras there—upon replied to him as follows in the presence of Hanūmān:— (14)

सत्यमेतद् रघुश्रेष्ठ यद् ब्रवीषि हनूमति। न बले विद्यते तुल्यो न गतौ न मतौ परः॥१५॥
अमोघशापैः शापस्तु दत्तोऽस्य मुनिभिः पुरा। न वेत्ता हि बलं सर्वं बली सन्नरिमर्दन॥१६॥
बाल्येऽप्येतेन यत् कर्म कृतं राम महाबल। तन्न वर्णयितुं शक्यमिति बाल्यतयाऽऽस्यते॥१७॥
यदि वास्ति त्वभिप्रायः संश्रोतुं तव राघव। समाधाय मतिं राम निशामय वदाम्यहम्॥१८॥
सूर्यदत्तवरस्वर्णः सुमेरुर्नाम पर्वतः। यत्र राज्यं प्रशास्त्यस्य केसरी नाम वै पिता॥१९॥
तस्य भार्या बभूवेष्टा अञ्जनेति परिश्रुता। जनयामास तस्यां वै वायुरात्मजमुत्तमम्॥२०॥
शालिशूकनिभाभासं प्रासूतेमं तदाञ्जना। फलान्याहर्तुकामा वै निष्क्रान्ता गहने वरा॥२१॥
एष मातुर्वियोगाच्च क्षुधया च भृशार्दितः। रुरोद शिशुरत्यर्थं शिशुः शरवणे यथा॥२२॥

"What you say regarding Hanūmān is true, O jewel among the Raghus! None else is equal to him in might, speed or intelligence. (15) An imprecation was, however, pronounced on him in the past by ascetics whose curse never went in vain, that, though mighty he would not be aware of his entire strength, O scourge of your enemies! (16) It is not possible to recount the feat which was performed by him even in his (very) childhood, O Rāma, who are endowed with extraordinary might! Hence he remained ignorant (as a child). (17) If however, you have a mind to listen, O scion of Raghus, hearken, O Rāma, after concentrating your mind, I proceed to speak. (18) There is a mountain, Sumeru by name, rendered golden by virtue of a boon bestowed (on it) by the sun-god, where reigns Hanumān's father, Kesarī by name, they say. (19) His beloved wife was widely known by the name of Añjanā. The wind-god procreated an excellent son through her, they say. (20) Añjanā then gave birth to Hanumān, who possessed the hue of paddy awns. Desiring to get excellent fruits, the belle actually went out into the forest. (21) Due to separation from his mother and sore stricken with hunger, the babe cried aloud as did Kārtikeya in the thicket of reeds (where he was born). (22)

तदोद्यन्तं विवस्वन्तं जपापुष्पोत्करोपमम्। ददर्श फललोभाच्च ह्युत्पपात रविं प्रति॥२३॥
बालार्काभिमुखो बालो बालार्क इव मूर्तिमान्। ग्रहीतुकामो बालार्कं प्लवतेऽम्बरमध्यगः॥२४॥
एतस्मिन् प्लवमाने तु शिशुभावे हनूमति। देवदानवयक्षाणां विस्मयः सुमहानभूत्॥२५॥
नाप्येवं वेगवान् वायुर्गरुडो न मनस्तथा। यथायं वायुपुत्रस्तु क्रमतेऽम्बरमुत्तमम्॥२६॥
यदि तावच्छिशोरस्य ईदृशो गतिविक्रमः। यौवनं बलमासाद्य कथं वेगो भविष्यति॥२७॥
तमनुप्लवते वायुः प्लवन्तं पुत्रमात्मनः। सूर्यदाहभयाद् रक्षंस्तुषारचयशीतलः॥२८॥
बहुयोजनसाहस्रं क्रामन्नेव गतोऽम्बरम्। पितुर्बलाच्च बाल्याच्च भास्कराभ्याशमागतः॥२९॥
शिशुरेष त्वदोषज्ञ इति मत्वा दिवाकरः। कार्यं चास्मिन् समायत्तमित्येवं न ददाह सः॥३०॥

"That (very) moment he espied the rising sun having the hue of a heap of Japā (China rose) flowers and in his eager desire to get at it, thinking it to be a fruit, he sprang towards the sun. (23) With his face turned towards the sun, the babe, which looked like the rising sun incarnate, continued to shoot up in mid heavens with intent to catch hold of the rising sun. (24) While the yonder Hanūmān in his childlike simplicity was shooting up in this manner, the gods, Dānavas and Yakṣas felt extremely astonished. (25) (They said to themselves:—) 'Neither the wind-god nor Garuḍa (the king of birds, the mount of Lord Viṣṇu), nor even the mind moves so swiftly as does this son of the wind-god course through the high skies. (26) When such is his speed and prowess as a mere babe, what will be his speed when he has attained the vigour of youth?' (27) Cool to the touch like a mass of snow, the wind-god (too) followed his son in his flight, protecting him from the danger of getting scorched by the sun. (28) Shooting up through the heavens for many thousands of Yojanas by virtue of his father's might and his own childlike simplicity, he drew near to the sun. (29) Realizing that he was a mere innocent child and (also) that a (great) purpose (of Śrī Rāma) waited to be accomplished by him, the said sun-god did not consume him. (30)

यमेव दिवसं ह्येष ग्रहीतुं भास्करं प्लुतः। तमेव दिवसं राहुर्जिघृक्षति दिवाकरम्॥ ३१॥
अनेन च परामृष्टो राहुः सूर्यरथोपरि। अपक्रान्तस्ततस्त्रस्तो राहुश्चन्द्रार्कमर्दनः॥ ३२॥
इन्द्रस्य भवनं गत्वा सरोषः सिंहिकासुतः। अब्रवीद् भ्रुकुटिं कृत्वा देवं देवगणैर्वृतम्॥ ३३॥
बुभुक्षापनयं दत्त्वा चन्द्रार्कौ मम वासव। किमिदं तत् त्वया दत्तमन्यस्य बलवृत्रहन्॥ ३४॥
अद्याहं पर्वकाले तु जिघृक्षुः सूर्यमागतः। अथान्यो राहुरासाद्य जग्राह सहसा रविम्॥ ३५॥

"Rāhu (the demon who is traditionally believed to devour the orb of the sun during an eclipse) sought to seize the sun the same day on which Hanumān actually sprang (into the air) to catch hold of the sun. (31) Nay, Rāhu was laid hands on by Hanumān on the solar chariot. Thereupon Rāhu, the scourge of the sun-god and the moon-god, slipped away from that place, frightened. (32) Knitting his eyebrows after proceeding to the abode of Indra, Rāhu (son of Simhikā) angrily spoke (as follows) to the deity surrounded by hosts of gods:—(33) 'Having allotted to me the moon and the sun as a means of appeasing my hunger, O Indra, how is it that my aforesaid share has been given over by you to another, O destroyer of the demons Bala and Vṛtra? (34) Today at the conjunction of the moonless night and the new moon day I for my part came to lay hold of the sun. Meanwhile, approaching the sun, another Rāhu seized it all at once.' (35)

स राहोर्वचनं श्रुत्वा वासवः सम्भ्रमान्वितः। उत्पपातासनं हित्वा उद्वहन् काञ्चनीं स्त्रजम्॥ ३६॥
ततः कैलासकूटाभं चतुर्दन्तं मदस्त्रवम्। शृङ्गारधारिणं प्रांशुं स्वर्णघण्टाट्टहासिनम्॥ ३७॥
इन्द्रः करीन्द्रमारुह्य राहुं कृत्वा पुरस्सरम्। प्रायाद् यत्राभवत् सूर्यः सहानेन हनूमता॥ ३८॥

"Leaving his seat on hearing the grievance of Rāhu, Indra, full of awe, sprang on his feet, holding up his gold necklace.(36) Mounting Airāvata (the king of elephants), who was tall like a peak of Mount Kaïlāsa, was distinguished by four tusks, (nay) who (being in heat) was exuding temple-juice, was richly decorated, and was uttering a horse-laugh in the form of the ringing of a gold bell, and placing Rāhu before him, Indra marched to the spot where the sun-god was with the yonder Hanūmān. (37-38)

अथातिरभसेनागाद् राहुरुत्सृज्य वासवम्। अनेन च स वै दृष्टः प्रधावञ्शैलकूटवत्॥ ३९॥
ततः सूर्यं समुत्सृज्य राहुं फलमवेक्ष्य च। उत्पपात पुनर्व्योम ग्रहीतुं सिंहिकासुतम्॥ ४०॥
उत्सृज्यार्कमिमं राम प्रधावन्तं प्लवंगमम्। अवेक्ष्यैवं परावृत्तो मुखशेषः पराङ्मुखः॥ ४१॥
इन्द्रमाशंसमानस्तु त्रातारं सिंहिकासुतः। इन्द्र इन्द्रेति संत्रासान्मुहुर्मुहुरभाषत॥ ४२॥
राहोर्विक्रोशमानस्य प्रागेवालक्षितं स्वरम्। श्रुत्वेन्द्रोवाच मा भैषीरहमेनं निषूदये॥ ४३॥

ऐरावतं ततो दृष्ट्वा महत्तदिदमित्यपि। फलं तं हस्तिराजानमभिदुद्राव मारुतिः॥ ४४॥
तथास्य धावतो रूपमैरावतजिघृक्षया। मुहूर्तमभवद् घोरमिन्द्राग्न्योरिव भास्वरम्॥ ४५॥
एवमाधावमानं तु नातिक्रुद्धः शचीपतिः। हस्तान्तादतिमुक्तेन कुलिशेनाभ्यताडयत्॥ ४६॥

"Meanwhile, leaving Indra behind, Rāhu advanced with great speed and he was actually seen by Hanumān running fast like a mountain-peak in motion. (39) Leaving the sun and visualizing Rāhu to be a fruit, Hanumān thereupon again bounded in the skies to take hold of the son of Siṁhikā. (40) Clearly perceiving this monkey (Hanumān) running with all speed (towards him) leaving the sun alone, O Rāma, Rāhu, who had such huge proportions and of whom the head (alone) remained* retraced his steps with his face turned in the opposite direction. (41) Looking forward to Indra as his protector, Rāhu (the son of Siṁhikā) for his part repeatedly cried out in his terror 'Indra!' 'Indra!' (42) Hearing the voice of the screaming Rāhu, which was already known to him, Indra said, 'Don't be afraid, I shall (presently) make short work of him.' (43) Espying after that Airāvata and taking the king of elephants too to be some enormous fruit, Hanumān (son of the wind-god) rushed at him. (44) Nay, the form of Hanumān, (even) as he was rushing at Airāvata with intent to catch hold of him, turned for a while fearful and splendid like those of Indra and the god of fire. (45) Though not highly provoked, Indra (the consort of Śacī) struck Hanumān, who was rushing towards him, with the thunderbolt loosed from the extremities of his hand. (46)

ततो गिरौ पपातैष इन्द्रवज्राभिताडितः। पतमानस्य चैतस्य वामा हनुरभज्यत॥ ४७॥
तस्मिंस्तु पतिते चापि वज्रताडनविह्वले। चुक्रोधेन्द्राय पवनः प्रजानामहिताय सः॥ ४८॥
प्रचारं स तु संगृह्य प्रजास्वन्तर्गतः प्रभुः। गुहां प्रविष्टः स्वसुतं शिशुमादाय मारुतः॥ ४९॥
विण्मूत्राशयमावृत्य प्रजानां परमार्तिकृत्। रुरोध सर्वभूतानि यथा वर्षाणि वासवः॥ ५०॥
वायुप्रकोपाद् भूतानि निरुच्छ्वासानि सर्वतः। संधिभिर्भिद्यमानैश्च काष्ठभूतानि जज्ञिरे॥ ५१॥
निःस्वाध्यायवषट्कारं निष्क्रियं धर्मवर्जितम्। वायुप्रकोपात् त्रैलोक्यं निरयस्थमिवाभवत्॥ ५२॥
ततः प्रजाः सगन्धर्वाः सदेवासुरमानुषाः। प्रजापतिं समाधावन् दुःखिताश्च सुखेच्छया॥ ५३॥
ऊचुः प्राञ्जलयो देवा महोदरनिभोदराः। त्वया तु भगवन् सृष्टाः प्रजा नाथ चतुर्विधाः॥ ५४॥
त्वया दत्तोऽयमस्माकमायुषः पवनः पतिः। सोऽस्मान् प्राणेश्वरो भूत्वा कस्मादेषोऽद्य सत्तम॥ ५५॥
रुरोध दुःखं जनयन्नन्तःपुर इव स्त्रियः। तस्मात् त्वां शरणं प्राप्ता वायुनोपहता वयम्॥ ५६॥
वायुसंरोधजं दुःखमिदं नो नुद दुःखहन्।

"Hit by the thunderbolt of Indra, Hanumān thereupon fell on a mountain; and as he fell his left jaw was broken. (47) Nay, Hanumān for his part having fallen and getting confused too under the stroke of the thunderbolt, the celebrated wind-god got angry with Indra to the detriment of created beings. (48) Withdrawing his movement (in the form of respiration), though abiding in all living beings, the celebrated and all-powerful wind-god penetrated deep into a cave, taking his infant son (with him). (49) Causing extreme suffering to created beings by obstructing their bowels and bladder, the wind-god rendered all created beings motionless (even) as Indra holds up the rains. (50) Due to the wrath of the wind-god living beings everywhere felt choked and turned stiff like wood (as it were) due to their joints getting disrupted. (51) Shorn of study of the Vedas and sacrificial performances, and devoid of rituals and the practice of virtue as a result of the displeasure of the wind-god, (all) the three worlds felt as if they had sunk into hell. (52) Feeling afflicted, (all) created beings including the

---

*We are told in VIII. ix. of Śrīmad Bhāgavata how the demon Rāhu had surreptitiously placed himself between the sun-god and the moon-god in the row of gods while nectar was being doled out to the latter by the Lord in the form of an enchanting damsel and the sun-god and the moon-god pointed this out to the Lord, who lopped off the head of the demon with His discus. The head, however, was immortalised by quaffing nectar and assails the sun-god and the moon-god, bearing enmity towards them (verses 24—26).

Gandharvas (celestial musicians), gods, demons and human beings hurried to Brahmā (the lord of creation) with intent to obtain relief. (53) With bloated bellies resembling the bellies of those suffering from the disease of dropsy, the gods submitted with joined palms:—'By you, indeed, O lord our master, the four types of created beings (1. viviparous, 2. oviparous, 3. the sweat-born and 4. those sprouting from the earth) were evolved. (54) The wind-god was bestowed on us by you as the lord of our lives. Wherefore, O prince of the virtuous, has he, even though being the controller of our vital breaths, suffocated us today, even as a king would confine his womenfolk in a gynaeceum, (thereby) causing affliction (to us)? Afflicted by the wind-god, we have accordingly sought you as our shelter. (55-56) (Pray) relieve this suffering of ours caused by the obstruction of the wind, O allayer of suffering!'

एतत् प्रजानां श्रुत्वा तु प्रजानाथः प्रजापतिः॥ ५७॥
कारणादिति चोक्त्वासौ प्रजाः पुनरभाषत। यस्मिंश्च कारणे वायुश्चुक्रोध च रुरोध च॥ ५८॥
प्रजाः शृणुध्वं तत् सर्वं श्रोतव्यं चात्मनः क्षमम्। पुत्रस्तस्यामरेशेन इन्द्रेणाद्य निपातितः॥ ५९॥
राहोर्वचनमास्थाय ततः स कुपितोऽनिलः। अशरीरः शरीरेषु वायुश्चरति पालयन्॥ ६०॥
शरीरं हि विना वायुं समतां याति दारुभिः। वायुः प्राणः सुखं वायुर्वायुः सर्वमिदं जगत्॥ ६१॥
वायुना सम्परित्यक्तं न सुखं विन्दते जगत्। अद्यैव च परित्यक्तं वायुना जगदायुषा॥ ६२॥
अद्यैव ते निरुच्छ्वासाः काष्ठकुड्योपमाः स्थिताः।
तद् यामस्तत्र यत्रास्ते मारुतो रुक्प्रदो हि नः। मा विनाशं गमिष्याम अप्रसाद्यादितेः सुताः॥ ६३॥

"Hearing this petition of the created beings, and saying, 'This has happened due to some reason', the lord of creation, the protector of (all) created beings, for his part continued as follows:—'Hear, O created beings, for what reason the wind-god got angry and held up his movement; all that deserves to be listened to by you and is justifiable too. In response to the appeal of Rāhu, the son of the wind-god has been struck down today by Indra, the ruler of gods; hence the said wind-god got angry. Going without a body, the wind-god moves in (all) bodies preserving them. (57—60) Shorn of the wind, a body attains similarity to blocks of wood. Air is life, air is happiness, the air constitutes all this universe. (61) Entirely devoid of the air, the world does not attain happiness. The world has just now been forsaken by the wind, which is its (very) life. (62) Being unable to breathe, (all) created beings stand no better than the blocks of wood or walls. Therefore, we shall actually proceed to that place where the wind-god who is causing pain to us, is present; let us not go to ruin by not placating him, O sons of Aditi!' (63)

ततः प्रजाभिः सहितः प्रजापतिः सदेवगन्धर्वभुजङ्गगुह्यकैः।
जगाम तत्रास्यति यत्र मारुतः सुतं सुरेन्द्राभिहतं प्रगृह्य सः॥ ६४॥
ततोऽर्कवैश्वानरकाञ्चनप्रभं सुतं तदोत्सङ्गगतं सदागतेः।
चतुर्मुखो वीक्ष्य कृपामथाकरोत् सदेवगन्धर्वर्षियक्षराक्षसैः॥ ६५॥
इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डे पञ्चत्रिंशः सर्गः ॥ ३५ ॥

"Accompanied by (all) created beings including gods, the Gandharvas (celestial musicians), serpents and Guhyakas (Yakṣas), Brahmā (the lord of creation) thereupon moved to the place where the said wind-god sat, taking hold of his son who had been struck down by Indra. (64) Perceiving at that time the son of the wind-god (who is perpetually in motion), radiant as the sun, fire and gold, in his lap, Brahmā (the four-faced god) accompanied by Gandharvas, Ṛṣis (the seers of Vedic Mantras), Yakṣas and ogres including gods, thereupon immediately took pity on the child." (65)

Thus ends Canto Thirty-five in the Uttarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

* * *

षट्त्रिंशः सर्गः

Canto XXXVI

After bringing Hanumān back to life, Brahmā and other gods grant boons of various kinds in his favour. The wind-god takes him to Añjanā. Due to a curse pronounced on him by some Ṛṣis, Hanumān remains unconscious of his might. Śrī Rāma permits Agastya and other sages to depart after requesting them to be present at the sacrifice to be performed by Him

ततः पितामहं दृष्ट्वा वायुः पुत्रवधार्दितः। शिशुकं तं समादाय उत्तस्थौ धातुरग्रतः॥ १॥
चलकुण्डलमौलिस्त्रक् तपनीयविभूषणः। पादयोर्न्यपतद् वायुस्त्रिरुपस्थाय वेधसे॥ २॥
तं तु वेदविदा तेन लम्बाभरणशोभिना। वायुमुत्थाप्य हस्तेन शिशुं तं परिमृष्टवान्॥ ३॥
स्पृष्टमात्रस्ततः सोऽथ सलीलं पद्मजन्मना। जलसिक्तं यथा सस्यं पुनर्जीवितमाप्तवान्॥ ४॥
प्राणवन्तमिमं दृष्ट्वा प्राणो गन्धवहो मुदा। चचार सर्वभूतेषु संनिरुद्धं यथा पुरा॥ ५॥
मरुद्रोधाद् विनिर्मुक्तास्ताः प्रजा मुदिताऽभवन्। शीतवातविनिर्मुक्ताः पद्मिन्य इव साम्बुजाः॥ ६॥
ततस्त्रियुग्मस्त्रिककुत् त्रिधामा त्रिदशार्चितः। उवाच देवता ब्रह्मा मारुतप्रियकाम्यया॥ ७॥
भो महेन्द्राग्निवरुणा महेश्वरधनेश्वराः। जानतामपि वः सर्वं वक्ष्यामि श्रूयतां हितम्॥ ८॥
अनेन शिशुना कार्यं कर्तव्यं वो भविष्यति। तद् ददध्वं वरान् सर्वे मारुतस्यास्य तुष्टये॥ ९॥

" On seeing Brahmā (the grandfather of the entire creation, which is evolved by his ten mind-born sons), the wind-god, who was tormented by the death of his son, stood in front of the creator, bearing that child (in his arms). (1) Standing thrice submissively before the creator, the wind-god with swinging earrings, nay, adorned with a diadem and garland, and ornaments of gold, fell at the former's feet. (2) Lifting up the wind-god, Brahmā (the knower of the Vedas) stroked that child with his long, outstretched and adorned hand. (3) The moment Hanumān was sportingly touched by Brahmā (the lotus-born), he thereupon forthwith came back to life like a crop which has been watered. (4) Seeing Hanumān restored to life, the wind-god, constituting the vital breath (of the entire creation), began (once more) to circulate inwardly as before in all creatures. (5) Completely freed from the obstruction caused by the wind-god, (all) those created beings became joyful (again) like lakes spotted with lotus flowers when rid of cold winds. (6) Thereupon Brahmā, who is endowed with three pairs of divine properties (viz., glory and prowess, power and wealth, wisdom and dispassion), who appears in three forms (viz., Brahmā, Viṣṇu and Śiva), who has His abode in all the three worlds, and who is worshipped by (all) the gods (lit., those who pass through only three stages in life, viz., infancy, boyhood and prime of youth) spoke (as follows) to the gods with intent to oblige the wind-god:—(7) 'O mighty Indra, Agni (the god of fire), Varuṇa (the god presiding over the waters), Lord Śiva (the Supreme Ruler) and Kubera (the god of riches) to you, even though you know everything, I will tell you what is conducive to your good; (please) listen. (8) Your purpose shall be accomplished by this infant. Therefore, grant him boons all of you with a view to the appeasement of the wind-god.' (9)

ततः सहस्त्रनयनः प्रीतियुक्तः शुभाननः। कुशेशयमयीं मालामुत्क्षेप्येदं वचोऽब्रवीत्॥ १०॥
मत्करोत्सृष्टवज्रेण हनुरस्य यथा हतः। नाम्ना वै कपिशार्दूलो भविता हनुमानिति॥ ११॥
अहमस्य प्रदास्यामि परमं वरमद्भुतम्। इतः प्रभृति वज्रस्य ममावध्यो भविष्यति॥ १२॥

" Taking off his wreath of lotus flowers (and placing it round the neck of Hanumān), Indra (the thousand-eyed god), who had a charming countenance, uttered the following words:—(10)

'Inasmuch as the chin of this infant was broken by the thunderbolt loosed from my hand, this tiger among the monkeys will surely go by the name of Hanumān. (11) I (hereby) grant him the supreme and wonderful boon that from this day onwards he will be invulnerable to my thunderbolt.' (12)

मार्तण्डस्त्वब्रवीत् तत्र भगवांस्तिमिरापहः। तेजसोऽस्य मदीयस्य ददामि शतिकां कलाम्॥ १३॥
यदा च शास्त्राण्यध्येतुं शक्तिरस्य भविष्यति।
तदास्य शास्त्रं दास्यामि येन वाग्मी भविष्यति। न चास्य भविता कश्चित् सदृशः शास्त्रदर्शने॥ १४॥

"The glorious sun-god, the dispeller of darkness, for his part said on that occasion, 'I bestow upon him a hundredth part of my brilliance. (13) Again, when the ability to study the Śāstras (the various branches of learning) appears in him, then I shall impart to him the knowledge of the Śāstras, where by he will become a good speaker. Nay, none shall vie with him in the knowledge of the Śāstras.' (14)

वरुणश्च वरं प्रादान्नास्य मृत्युर्भविष्यति। वर्षायुतशतेनापि मत्पाशादुदकादपि॥ १५॥

" Nay, Varuṇa conferred (on him) the boon that his death will not occur even in millions of years from his noose or from water either. (15)

यमो दण्डादवध्यत्वमरोगत्वं च दत्तवान्। वरं ददामि संतुष्ट अविषादं च संयुगे॥ १६॥
गदेयं मामिका नैनं संयुगेषु वधिष्यति। इत्येवं धनदः प्राह तदा ह्येकाक्षिपिङ्गलः॥ १७॥

"Yama granted (him) invulnerability to his rod and freedom from ailment. Then Kubera (the bestower of riches), who was brown of one eye, actually said, 'Highly pleased, I grant (him) the boon that this mace of mine shall not cause his death in conflicts and (further) vouchsafe (him) unweariness in war.' (16-17)

मत्तो मदायुधानां च अवध्योऽयं भविष्यति। इत्येवं शंकरेणापि दत्तोऽस्य परमो वरः॥ १८॥

"The supreme boon that 'This child shall be immune from death at My hands as well as from death caused by My weapons' was bestowed on him by Lord Śaṅkara (the Bestower of happiness). (18)

विश्वकर्मा च दृष्ट्वेमं बालसूर्योपमं शिशुम्। शिल्पिनां प्रवरः प्रादाद् वरमस्य महामतिः॥ १९॥
मत्कृतानि च शस्त्राणि यानि दिव्यानि तानि च। तैरवध्यत्वमापन्नश्चिरजीवी भविष्यति॥ २०॥

"Nay, beholding that infant, who vied with the rising sun, the highly intelligent Viśwakarmā, the foremost among the mechanics, granted him the following boon:—(19) 'Having acquired invulnerability to celestial weapons that have been forged by me as well as to those which exist in my mind, he shall be long-lived.' (20)

दीर्घायुश्च महात्मा च ब्रह्मा तं प्राब्रवीद् वचः। सर्वेषां ब्रह्मदण्डानामवध्योऽयं भविष्यति॥ २१॥

"Brahmā made the following augury concerning the infant:—'This infant shal! be long-lived and magnanimous and shall be invulnerable to (all) rods of punishment connected with Brahmā (the creator) or to the imprecations pronounced by the Brāhmaṇas." (21)

ततः सुराणां तु वरैर्दृष्ट्वा ह्येनमलंकृतम्। चतुर्मुखस्तुष्टमना वायुमाह जगद्गुरुः॥ २२॥

"Gratified to see the infant enriched by the boons granted by the gods, Brahmā (the four-faced god), the teacher of the world, spoke to the wind-god (as follows):—(22)

अमित्राणां भयकरो मित्राणामभयंकरः। अजेयो भविता पुत्रस्तव मारुत मारुतिः॥ २३॥
कामरूपः कामचारी कामगः प्लवतां वरः। भवत्यव्याहतगतिः कीर्तिमांश्च भविष्यति॥ २४॥
रावणोत्सादनार्थानि रामप्रीतिकराणि च। रोमहर्षकराण्येव कर्ता कर्माणि संयुगे॥ २५॥

' Your son, Hanumān, O wind-god, will prove to be the terror of his foes, will vouchsafe immunity from fear to his friends and will prove invincible. (23) This jewel among the monkeys shall be able to change his form at will, and go wheresoever he pleases at the speed of his choice; his movements will remain unimpeded and (everywhere) he shall turn out glorious. (24) In the war he shall accomplish feats intended to uproot Rāvaṇa, pleasing to Śrī Rāma and causing one's hair to stand on end.' (25)

एवमुक्त्वा तमामन्त्र्य मारुतं त्वमरैः सह। यथागतं ययुः सर्वे पितामहपुरोगमाः॥ २६॥
सोऽपि गन्धवहः पुत्रं प्रगृह्य गृहमानयत्। अञ्जनायास्तमाख्याय वरदत्तं विनिर्गतः॥ २७॥
प्राप्य राम वरानेष वरदानबलान्वितः। जवेनात्मनि संस्थेन सोऽसौ पूर्ण इवार्णवः॥ २८॥

"Saying so and taking leave of the well-known wind-god, all the petitioners including the gods, with Brahmā (the grandfather of the entire creation) at their head, returned (even) as they had come.(26) Taking his son (with him), the wind-god (the wafter of smells), brought the child home and, telling Añjanā of the child having been granted boons (by the gods), departed. (27) Having obtained boons (from the gods), and enriched by the strength which accrued from the bestowal of boons, O Rāma, this celebrated Hanumān replete with his native velocity, resembled the ocean. (28)

तरसा पूर्यमाणोऽपि तदा वानरपुंगवः। आश्रमेषु महर्षीणामपराध्यति निर्भयः॥ २९॥
स्रुग्भाण्डान्यग्निहोत्राणि वल्कलानां च संचयान्। भग्नविच्छिन्नविध्वस्तान् संशान्तानां करोत्ययम्॥ ३०॥
एवंविधानि कर्माणि प्रावर्तत महाबलः। सर्वेषां ब्रह्मदण्डानामवध्यः शम्भुना कृतः॥ ३१॥
जानन्त ऋषयः सर्वे सहन्ते तस्य शक्तितः। तथा केसरिणा त्वेष वायुना सोऽञ्जनीसुतः॥ ३२॥
प्रतिषिद्धोऽपि मर्यादां लङ्घयत्येव वानरः। ततो महर्षयः क्रुद्धा भृग्वङ्गिरसवंशजाः॥ ३३॥
शेपुरेनं रघुश्रेष्ठ नातिक्रुद्धातिमन्यवः।

"Overflowing with vigour, Hanumān (a bull among the monkeys) fearlessly began to offend even against the (sanctity of the) hermitages of eminent Ṛṣis (seers of Vedic Mantras) at that time. (29) He broke the sacrificial ladles and vessels, interrupted the pouring of oblations into the sacred fires and tore to shreds the piles of bark belonging to the perfectly tranquil ascetics (living in the hermitages). (30) Hanumān (who was endowed with extraordinary might) freely indulged in such pranks. Knowing that he had been rendered immune by Brahmā (the source of happiness) from death caused by all kinds of curses pronounced by Brāhmaṇas, all those Ṛṣis (seers of Vedic Mantras), put up with them because of the power derived from the boons. Even though prohibited by Kesarī (Añjanā's husband and Hanumān's foster-father) as well as by the wind-god, the yonder monkey, the son of Añjanā, for his part continued to exceed the bounds of propriety. Provoked to anger, the eminent sages, born in the line of Bhṛgu and Aṅgirā (the mind-born sons of Brahmā), who were (really speaking) neither enraged nor highly indignant, thereupon cursed him (as follows), O jewel among Raghus—

बाधसे यत् समाश्रित्य बलमस्मान् प्लवंगम॥ ३४॥
तद् दीर्घकालं वेत्तासि नास्माकं शापमोहितः। यदा ते स्मार्यते कीर्तिस्तदा ते वर्धते बलम्॥ ३५॥

'Bewitched by our imprecation, you will remain unconscious for a long time of the power, banking on which you are harassing us, O monkey! Your strength will grow when your glory is brought back to your memory.' (31—35)

ततस्तु हततेजौजा महर्षिवचनौजसा। एषोऽऽश्रमाणि तान्येव मृदुभावं गतोऽचरत्॥ ३६॥ नपुं

"Deprived of (the knowledge of) his energy and vigour by the strength of the execration pronounced by the eminent sages, Hanumān, for his part, thereupon ranged over those very hermitages in a placid mood. (36)

अथर्क्षरजसो नाम वालिसुग्रीवयोः पिता। सर्ववानरराजांसीत् तेजसा इव भास्करः॥ ३७॥

स तु राज्यं चिरं कृत्वा वानराणां महेश्वरः। ततस्त्वर्क्षरजा नाम कालधर्मेण योजितः॥ ३८॥
तस्मिन्नस्तमिते चाथ मन्त्रिभिर्मन्त्रकोविदैः। पित्र्ये पदे कृतो वाली सुग्रीवो वालिनः पदे॥ ३९॥
सुग्रीवेण समं त्वस्य अद्वैधं छिद्रवर्जितम्। आबाल्यं सख्यमभवदनिलस्याग्निना यथा॥ ४०॥
एष शापवशादेव न वेद बलमात्मनः। वालिसुग्रीवयोर्वैरं यदा राम समुत्थितम्॥ ४१॥
न ह्येष राम सुग्रीवो भ्राम्यमाणोऽपि वालिना। देव जानाति न ह्येष बलमात्मनि मारुतिः॥ ४२॥
ऋषिशापाहृतबलस्तदैव कपिसत्तमः। सिंहः कुञ्जररुद्धो वा आस्थितः सहितो रणे॥ ४३॥

"At that time, the father of Vālī and Sugrīva, Ṛkṣarajā by name, who resembled the sun in splendour, was the ruler of all the monkeys. (37) Having ruled for a long time, that suzerain lord of the monkeys, Ṛkṣarajā by name, for his part, was subjected to the natural law of Time. (38) He having met his death, Vālī was forthwith installed in the position of his father and Sugrīva in the position of Vālī (the Crown prince) by his counsellors, who were expert in counsel. (39) From his very boyhood he developed with Sugrīva an unwarying and unbroken friendship, similar to that of the wind with fire. (40) By reason of that very curse, Hanumān was not conscious of his might. When hostility arose between Vālī and Sugrīva, O Rāma, neither the yonder Sugrīva, even while he was being forced to wander (from place to place), O Lord Rāma, nor this son of the wind-god was actually aware of the strength which existed in him. (41-42) Deprived of the knowledge of his own might by the curse (of the sages) Hanumān (the foremost of monkeys) remained standing by the side of Sugrīva during that very period like a lion kept back by an elephant, in the course of the latter's combat (with Vālī). (43)

पराक्रमोत्साहमतिप्रतापसौशील्यमाधुर्यनयानयैश्च।
गाम्भीर्यचातुर्यसुवीर्यधैर्यैर्हनूमतः कोऽप्यधिकोऽस्ति लोके॥ ४४॥
असौ पुनर्व्याकरणं ग्रहीष्यन् सूर्योन्मुखः प्रष्टुमनाः कपीन्द्रः।
उद्यद्गिरेरस्तगिरिं जगाम ग्रन्थं महद्धारयनप्रमेयः॥ ४५॥
ससूत्रवृत्त्यर्थपदं महार्थं ससंग्रहं सिद्ध्यति वै कपीन्द्रः।
नह्यस्य कश्चित् सदृशोऽस्ति शास्त्रे वैशारदे छन्दगतौ तथैव॥ ४६॥
सर्वासु विद्यासु तपोविधाने प्रस्पर्धतेऽयं हि गुरुं सुराणाम्।
सोऽयं नवव्याकरणार्थवेत्ता ब्रह्मा भविष्यत्यपि ते प्रसादात्॥ ४७॥

"Who is there in the world superior to Hanumān in respect of prowess, energy, extraordinary glory, amiability, sweetness (of temper) and the knowledge of what is prudent or otherwise, as well as of profundity, cleverness, extraordinary virility and firmness? (44) With his face turned towards the sun-god with a view to learn grammar and desiring to put questions to him, (in order to remove his doubts) the yonder chief of monkeys, of immeasurable energy, journeyed from the hill where the sun rises to the hill where it sets, with intent to master the great work on grammar. (45) Hanumān (the chief of monkeys) has mastered the great gloss (on the aphorisms) including the aphorisms (of grammar) as well as the Vṛtti (comment), the Vārtīka (annotation) on the aphorisms and also the monographs on the subject. Indeed there is none like him in the knowledge of other branches of learning as well as in prosody. (46) He actually rivals Sage Bṛhaspati (the preceptor of gods) in all the branches of learning as well as in the practice of austerities. Well-versed in the subject-matter of the nine systems of grammar, the yonder Hanumān shall prove to be a very Brahmā by Your grace. (47)

प्रवीविविक्षोरिव सागरस्य लोकान् दिधक्षोरिव पावकस्य।
लोकक्षयेष्वेव यथान्तकस्य हनूमतः स्थास्यति कः पुरस्तात्॥ ४८॥
एषेव चान्ये च महाकपीन्द्राः सुग्रीवमैन्दद्विविदाः सनीलाः।
सतारतारेयनलाः सरम्भास्त्वत्कारणाद् राम सुरैर्हि सृष्टाः॥ ४९॥
गजो गवाक्षो गवयः सुदंष्ट्रो मैन्दः प्रभो ज्योतिमुखो नलश्च।
एते च ऋक्षाः सह वानरेन्द्रैस्त्वत्कारणाद् राम सुरैर्हि सृष्टाः॥ ५०॥

पु वि विविक्षुः
[illegible]

तदेतत् कथितं सर्वं यन्मां त्वं परिपृच्छसि। हनूमतो बालभावे कर्मैतत् कथितं मया॥ ५१॥

"Who can stand face to face with Hanūmān, who resembles the ocean threatening (at the time of final dissolution) to corrode the earth or the fire which (at the end of the world-period) is out to consume the universe and who resembles Death on the occasion of the destruction of the world? (48) Like him, other great leaders of monkeys too, viz., Sugrīva, Mainda and Dwivida including Nīla, Tāra, Aṅgada (son of Tārā) and Nala as also Rambha were actually procreated by the gods (but) for your sake, O Rāma! (49) Nay, alongwith the aforesaid leaders of monkeys, Gaja, Gavākṣa, Gavaya, Sudaṁṣṭra, Mainda, Prabha, Jyotimukha and Nala—these bears too were actually procreated by the gods for your sake (only), O Rāma! (50) All that you asked me has hereby been related by me. The feats performed by Hanūmān in his childhood have (also) thus been recounted by me." (51)

श्रुत्वागस्त्यस्य कथितं रामः सौमित्रिरेव च। विस्मयं परमं जग्मुर्वानरा राक्षसैः सह॥५२॥
अगस्त्यस्त्वब्रवीद् रामं सर्वमेतच्छ्रुतं त्वया। दृष्टः सम्भाषितश्चासि राम गच्छामहे वयम्॥५३॥
श्रुत्वैतद् राघवो वाक्यमगस्त्यस्योग्रतेजसः। प्राञ्जलिः प्रणतश्चापि महर्षिमिदमब्रवीत्॥५४॥

Hearing the tale of Agastya, Śrī Rāma as well as Lakṣmaṇa, as also the monkeys alongwith the ogres experienced great wonder. (52) Agastya for his part said to Śrī Rāma, "All this has been listened to by You. You have (also) been seen and spoken to (by us), O Rāma! We (now) depart." (53) Hearing this statement of Agastya of formidable lustre, Śrī Rāma (a scion of Raghu) submissively replied as follows with joined palms to the great sage:—(54)

अद्य मे देवतास्तुष्टाः पितरः प्रपितामहाः। युष्माकं दर्शनादेव नित्यं तुष्टाः सबान्धवाः॥५५॥
विज्ञाप्यं तु ममैतद्धि यद् वदाम्यागतस्पृहः। तद् भवद्भिर्मम कृते कर्तव्यमनुकम्पया॥५६॥
पौरजानपदान् स्थाप्य स्वकार्येष्वहमागतः। क्रतूनहं करिष्यामि प्रभावाद् भवतां सताम्॥५७॥
सदस्या मम यज्ञेषु भवन्तो नित्यमेव तु। भविष्यथ महावीर्या ममानुग्रहकाङ्क्षिणः॥५८॥
अहं युष्मान् समाश्रित्य तपोनिर्धूतकल्मषान्। अनुगृहीतः पितृभिर्भविष्यामि सुनिर्वृतः॥५९॥
तदागन्तव्यमनिशं भवद्भिरिह संगतैः।

"The gods, the (eternal) manes as well as the souls of My departed ancestors are pleased with Me today (as for ourselves) we stand ever gratified with our kinsfolk through your very sight. (55) Here is something actually worth bringing to your notice. Seized with a longing, that which I submit (to you) must be carried out by you out of compassion for Me. (56) After appointing the citizens as well as the people of the countryside to their respective duties now that I have returned (from My exile in the forest), I intend to perform sacrifices through the goodwill of you, saintly personages. (57) Longing (as you do) to bless Me, you, for your part, who are endowed with extraordinary prowess (born of asceticism), should constantly act as superintending priests at My sacrificial performances. (58) Fully depending on you, who have shaken off (all) sins through asceticism, I shall be blessed by My ancestors and feel exceedingly happy. (59) You should (all) constantly come here in a body at that time (when the sacrifice has commenced)."

अगस्त्याद्यास्तु तच्छ्रुत्वा ऋषयः संशितव्रताः॥ ६०॥
एवमस्त्विति तं प्रोच्य प्रयातुमुपचक्रमुः। एवमुक्त्वा गताः सर्वे ऋषयस्ते यथागतम्॥ ६१॥
राघवश्च तमेवार्थं चिन्तयामास विस्मितः। ततोऽस्तं भास्करे याते विसृज्य नृपवानरान्॥ ६२॥
संध्यामुपास्य विधिवत् तदा नरवरोत्तमः। प्रवृत्तायां रजन्यां तु सोऽन्तःपुरचरोऽभवत्॥ ६३॥
इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डे षट्त्रिंशः सर्गः ॥ ३६ ॥

Hearing the aforesaid request and saying "Amen" to Him, the sages of rigid vows, the foremost of whom was Agastya, began to depart. Saying so, all the aforesaid sages left as they came. (60-61) Śrī Rāma too pondered in amazement over that very subject (of performing sacrifices). Having dismissed the (assembled) kings and monkeys on the sun having set, and performed the Sandhyā devotions with due ceremony, Śrī Rāma, the foremost of jewels among men, for His part retired into the gynaeceum when the night had set in. (62-63)

Thus ends Canto Thirty-six in the Uttarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

~~~

सप्तत्रिंशः सर्गः

Canto XXXVII

Śrī Rāma sits in court with His courtiers

अभिषिक्ते तु काकुत्स्थे धर्मेण विदितात्मनि। व्यतीता या निशा पूर्वा पौराणां हर्षवर्धिनी॥ १॥
तस्या रजन्यां व्युष्टायां प्रातर्नृपतिबोधकाः। वन्दिनः समुपातिष्ठन् सौम्या नृपतिवेश्मनि॥ २॥
ते रक्तकण्ठिनः सर्वे किन्नरा इव शिक्षिताः। तुष्टुवुर्नृपतिं वीरं यथावत् सम्प्रहर्षिणः॥ ३॥

Śrī Rāma (a scion of Kakutstha), who understood the nature of the soul, having been consecrated (on the throne of Ayodhyā) in accordance with the prescribed rule, the first night, which enhanced the delight of the citizens (of Ayodhyā), passed. (1) The said night having ended, the following morning the gentle bards who were charged with the duty of waking the king assembled at the royal palace. (2) Sweet-voiced as they were and trained (in the art of singing) like the Kinnaras (celestial minstrels), they all, full of excessive joy, began duly to extol the heroic king as follows:—(3)

वीर सौम्य प्रबुध्यस्व कौसल्याप्रीतिवर्धन। जगद्धि सर्वं स्वपिति त्वयि सुप्ते नराधिप॥ ४॥
विक्रमस्ते यथा विष्णो रूपं चैवाश्विनोरिव। बुद्ध्या बृहस्पतेस्तुल्यः प्रजापतिसमो ह्यसि॥ ५॥
क्षमा ते पृथिवीतुल्या तेजसा भास्करोपमः। वेगस्ते वायुना तुल्यो गाम्भीर्यमुदधेरिव॥ ६॥
अप्रकम्प्यो यथा स्थाणुश्चन्द्रे सौम्यत्वमीदृशम्। नेदृशाः पार्थिवाः पूर्वं भवितारो नराधिप॥ ७॥
यथा त्वमसि दुर्धर्षो धर्मनित्यः प्रजाहितः। न त्वां जहाति कीर्तिश्च लक्ष्मीश्च पुरुषर्षभ॥ ८॥
श्रीश्च धर्मश्च काकुत्स्थ त्वयि नित्यं प्रतिष्ठितौ।

"Awake, O gentle hero, the enhancer of the delight of mother Kausalyā! Indeed the (whole) world remains buried in sleep while you are asleep, O suzerain lord of men! (4) Your prowess is like that of Lord Viṣṇu, and your comeliness is like that of the (twin-born) Aświns (the physicians of gods). You are a compeer of Sage Bṛhaspati (the preceptor of gods) in intelligence and (in ruling over the people) you are the equal to Brahmā (the lord of creation). (5) Your forbearance is (unshaken) like the earth; in glory you are a compeer of the sun. Your onrush vies with the wind, while your profundity is like that of the deep ocean. (6) You are unshakable (in conflict) like Lord Śiva such delightfulness as exists in you is found in the moon. Kings such as you, never existed in the past nor will they be (hereafter), O suzerain lord of human beings! (7) You are difficult to overpower in the true sense of the term, constant as you are in virtue and friendly to the people. Nay, glory does not forsake you, much less fortune, O jewel among men! (8) Fortune and piety are constantly established in you, O Rāma (a scion of Kakutstha)!"

एताश्चान्याश्च मधुरा बन्दिभिः परिकीर्तिताः॥ ९॥
सूताश्च संस्तवैर्दिव्यैर्बोधयन्ति स्म राघवम्। स्तुतिभिः स्तूयमानाभिः प्रत्यबुध्यत राघवः॥ १०॥
स तद्विहाय शयनं पाण्डुराच्छादनास्तृतम्। उत्तस्थौ नागशयनाद्धरिर्नारायणो यथा॥ ११॥
तमुत्थितं महात्मानं प्रह्वाः प्राञ्जलयो नराः। सलिलं भाजनैः शुभ्रैरुपतस्थुः सहस्रशः॥ १२॥
कृतोदकः शुचिर्भूत्वा काले हुतहुताशनः। देवागारं जगामाशु पुण्यमिक्ष्वाकुसेवितम्॥ १३॥
तत्र देवान् पितृन् विप्रानर्चयित्वा यथाविधि। बाह्यकक्षान्तरं रामो निर्जगाम जनैर्वृतः॥ १४॥
~~~

उपतस्थुर्महात्मानो मन्त्रिणः सपुरोहिताः। वसिष्ठप्रमुखाः सर्वे दीप्यमाना इवाग्नयः॥ १५॥
क्षत्रियाश्च महात्मानो नानाजनपदेश्वराः। रामस्योपाविशन् पार्श्वे शक्रस्येव यथामराः॥ १६॥
भरतो लक्ष्मणश्चात्र शत्रुघ्नश्च महायशाः। उपासांचक्रिरे हृष्टा वेदास्त्रय इवाध्वरम्॥ १७॥
याताः प्राञ्जलयो भूत्वा किंकरा मुदिताननाः। मुदिता नाम पार्श्वस्था बहवः समुपाविशन्॥ १८॥
वानराश्च महावीर्या विंशतिः कामरूपिणः। सुग्रीवप्रमुखा राममुपासन्ते महौजसः॥ १९॥
विभीषणश्च रक्षोभिश्चतुर्भिः परिवारितः। उपासते महात्मानं धनेशमिव गुह्यकः॥ २०॥
तथा निगमवृद्धाश्च कुलीना ये च मानवाः। शिरसा वन्द्य राजानमुपासन्ते विचक्षणाः॥ २१॥
तथा परिवृतो राजा श्रीमद्भिर्ऋषिभिर्वरैः। राजभिश्च महावीर्यैर्वानरैश्च सराक्षसैः॥ २२॥
यथा देवेश्वरो नित्यमृषिभिः समुपास्यते। अधिकस्तेन रूपेण सहस्राक्षाद् विरोचते॥ २३॥
तेषां समुपविष्टानां तास्ताः सुमधुराः कथाः। कथ्यन्ते धर्मसंयुक्ताः पुराणज्ञैर्महात्मभिः॥ २४॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डे सप्तत्रिंशः सर्गः॥ ३७॥

These and other sweet encomia too were chanted by the bards. (9) Panegyrists too woke up Śrī Rāma (a scion of Raghu) by means of wonderful panegyrics. Śrī Rāma awoke while praises were being sung. (10) Quitting his well-known couch overspread with a bed covered by a white sheet, he got up as would Lord Nārāyaṇa, the Destroyer of sins, from His couch consisting of a serpent(Śeṣa). (11) Attendants in thousands bowing with joined palms brought water in shining ewers for the use of the high-souled monarch who had (just) risen. (12) Having bathed and getting (thus) purified and having propitiated the sacred fire (through oblations) in time, he repaired with quick steps to the holy temple of the Ikṣwākus. (13) Having duly worshipped there the gods, the manes and the Brāhmaṇas, Śrī Rāma, surrounded by men, sought the interior of the outer chamber. (14) Like blazing fires, all the high-souled counsellors including priests, Vasiṣṭha being the foremost among them, presented themselves. (15) Magnanimous Kṣatriyas, rulers of various parts of the country, sat at the side of Śrī Rāma even as gods would by Indra. (16) Like the three Vedas (Ṛgveda, Yajurveda and Sāmaveda) waiting upon a sacrificial performance, Bharata, Lakṣmaṇa as also Śatrughna of great renown waited, full of joy, on Śrī Rāma. (17) With joined palms and a cheerful countenance many a servant known by the (class) name of Muditas walked and sat comfortably at his side. (18) Nay, endowed with great prowess and extraordinary strength the twenty monkeys[*], Sugrīva being the foremost among them, who were able to change their form at will, sat at the side of Śrī Rāma. (19) Like a Yakṣa attending on Kubera (the god of riches), Vibhīṣaṇa, surrounded by four ogres (his ministers), waited on the high-souled Śrī Rāma. (20) Bowing with their heads bent low, sagacious human beings too, who were superior in the knowledge of the Vedas and of noble descent also, likewise sat at his side. (21) The king was similarly surrounded by glorious and eminent Ṛṣis (seers of Vedic Mantras) as well as by kings endowed with extraordinary prowess and (the aforesaid) monkeys alongwith the ogres. (22) (Just) as Indra (the ruler of gods) is duly waited upon by Ṛṣis everyday, Śrī Rāma shone brightly (even) more than Indra (the thousand-eyed god) in that (seemingly human) form. (23) In their presence when they were (all) comfortably seated, different stories, exceedingly sweet and full of piety, were recited by high-souled persons well-versed in the Purāṇas.[†] (24)

Thus ends Canto Thirty-seven in the Uttarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

* * *

---

[*] Sugrīva, Aṅgada, Hanumān, Jāmbavān, Suṣeṇa, Tāra, Nīla, Nala, Mainda, Dwivida, Kumuda, Śarabha, Śatabali, Gandhamādana, Gaja, Gavākṣa, Gavaya, Dhūmra, Rambha and Jyotimukha are the names of the principal monkeys (and bears) present at Ayodhyā at that time.

[†] Some editions of the Vālmīki-Rāmāyaṇa have inserted between Cantos XXXVII and XXXVIII five Cantos as interpolated detailing the descent of Vālī and Sugrīva and the story of Rāvaṇa's expedition to Śwetadwīpa (an abode of Lord Viṣṇu) as narrated by Sage Agastya. But, since mention is made of the departure of Agastya in the previous Canto, the insertion of these Cantos at the end of Canto XXXVII appeared to us unwarranted. We have therefore omitted the said interpolated Cantos.

अष्टात्रिंशः सर्गः

Canto XXXVIII

Śrī Rāma grants leave to Kings—Janaka, Yudhājit, Pratardana and others to proceed to their respective dominions

एवमास्ते महाबाहुरहन्यहनि राघवः। प्रशासत् सर्वकार्याणि पौरजानपदेषु च॥ १॥
ततः कतिपयाहःसु वैदेहं मिथलाधिपम्। राघवः प्राञ्जलिर्भूत्वा वाक्यमेतदुवाच ह॥ २॥
भवान् हि गतिरव्यग्रा भवता पालिता वयम्। भवतस्तेजसोग्रेण रावणो निहतो मया॥ ३॥
इक्ष्वाकूणां च सर्वेषां मैथिलानां च सर्वशः। अतुलाः प्रीतयो राजन् सम्बन्धकपुरोगमाः॥ ४॥
तद् भवान् स्वपुरं यातु रत्नान्यादाय पार्थिव। भरतश्च सहायार्थं पृष्ठतश्चानुयास्यति॥ ५॥
स तथेति ततः कृत्वा राघवं वाक्यमब्रवीत्। प्रीतोऽस्मि भवता राजन् दर्शनेन नयेन च॥ ६॥
यान्येतानि तु रत्नानि मदर्थं संचितानि वै। दुहित्रे तान्यहं राजन् सर्वाण्येव ददामि वै॥ ७॥

In this way the mighty-armed Śrī Rāma (a scion of Raghu) continued from day to day to administer all the affairs of the citizens as well as of the people of the outlying districts. (1) Then after some days Śrī Rāma with joined palms addressed the following submission to King Janaka (ruler of the Videha territory) and the suzerain lord of Mithilā, so the tradition goes:—(2) "You indeed are our immovable support; we stand fostered by you. By virtue of the formidable prowess (alone) born of your austerities was Rāvaṇa killed by me. (3) Bonds of affection which have followed from a matrimonial alliance and stand unequalled have existed between all the Ikṣwākus (on the one hand) and all the rulers of Mithilā (on the other), O king! (4) Accepting the valuable presents (which are being respectfully offered by me), therefore, proceed you to your own city, O king Bharata and (alongwith him) Śatrughna too will follow at your heels for escorting you." (5) Saying 'Amen', King Janaka thereupon made the following reply to Śrī Rāma (a scion of Raghu):—"I feel gratified, O king, with your sight and polity. (6) I for my part hereby bestow all these valuable presents which have been actually got together for my sake, O king, on my daughter (Empress Sītā)." (7)

एवमुक्त्वा तु काकुत्स्थं जनको हृष्टमानसः। प्रययौ मिथिलां श्रीमांस्तमनुज्ञाय राघवम्॥ ८॥

Having spoken as above to Śrī Rāma (a scion of Kakutstha) and taking leave of the said scion of Raghu, the glorious King Janaka proceeded to Mithilā, delighted in mind. (8)

ततः प्रयाते जनके केकयं मातुलं प्रभुम्। राघवः प्राञ्जलिर्भूत्वा विनयाद् वाक्यमब्रवीत्॥ ९॥
इदं राज्यमहं चैव भरतश्च सलक्ष्मणः। आयत्तस्त्वं हि नो राजन् गतिश्च पुरुषर्षभ॥ १०॥
राजा हि वृद्धः संतापं त्वदर्थमुपयास्यति। तस्माद् गमनमद्यैव रोचते तव पार्थिव॥ ११॥
लक्ष्मणेनानुयात्रेण पृष्ठतोऽनुगमिष्यते। धनमादाय बहुलं रत्नानि विविधानि च॥ १२॥
युधाजित् तु तथेत्याह गमनं प्रति राघव। रत्नानि च धनं चैव त्वय्येवाक्षय्यमस्त्विति॥ १३॥
प्रदक्षिणं च राजानं कृत्वा केकयवर्धनः। रामेण च कृतः पूर्वमभिवाद्य प्रदक्षिणम्॥ १४॥
लक्ष्मणेन सहायेन प्रयातः केकयेश्वरः। हतेऽसुरे यथा वृत्रे विष्णुना सह वासवः॥ १५॥

Janaka having departed, Śrī Rāma with joined palms submitted in all humility as follows to his maternal uncle, the Kekaya king (Yudhājit):—(9) "This kingdom (of Ayodhyā), myself, as also Bharata and Śatrughna, including Lakṣmaṇa, are at your disposal; nay, you are our very mainstay, O king, a jewel among men! (10) The king, being aged, will feel afflicted on your account; hence, O king, your leaving this very day (for your city) finds favour with me. (11) You will be followed by Lakṣmaṇa marching at your heels, taking with him abundant wealth and precious stones of various kinds (for you)." (12) Yudhājit for his part said, "Be it so!" with reference to his departure, adding, "O scion of Raghu, let the precious stones as well as the gold remain undecaying with you." (13) Nay, having walked clockwise (as a mark of respect) around the king (Śrī Rāma), the king of the Kekayas, who was (also) the promoter of the Kekayas, nay, who had already been circumambulated clockwise by Śrī Rāma after greeting him, departed with Lakṣmaṇa as his escort, (even) as Indra did (for Amarāvatī) on the demon Vṛtra having been killed, with Lord Viṣṇu (descended as his younger brother). (14-15)

तं विसृज्य ततो रामो वयस्यमकुतोभयम्। प्रतर्दनं काशिपतिं परिष्वज्येदमब्रवीत्॥ १६॥
दर्शिता भवता प्रीतिर्दर्शितं सौहृदं परम्। उद्योगश्च त्वया राजन् भरतेन कृतः सह॥ १७॥
तद् भवानद्य काशेय पुरीं वाराणसीं व्रज। रमणीयां त्वया गुप्तां सुप्राकारां सुतोरणाम्॥ १८॥
एतावदुक्त्वा चोत्थाय काकुत्स्थः परमासनात्। पर्यष्वजत धर्मात्मा निरन्तरमुरोगतम्॥ १९॥
विसर्जयामास तदा कौसल्याप्रीतिवर्धनः। राघवेण कृतानुज्ञः काशेयो ह्यकुतोभयः॥ २०॥
वाराणसीं ययौ तूर्णं राघवेण विसर्जितः। विसृज्य तं काशिपतिं त्रिशतं पृथिवीपतीन्॥ २१॥
प्रहसन् राघवो वाक्यमुवाच मधुराक्षरम्।

Having sent him away and embraced his friend Pratardana, the ruler of Kāśī, who was a friend and who entertained no fear from any quarter, Śrī Rāma then spoke as follows (to him):—(16) "Endeavour was made by you in co-operation with Bharata (in my campaign with Rāvaṇa*), O king, and affection and great amity was (thereby) shown by you. (17) Therefore, O king of Kāśī, return you today to the enchanting city of Vārāṇasī, which stands enclosed with a strong wall provided with magnificent gateways and protected by you." (18) Having spoken as above, and rising from his magnificent throne, Śrī Rāma (a scion of Kakutstha), whose mind was set on righteousness, tightly clasped Pratardana who had clung to his bosom. (19) Śrī Rāma (who enhanced the joy of Kausalyā) then bid farewell to the king of Kāśī. Permitted by Śrī Rāma (a scion of Raghu), the ruler of Kāśī, who actually entertained fear from none, proceeded with all speed to Vārāṇasī when sent off by Śrī Rāma. Having sent away the said ruler of Kāśī, Śrī Rāma laughingly spoke in sweet accents as follows to the three hundred princes (assembled there):—

भवतां प्रीतिरव्यग्रा तेजसा परिरक्षिता॥ २२॥
धर्मश्च नियतो नित्यं सत्यं च भवतां सदा। युष्माकं चानुभावेन तेजसा च महात्मनाम्॥ २३॥
हतो दुरात्मा दुर्बुद्धी रावणो राक्षसाधमः। हेतुमात्रमहं तत्र भवतां तेजसा हतः॥ २४॥
रावणः सगणो युद्धे सपुत्रामात्यबान्धवः। भवन्तश्च समानीता भरतेन महात्मना॥ २५॥
श्रुत्वा जनकराजस्य काननात् तनयां हृताम्। उद्युक्तानां च सर्वेषां पार्थिवानां महात्मनाम्॥ २६॥
कालोऽप्यतीतः सुमहान् गमनं रोचयाम्यतः।

"Your unflinching devotion to Me stands vindicated by your glory. (20—22) Virtue is constant and truthfulness too ever exists invariably in you. Nay, through the majesty and glory (alone) of you exalted souls was the evil-minded and perverse Rāvaṇa, the vilest among the ogres, killed. I was a mere instrument in encompassing his death. (Truly speaking) Rāvaṇa with his followers, as also his sons, ministers and kinsfolk, was made short work of through your glory alone. You too were called together by the high-souled Bharata on hearing of Sītā (the daughter of king Janaka) having been borne away from the forest. Nay, a pretty long time has gone by while all of you high-souled kings have been zealously active (all these days in my interest). Hence I deem it proper that you should depart."

---

*According to the commentries on Śrīmad Vālmīki-Rāmāyaṇa, help in some form was sent by Pratardana in co-operation with Bharata in the military operations of Śrī Rāma against Rāvaṇa.

प्रत्यूचुस्तं च राजानो हर्षेण महता वृताः ॥ २७ ॥
दिष्ट्या त्वं विजयी राम स्वराज्येऽपि प्रतिष्ठितः । दिष्ट्या प्रत्याहृता सीता दिष्ट्या शत्रुः पराजितः ॥ २८ ॥
एष नः परमः काम एषा नः प्रीतिरुत्तमा । यत् त्वां विजयिनं राम पश्यामो हतशात्रवम् ॥ २९ ॥
एतत् त्वय्युपपन्नं च यदस्मांस्त्वं प्रशंससे । प्रशंसार्ह न जानीमः प्रशंसां वक्तुमीदृशीम् ॥ ३० ॥
आपृच्छामो गमिष्यामो हृदिस्थो नः सदा भवान् । वर्तामहे महाबाहो प्रीत्यात्र महता वृताः ॥ ३१ ॥
भवेच्च ते महाराज प्रीतिरस्मासु नित्यदा । बाढमित्येव राजानो हर्षेण परमान्विताः ॥ ३२ ॥
ऊचुः प्राञ्जलयः सर्वे राघवं गमनोत्सुकाः । पूजितास्ते च रामेण जग्मुर्देशान् स्वकान् स्वकान् ॥ ३३ ॥
इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डे अष्टात्रिंशः सर्गः ॥ ३८ ॥

Nay, filled with great joy, the kings answered him thus:—(23—27) "By our good luck, O Rāma, you have come out victorious and also stand secure in your own sovereignty by our good fortune Sītā has been recovered and, thank God, the enemy has been vanquished. (28) This was our highest ambition, and this constitutes our greatest satisfaction, that we see you having killed your enemy and come out victorious, O Rāma. (29) Nay, it is (but) proper for you that you compliment us, O king worthy of tribute! We (however) do not know how to pay such a compliment. (30) We (now) take leave of you and shall depart. (Even) as you ever remain enshrined in our heart, (so) filled with great devotion (to you) we (too) may abide in the heart of yours, O mighty-armed one! (31) And let your affection ever be for us, O monarch! " Answered by Śrī Rāma in the words "All right!", all the kings, transported with joy and ready to depart, said to Śrī Rāma (a scion of Raghu) with joined palms, "We are leaving". Nay, honoured by Śrī Rāma, they (all) returned to their respective territories. (32-33)

Thus ends Canto Thirty-eight in the Uttarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

* * *

एकोनचत्वारिंशः सर्गः

Canto XXXIX

The princes send presents to Śrī Rāma, who after accepting them distributes them to His friends, the monkeys, the bears and the ogres; and they all sojourn happily with Him

ते प्रयाता महात्मानः पार्थिवास्ते प्रहृष्टवत् । गजवाजिसहस्रौघैः कम्पयन्तो वसुंधराम् ॥ १ ॥
अक्षौहिण्यो हि तत्रासन् राघवार्थे समुद्यताः । भरतस्याज्ञयानेकाः प्रहृष्टबलवाहनाः ॥ २ ॥
ऊचुस्ते च महीपाला बलदर्पसमन्विताः । न राम रावणं युद्धे पश्यामः पुरतः स्थितम् ॥ ३ ॥
भरतेन वयं पश्चात् समानीता निरर्थकम् । हता हि राक्षसाः क्षिप्रं पार्थिवैः स्युर्न संशयः ॥ ४ ॥
रामस्य बाहुवीर्येण रक्षिता लक्ष्मणस्य च । सुखं पारे समुद्रस्य युध्येम विगतज्वराः ॥ ५ ॥
एताश्चान्याश्च राजानः कथास्तत्र सहस्रशः । कथयन्तः स्वराज्यानि जग्मुर्हर्षसमन्विताः ॥ ६ ॥
स्वानि राज्यानि मुख्यानि ऋद्धानि मुदितानि च । समृद्धधनधान्यानि पूर्णानि वसुमन्ति च ॥ ७ ॥
यथापुराणि ते गत्वा रत्नानि विविधान्यथ । रामस्य प्रियकामार्थमुपहारं नृपा ददुः ॥ ८ ॥
अश्वान् यानानि रत्नानि हस्तिनश्च मदोत्कटान् । चन्दनानि च मुख्यानि दिव्यान्याभरणानि च ॥ ९ ॥
मणिमुक्ताप्रवालांस्तु दास्यो रूपसमन्विताः । अजाविकं च विविधं रथांस्तु विविधान् बहून् ॥ १० ॥
भरतो लक्ष्मणश्चैव शत्रुघ्नश्च महाबलः । आदाय तानि रत्नानि स्वां पुरीं पुनरागताः ॥ ११ ॥
आगम्य च पुरीं रम्यामयोध्यां पुरुषर्षभाः । तानि रत्नानि चित्राणि रामाय समुपानयन् ॥ १२ ॥
प्रतिगृह्य च तत् सर्वं रामः प्रीतिसमन्वितः । सुग्रीवाय ददौ राज्ञे महात्मा कृतकर्मणे ॥ १३ ॥
विभीषणाय च ददौ तथान्येभ्योऽपि राघवः । राक्षसेभ्यः कपिभ्यश्च यैर्वृतो जयमाप्तवान् ॥ १४ ॥

ते सर्वे रामदत्तानि रत्नानि कपिराक्षसाः। शिरोभिर्धारयामासुर्भुजेषु च महाबलाः॥ १५॥

Those well-known and high-souled princes joyously departed, shaking the earth with their contingents consisting of thousands of elephants and horses. (1) More than one Akṣauhiṇī (or units of army, consisting of 21, 870 elephants, the same number of chariots, 65,610 horses and 109,350 infantry) stood garrisoned there under the orders of Bharata, fully equipped for the sake of Śrī Rāma (in his conflict with Rāvaṇa, if need be) and full of highly delighted troops and mounts. (2) Nay, fully possessed with pride of, might, the aforesaid kings said (to one another), "We do not see Śrī Rāma and Rāvaṇa standing face to face on the field of battle. (3) We were uselessly brought together by Bharata (rather) too late. The ogres would have surely been killed in no time by the kings (had they been summoned in time); there is no doubt about it. (4) Protected by the might of arms of Śrī Rāma and Lakṣmaṇa we could have fought at ease on the other side of the sea (dividing the island of Laṅkā from the mainland), free from anxiety." (5) Saying these and other things in thousands on the way, the kings returned to their respective dominions, full of joy. (6) Duly reaching their own well-known kingdoms, which were prosperous and happy, with plentiful gold and grains, self-contained and full of treasures, and (then) to their respective cities, the aforesaid rulers of men forthwith bestowed (on the escorts accompanying them as representatives of Śrī Rāma) by way of so many presents for the gratification of Śrī Rāma, valuable things of various kinds, horses, vehicles, precious stones and elephants excited by passion, also excellent pieces of sandalwood and brilliant ornaments, gems, pearls and coral, nay, servant-maids richly endowed with comeliness, she-goats and sheep of different species and numerous chariots of every description. (7—10) Taking the aforesaid valuable presents, Bharata as well as Lakṣmaṇa and Śatrughna, who was endowed with extraordinary might, returned to their own city (Ayodhyā). (11) Nay, reaching the delightful city of Ayodhyā, the jewels among men handed those wonderful objects to Śrī Rāma. (12) Accepting all that, the high-souled Śrī Rāma, a scion of Raghu, full of joy bestowed them on King Sugrīva, who had done his duty (to Śrī Rāma), as well as on Vibhīṣaṇa and on other monkeys and ogres, surrounded by whom He had scored a victory (over Rāvaṇa). (13-14) All the aforesaid monkeys and ogres, who were endowed with extraordinary might, wore the precious stones bestowed (on them) by Śrī Rāma, on their heads as well as around their arms. (15)

हनूमन्तं च नृपतिरिक्ष्वाकूणां महारथः। अङ्गदं च महाबाहुमङ्कमारोप्य वीर्यवान्॥ १६॥
रामः कमलपत्राक्षः सुग्रीवमिदमब्रवीत्। अङ्गदस्ते सुपुत्रोऽयं मन्त्री चाप्यनिलात्मजः॥ १७॥
सुग्रीवमन्त्रिते युक्तौ मम चापि हिते रतौ। अर्हतो विविधां पूजां त्वत्कृते वै हरीश्वर॥ १८॥

Placing Hanūmān and Aṅgada too in His lap, Śrī Rāma, the powerful king of the Ikṣwākus, a great car-warrior, whose eyes resembled the petals of a lotus, spoke as follows to Sugrīva:—"This Aṅgada, your worthy son (nephew) and your minister, the son of the wind-god, too, O Sugrīva, the lord of monkeys, who have both remained engaged in giving counsel to you and have been devoted to My interests too, actually merit every kind of honour." (16-18)

इत्युक्त्वा व्यपमुच्याङ्गाद् भूषणानि महायशाः। स बबन्ध महार्हाणि तदाङ्गदहनूमतोः॥ १९॥
आभाष्य च महावीर्यान् राघवो यूथपर्षभान्। नीलं नलं केसरिणं कुमुदं गन्धमादनम्॥ २०॥
सुषेणं पनसं वीरं मैन्दं द्विविदमेव च। जाम्बवन्तं गवाक्षं च विनतं धूम्रमेव च॥ २१॥
बलीमुखं प्रजङ्घं च संनादं च महाबलम्। दरीमुखं दधिमुखमिन्द्रजानुं च यूथपम्॥ २२॥
मधुरं श्लक्ष्णया वाचा नेत्राभ्यामापिबन्निव। सुहृदो मे भवन्तश्च शरीरं भ्रातरस्तथा॥ २३॥
युष्माभिरुद्धृतश्चाहं व्यसनात् काननौकसः। धन्यो राजा च सुग्रीवो भवद्भिः सुहृदां वरैः॥ २४॥
एवमुक्त्वा ददौ तेभ्यो भूषणानि यथार्हतः। वज्राणि च महार्हाणि सस्वजे च नरर्षभः॥ २५॥

Saying so, and taking off ornaments of great value from His body, the illustrious one fastened them on the person of Aṅgada and Hanumān. (19) Nay, sweetly accosting the foremost of His troop-commanders, who were (all) endowed with extraordinary prowess, viz., Nīla, Nala, Kesarī, Kumuda, Gandhamādana, Suṣeṇa, Panasa, the valiant Mainda as well as Dwivida, Jāmbavān and Gavākṣa, Vinata and Dhūmra too, Balīmukha and Prajaṅgha, as well as the exceptionally mighty Sannāda, Darīmukha, Dadhimukha and the troop-commander Indrajānu in a soft tone, as though He would drink them up with His eyes, and saying, " you are My friends, nay, My (other) self, as also My brothers. By you (alone) was I delivered from misfortune, O dwellers in the woods! Nay, King Sugrīva is blessed because of you, the foremost among his friends," Śrī Rāma (a scion of Raghu), the foremost of human beings, bestowed on them, according to their deserts, ornaments and diamonds of great value and embraced them. (20—25)

ते पिबन्तः सुगन्धीनि मधूनि मधुपिङ्गलाः। मांसानि च सुमृष्टानि मूलानि च फलानि च॥ २६॥
एवं तेषां निवसतां मासः साग्रो ययौ तदा। मुहूर्तमिव ते सर्वे रामभक्त्या च मेनिरे॥ २७॥
रामोऽपि रेमे तैः सार्धं वानरैः कामरूपिभिः। राक्षसैश्च महावीर्यैर्ऋक्षैश्चैव महाबलैः॥ २८॥
एवं तेषां ययौ मासो द्वितीयः शिशिरः सुखम्। वानराणां प्रहृष्टानां राक्षसानां च सर्वशः॥ २९॥
इक्ष्वाकुनगरे रम्ये परां प्रीतिमुपासताम्। रामस्य प्रीतिकरणैः कालस्तेषां सुखं ययौ॥ ३०॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डे एकोनचत्वारिंशः सर्गः॥ ३९॥

The monkeys (who were reddish brown as honey) stayed there, quaffing fragrant honeys, and subsisting on royal dishes, roots and fruits. (26) More than a month elapsed on that occasion while they stayed (at Ayodhyā) as aforesaid. Nay, because of their devotion to Śrī Rāma, they all felt it to be less than an hour. (27) Śrī Rāma too spent his time happily in the company of those aforesaid monkeys, who could change their form at will, as also with the ogres, who were endowed with extraordinary prowess, as well as with bears who were exceptionally mighty. (28) In this way the second month (Phālguna) of the extreme cold season also passed happily with the monkeys and the ogres, who felt highly rejoiced in everyway and enjoyed supreme gratification through the hospitality of Śrī Rāma. Their time passed merrily in the delightful city of the Ikṣwākus. (29-30)

Thus ends Canto Thirty-nine in the Uttarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

चत्वारिंशः सर्गः

Canto XL

Śrī Rāma sends back the monkeys, the bears and ogres to their respective abodes

तथा स्म तेषां वसतामृक्षवानररक्षसाम्। राघवस्तु महातेजाः सुग्रीवमिदमब्रवीत्॥ १॥

Of the aforesaid bears, monkeys and ogres sojourning with Him, Śrī Rāma for his part, who was endowed with extraordinary energy, spoke as follows to Sugrīva:—(1)

गम्यतां सौम्य किष्किन्धां दुराधर्षां सुरासुरैः। पालयस्व सहामात्यै राज्यं निहतकण्टकम्॥ २॥
अङ्गदं च महाबाहो प्रीत्या परमया युतः। पश्य त्वं हनुमन्तं च नलं च सुमहाबलम्॥ ३॥
सुषेणं श्वशुरं वीरं तारं च बलिनां वरम्। कुमुदं चैव दुर्धर्षं नीलं चैव महाबलम्॥ ४॥
वीरं शतबलिं चैव मैन्दं द्विविदमेव च। गजं गवाक्षं गवयं शरभं च महाबलम्॥ ५॥
ऋक्षराजं च दुर्धर्षं जाम्बवन्तं महाबलम्। पश्य प्रीतिसमायुक्तो गन्धमादनमेव च॥ ६॥
ऋषभं च सुविक्रान्तं प्लवङ्गं च सुपाटलम्। केसरिं शरभं शुम्भं शङ्खचूडं महाबलम्॥ ७॥

ये ये मे सुमहात्मानो मदर्थे त्यक्तजीविताः। पश्य त्वं प्रीतिसंयुक्तो मा चैषां विप्रियं कृथाः॥८॥

"Return, O gentle one, to Kiṣkindhā, which cannot easily be assailed by the gods and the demons (alike); and rule with your ministers the kingdom, all of whose enemies have been exterminated. (2) Nay, regard you with supreme affection, O mighty-armed one, Aṅgada and Hanumān as also the exceptionally mighty Nala. (3) Replete with love, cast your look on your father-in-law, the heroic Suṣeṇa and Tāra, the foremost of the mighty, as well as on Kumuda, who is (so) difficult to assail as also on Nīla, who is endowed with extraordinary might, on the valiant Śatabali, as also on Mainda as well as on Dwivida, Gaja, Gavākṣa, Gavaya and the exceptionally mighty Śarabha, on the very mighty Jāmbavān, the king of bears, who is (so) difficult to assail, as also on Gandhamādana, and on the highly valiant Ṛṣabha and on the monkey Supāṭala, on Kesarī, Śarabha, Śumbha and on the exceptionally mighty Śaṅkhacūḍa. (4—7) (Nay) full of affection, cast your eyes on all the high-souled monkeys who risked their lives for My sake. Never do anything displeasing to them." (8)

एवमुक्त्वा च सुग्रीवमाश्लिष्य च पुनः पुनः। विभीषणमुवाचाथ रामो मधुरया गिरा॥ ९॥
लङ्कां प्रशाधि धर्मेण धर्मज्ञस्त्वं यतो मम। पुरस्य राक्षसानां च भ्रातुर्वैश्रवणस्य च॥१०॥
मा च बुद्धिमधर्मे त्वं कुर्या राजन् कथंचन। बुद्धिमन्तो हि राजानो ध्रुवमश्नन्ति मेदिनीम्॥११॥
अहं च नित्यशो राजन् सुग्रीवसहितस्त्वया। स्मर्तव्यः परया प्रीत्या गच्छ त्वं विगतज्वरः॥१२॥

Having spoken as aforesaid to Sugrīva and embraced him again and again, Śrī Rāma then spoke as follows to Vibhīṣaṇa in a sweet tone:—(9) "Rule Laṅkā with righteousness; you are held to be a knower of what is right by Me, by the city (of Laṅkā), by the ogres (as a whole) and by your (eldest) brother, Kubera (son of Viśravā). (10) Nay, never set your mind in any case on unrighteousness, O king! Prudent kings do rule the earth firmly. (11) Nay, alongwith Sugrīva I should be constantly cherished in memory by you with supreme affection, O king! Depart you free from anxiety." (12)

रामस्य भाषितं श्रुत्वा ऋक्षवानरराक्षसाः। साधुसाध्विति काकुत्स्थं प्रशशंसुः पुनः पुनः॥१३॥
तव बुद्धिर्महाबाहो वीर्यमद्भुतमेव च। माधुर्यं परमं राम स्वयम्भोरिव नित्यदा॥१४॥

Hearing the speech of Śrī Rāma, the bears, monkeys and ogres repeatedly applauded Śrī Rāma (a scion of Kakutstha), saying: "Well said! Excellent!! (13) Wonderful is Your wisdom, O mighty-armed one, and your prowess too. Your supreme geniality (too), O Rāma, ever vies with that of Brahmā (the self-born)." (14)

तेषामेवं ब्रुवाणानां वानराणां च रक्षसाम्। हनूमान् प्रणतो भूत्वा राघवं वाक्यमब्रवीत्॥१५॥
स्नेहो मे परमो राजंस्त्वयि तिष्ठतु नित्यदा। भक्तिश्च नियता वीर भावो नान्यत्र गच्छतु॥१६॥
यावद् रामकथा वीर चरिष्यति महीतले। तावच्छरीरे वत्स्यन्तु प्राणा मम न संशयः॥१७॥
यच्चैतच्चरितं दिव्यं कथा ते रघुनन्दन। तन्ममाप्सरसो राम श्रावयेयुर्नरर्षभ॥१८॥
तच्छ्रुत्वाहं ततो वीर तव चर्यामृतं प्रभो। उत्कण्ठां तां हरिष्यामि मेघलेखामिवानिलः॥१९॥

Remaining inclined while the monkeys and ogres were speaking as aforesaid, Hanūmān submitted as follows to Śrī Rāma:—(15) "May my supreme affection for You stand forever, O king! May my devotion be constant to You, O valiant prince! Let not my love be diverted to anyone else. (16) May life continue in my body without doubt so long as Your story remains current on the surface of the earth, O heroic Śrī Rāma! (17) Let the celestial nymphs, O Rāma, recount to me, O jewel among the human beings, that which passes as Your divine life exploits, Your story, O delight of the Raghus! (18) Imbibing with my ears the nectar in the form of Your lifestory, My heroic lord, I shall thereby (be able to) allay my longing (for Your sight) even as the wind disperses a line of clouds." (19)

एवं ब्रुवाणं रामस्तु हनूमन्तं वरासनात्। उत्थाय सस्वजे स्नेहाद् वाक्यमेतदुवाच ह॥ २०॥
एवमेतत् कपिश्रेष्ठ भविता नात्र संशयः। चरिष्यति कथा यावदेषा लोके च मामिका॥ २१॥
तावत् ते भविता कीर्तिः शरीरेऽप्यसवस्तथा। लोका हि यावत्स्थास्यन्ति तावत् स्थास्यन्ति मे कथाः॥ २२॥
एकैकस्योपकारस्य प्राणान् दास्यामि ते कपे। शेषस्येहोपकाराणां भवाम ऋणिनो वयम्॥ २३॥
मदङ्गे जीर्णतां यातु यत् त्वयोपकृतं कपे। नरः प्रत्युपकाराणामापत्स्वायाति पात्रताम्॥ २४॥

Rising from his excellent seat, Śrī Rāma hugged with affection Hanūmān while he was submitting as above, and made the following reply: so the tradition goes:— (20) "So shall it be, O prince of monkeys; there is no doubt about it. Your fame will endure and life too will continue in your body so long as this story of Mine will remain current in the world. (Nay) My stories will surely abide so long as the worlds will last. (21-22) I would give up My life for every single service rendered by you here and we shall remain in debt to you for the rest of your services, O monkey! (23) Let My obligation to you stand in My heart (forever), O monkey!) (Let there be no occasion for Me to repay your services); for one deserves to be requited (for services rendered) only when one is in straits." (24)

ततोऽस्य हारं चन्द्राभं मुच्य कण्ठात् स राघवः। वैदूर्यतरलं कण्ठे बबन्ध च हनूमतः॥ २५॥
तेनोरसि निबद्धेन हारेण महता कपिः। रराज हेमशैलेन्द्रश्चन्द्रेणाक्रान्तमस्तकः॥ २६॥
श्रुत्वा तु राघवस्यैतदुत्थायोत्थाय वानराः। प्रणम्य शिरसा पादौ निर्जग्मुस्ते महाबलाः॥ २७॥
सुग्रीवः स च रामेण निरन्तरमुरोगतः। विभीषणश्च धर्मात्मा सर्वे ते बाष्पविक्लवाः॥ २८॥
सर्वे च ते बाष्पकलाः साश्रुनेत्रा विचेतसः। सम्मूढा इव दुःखेन त्यजन्तो राघवं तदा॥ २९॥
कृतप्रसादास्तेनैवं राघवेण महात्मना। जग्मुः स्वं स्वं गृहं सर्वे देही देहमिव त्यजन्॥ ३०॥
ततस्तु ते राक्षसऋक्षवानराः प्रणम्य रामं रघुवंशवर्धनम्।
वियोगजाश्रुप्रतिपूर्णलोचनाः प्रतिप्रयातास्तु यथा निवासिनः॥ ३१॥
इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डे चत्वारिंशः सर्गः ॥ ४० ॥

Taking off from his neck a string of pearls, shining as the moon, with a cat's-eye gem in the centre, the celebrated Śrī Rāma (a scion of Raghu) then fastened it about the neck of the said Hanūmān. (25) With that big necklace fastened on his breast, the monkey shone as the lordly Mount Meru (the golden mountain) with its summit topped over by the moon. (26) Rising one after another on hearing this speech of Śrī Rāma, and bowing down at his feet with their heads bent low, the aforesaid monkeys of extraordinary might for their part departed. (27) The celebrated Sugrīva as well as the pious-minded Vibhīṣaṇa were tightly clasped to his bosom by Śrī Rāma, all the monkeys were overcome with tears. (28) While leaving Śrī Rāma at that time, they all spoke indistinctly, their throats being choked with tears; nay, their eyes (too) were full of tears, they felt confused and stupefied as it were through agony. (29) Having been favoured with gifts as aforesaid by that high-souled scion of Raghu, they returned each to his home, (feeling agonized) even as an embodied soul would, while leaving the body (tenanted by it). (30) Having respectfully bowed down to Śrī Rāma, the promoter of Raghu's race, the said ogres, bears and monkeys for their part returned to their respective abodes with their eyes full of tears (born of their separation from Śrī Rāma). (31)

Thus ends Canto Forty in the Uttarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

* * *

एकचत्वारिंशः सर्गः

Canto XLI

The arrival in Ayodhyā of the aerial car Puṣpaka sent by Kubera; its disappearance after receiving honours and blessings from Śrī Rāma; Bharata's description of the unique glory of Śrī Rāma's rule

विसृज्य च महाबाहुर्ऋक्षवानरराक्षसान्। भ्रातृभिः सहितो रामः प्रमुमोद सुखं सुखी॥ १॥
अथापराह्णसमये भ्रातृभिः सह राघवः। शुश्राव मधुरां वाणीमन्तरिक्षान्महाप्रभुः॥ २॥
सौम्य राम निरीक्षस्व सौम्येन वदनेन माम्। कुबेरभवनात् प्राप्तं विद्धि मां पुष्पकं प्रभो॥ ३॥
तव शासनमाज्ञाय गतोऽस्मि भवनं प्रति। उपस्थातुं नरश्रेष्ठ स च मां प्रत्यभाषत॥ ४॥

After sending away the bears, the monkeys and the ogres, the mighty-armed Śrī Rāma, who was (ever) happy (intrinsically) felt highly rejoiced alongwith his (half) brothers. (1) After sometime in the afternoon the mighty Lord Śrī Rāma (a scion of Raghu), heard, alongwith his brothers, a sweet voice coming from the sky (as follows):—"Dear Rāma, look on me with affection beaming from your face; know me, O Lord, to be the Puṣpaka, come from the mansion of Kubera. (2-3) Obeying Your command, O best of men, I went home to wait on him (Kubera), but he said to me:—(4)

निर्जितस्त्वं नरेन्द्रेण राघवेण महात्मना। निहत्य युधि दुर्धर्षं रावणं राक्षसेश्वरम्॥ ५ ॥
ममापि परमा प्रीतिर्हते तस्मिन् दुरात्मनि। रावणे सगणे चैव सपुत्रे सहबान्धवे॥ ६ ॥
स त्वं रामेण लङ्कायां निर्जितः परमात्मना। वह सौम्य तमेव त्वमहमाज्ञापयामि ते॥ ७ ॥
परमो ह्येष मे कामो यत् त्वं राघवनन्दनम्। वहेर्लोकस्य संयानं गच्छस्व विगतज्वरः॥ ८ ॥
सोऽहं शासनमाज्ञाय धनदस्य महात्मनः। त्वत्सकाशमनुप्राप्तो निर्विशङ्कः प्रतीच्छ माम्॥ ९ ॥
अधृष्यः सर्वभूतानां सर्वेषां धनदाज्ञया। चराम्यहं प्रभावेण तवाज्ञां परिपालयन्॥ १०॥

"Having killed in battle the unassailable Rāvaṇa, the king of the Rākṣasas, Śrī Rāma (a scion of Raghu), the high-souled king of men, has won (possession over) you. (5) A great delight has fallen to my lot too on that wicked Rāvaṇa having been killed alongwith his hosts, with his sons and with other relations. (6) As such you have been won in Laṅkā by Śrī Rāma, who is the Highest Being. O gentle one! You carry Him indeed: I command you. (7) It is my highest desire that you carry Śrī Rāmạ (the delight of Raghu's race) who is the support of the (entire) world: go without qualms. (8) I, who was ordered thus, have come to your presence abiding by the command of the high-souled Kubera; accept me (kindly) without any hitch. (9) By virtue of my power I am unassailable by the entire range of created beings. By Kubera's order I shall move through all the spheres carrying out your behest." (10)

एवमुक्तस्तदा रामः पुष्पकेण महाबलः। उवाच पुष्पकं दृष्ट्वा विमानं पुनरागतम्॥ ११॥
यद्येवं स्वागतं तेऽस्तु विमानवर पुष्पक। आनुकूल्याद् धनेशस्य वृत्तदोषो न नो भवेत्॥ १२॥

Thus addressed by Puṣpaka, Śrī Rāma of great strength then spoke as follows, casting a (benign) look on the aerial car known as Puṣpaka, which had come back:—(11) "If it is so, you are welcome O Puṣpaka, the best of aerial cars! on account of this favour of Kubera the charge of unfair dealing will not be laid at our doors." (12)

लाजैश्चैव तथा पुष्पैर्धूपैश्चैव सुगन्धिभिः। पूजयित्वा महाबाहू राघवः पुष्पकं तदा॥ १३॥
गम्यतामिति चोवाच आगच्छ त्वं स्मरे यदा। सिद्धानां च गतौ सौम्य मा विषादेन योजय॥ १४॥
प्रतिघातश्च ते मा भूद् यथेष्टं गच्छतो दिशः। एवमस्त्विति रामेण पूजयित्वा विसर्जितम्॥ १५॥
अभिप्रेतां दिशं तस्मात् प्रायात् तत् पुष्पकं तदा।

Having worshipped Puṣpaka after that with fried grains of rice and flowers as well as incenses and also sandal-pastes the mighty-armed Śrī Rāma (a scion of Raghu), spoke as follows:—(13) "Depart (for the present). You should come whenever I recall you. Vanishing into thin air, the dwelling place of the Siddhas, be not oppressed by grief (at my separation). (14) May no obstruction hinder you as you wander in all directions at your sweet will." "So be it", replied Puṣpaka. Then Puṣpaka, which had been asked to go, after having been worshipped by Śrī Rāma, proceeded from there in the direction of its choice.

एवमन्तर्हिते तस्मिन् पुष्पके सुकृतात्मनि॥ १६॥
भरतः प्राञ्जलिर्वाक्यमुवाच रघुनन्दनम्। विबुधात्मनि दृश्यन्ते त्वयि वीर प्रशासति॥ १७॥
अमानुषाणि सत्त्वानि व्याहृतानि मुहुर्मुहुः। अनामयश्च मर्त्यानां साग्रो मासो गतो ह्ययम्॥ १८॥
जीर्णानामपि सत्त्वानां मृत्युर्नायाति राघव। अरोगप्रसवा नार्यो वपुष्मन्तो हि मानवाः॥ १९॥
हर्षश्चाभ्यधिको राजञ्जनस्य पुरवासिनः। काले वर्षति पर्जन्यः पातयन्नमृतं पयः॥ २०॥
वाताश्चापि प्रवान्त्येते स्पर्शयुक्ताः सुखाः शिवाः। ईदृशो नश्चिरं राजा भवेदिति नरेश्वरः॥ २१॥
कथयन्ति पुरे राजन् पौरजानपदास्तथा।

On Puṣpaka, an embodiment of virtues, having thus gone out of sight, Bharata, with joined palms, addressed Śrī Rāma, the delight of the Raghus, in the following words:—"Beings which do not claim their descent in Adam's line, speak again and again like men, under your reign, O valiant One, having a divine soul! Only more than a month has elapsed since you took the sceptre in your hand, O Rāghava! and mortals have become strangers to disease, death does not overtake even men worn out with age, women undergo no labour-pains during parturition and human beings are well-built indeed. (15—19) An abundance of joy has fallen to the lot of every citizen dwelling in the town, O king! Pouring down nectarean water clouds rain at the proper time. (20) Even the very winds which blow here are capable of giving a delightful touch, and are pleasing and healthful. People living both in the cities and in the country, arriving in the capital, declare, 'May such a sovereign be our ruler for long', O king!" (21)

एता वाचः सुमधुरा भरतेन समीरिताः। श्रुत्वा रामो मुदा युक्तो बभूव नृपसत्तमः॥ २२॥
इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डे एकचत्वारिंशः सर्गः ॥ ४१ ॥

Hearing these exquisitely honeyed words beautifully uttered by Bharata, Śrī Rāma, the best of kings, became thrilled with joy. (22)

Thus ends Canto Forty-one in the Uttarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

* * *

द्विचत्वारिंशः सर्गः

Canto XLII

Recreation of Śrī Rāma and Śrī Sītā in the Aśoka-grove; the enceinte Śrī Sītā expresses her desire to visit penance-groves and Śrī Rāma accords His consent

स विसृज्य ततो रामः पुष्पकं हेमभूषितम्। प्रविवेश महाबाहुरशोकवनिकां तदा॥ १॥
चन्दनागुरुचूतैश्च तुङ्गकालेयकैरपि। देवदारुवनैश्चापि समन्तादुपशोभिताम्॥ २॥
चम्पकाशोकपुंनागमधूकपनसासनैः। शोभितां पारिजातैश्च विधूमज्वलनप्रभैः॥ ३॥
लोध्रनीपार्जुनैर्नागैः सप्तपर्णातिमुक्तकैः। मन्दारकदलीगुल्मलताजालसमावृताम् ॥ ४॥
प्रियङ्गुभिः कदम्बैश्च तथा च बकुलैरपि। जम्बूभिर्दाडिमैश्चैव कोविदारैश्च शोभिताम्॥ ५॥
सर्वदा कुसुमै रम्यैः फलवद्भिर्मनोरमैः। दिव्यगन्धरसोपेतैस्तरुणाङ्कुरपल्लवैः ॥ ६॥
तथैव तरुभिर्दिव्यैः शिल्पिभिः परिकल्पितैः। चारुपल्लवपुष्पाढ्यैर्मत्तभ्रमरसंकुलैः ॥ ७॥
कोकिलैर्भृङ्गराजैश्च नानावर्णैश्च पक्षिभिः। शोभितां शतशश्चित्रां चूतवृक्षावतंसकैः॥ ८॥
शातकुम्भनिभाः केचित् केचिदग्निशिखोपमाः। नीलाञ्जननिभाश्चान्ये भान्ति तत्र स्म पादपाः॥ ९॥

Then after dismissing Puṣpaka, decked with gold, the mighty-armed Śrī Rāma entered the Aśoka-grove, which was rendered beautiful all around by the sandal, eaglewood (Aguru) and mango trees, so also by cocoanut, red-sandal and deodar groves too. It was graced by Campaka (Campā Campāka), Aśoka, Punnāgas, Madhūka, jack and Asana* trees, also by Pārijāta trees which looked like a blaze of fire without smoke. (1—3) It was abounded in Lodhra, Nīpa, Arjuna, Nāga, Saptaparṇa, Atimuktaka, Mandāra, plantain trees, bushes and a network of creepers. (4) It was rendered by splendid Priyaṅgu, Kadamba and also by Bakula and pomegranate, Jambū (the rose-apple)and Kovidāra trees. (5) It was embellished by such lovely trees everladden with fascinating flowers and fruits and tender sprouts and whorled of leaves full of celestial fragrance and juice, as were reared with care by divine gardeners, enriched by beautiful leaves and flowers and thronged by intoxicated bees, and rendered variegated by multi-coloured birds like Kokilas and Bhṛṅgarājas which served as ornaments to the hundreds of the mango trees. (6—8) There (in the Aśoka-grove) some trees had golden brilliance, some glistened like the flames of fire and yet others shone with the splendour of dark collyrium. (9)

सुरभीणि च पुष्पाणि माल्यानि विविधानि च। दीर्घिका विविधाकाराः पूर्णाः परमवारिणा॥ १०॥
माणिक्यकृतसोपानाः स्फाटिकान्तरकुट्टिमाः। फुल्लपद्मोत्पलवनाश्चक्रवाकोपशोभिताः ॥ ११॥
दात्यूहशुकसंघुष्टा हंससारसनादिताः। तरुभिः पुष्पशबलैस्तीरजैरुपशोभिताः॥ १२॥
प्राकारैर्विविधाकारैः शोभिताश्च शिलातलैः। तत्रैव च वनोद्देशे वैदूर्यमणिसंनिभैः॥ १३॥
शाद्वलैः परमोपेतां पुष्पितद्रुमकाननाम्। तत्र संघर्षजातानां वृक्षाणां पुष्पशालिनाम्॥ १४॥
प्रस्तराः पुष्पशबला नभस्तारागणैरिव। नन्दनं हि यथेन्द्रस्य ब्राह्मं चैत्ररथं यथा॥ १५॥
तथाभूतं हि रामस्य काननं संनिवेशनम्। बह्वासनगृहोपेतां लतागृहसमावृताम्॥ १६॥
अशोकवनिकां स्फीतां प्रविश्य रघुनन्दनः। आसने च शुभाकारे पुष्पप्रकरभूषिते॥ १७॥
कुथास्तरणसंस्तीर्णे रामः संनिषसाद ह। सीतामादाय हस्तेन मधु मैरेयकं शुचि॥ १८॥
पाययामास काकुत्स्थः शचीमिव पुरंदरः। मांसानि च सुमृष्टानि फलानि विविधानि च॥ १९॥
रामस्याभ्यवहारार्थं किंकरास्तूर्णमाहरन्। उपानृत्यंश्च राजानं नृत्यगीतविशारदाः॥ २०॥
अप्सरोरगसंघाश्च किंनरीपरिवारिताः। दक्षिणा रूपवत्यश्च स्त्रियः पानवशं गताः॥ २१॥
उपानृत्यन्त काकुत्स्थं नृत्यगीतविशारदाः। मनोऽभिरामा रामास्ता रामो रमयतां वरः॥ २२॥

---

*Also know as Sājā, its latin name is Terminalia tamentosu.

रमयामास धर्मात्मा नित्यं परमभूषिताः। स तया सीतया सार्धमासीनो विरराज ह॥ २३॥
अरुन्धत्या इवासीनो वसिष्ठ इव तेजसा। एवं रामो मुदा युक्तः सीतां सुरसुतोपमाम्॥ २४॥
रमयामास वैदेहीमहन्यहनि देववत्। तथा तयोर्विहरतोः सीताराघवयोश्चिरम्॥ २५॥
अत्यक्रामच्छुभः कालः शैशिरो भोगदः सदा। प्राप्तयोर्विविधान् भोगानतीतः शिशिरागमः॥ २६॥

There were fragrant flowers, blossoms of various kinds and also ponds of different shapes full of excellent water, which had flights of steps made of rubies ending in crystal platforms under water; which had masses of blooming lotuses and water-lilies; which were graced by Cakravāka birds; which resounded with the cries of water-hens and parrots; which were resonant with the cackling of swans and cranes and which were adorned with trees growing on their banks and wearing a motley appearance due to (their being laden with) flowers. (10—12) They were (also) bedecked with fences of various shapes and stone-slabs. Just there in that part of the woodland the grassy glades resembling the hue of Vaidurya (cat's-eye) splendidly beautified the Aśokavanikā which had a multitude of trees ladden with flowers. There the stone-slabs (which were placed under the trees and served as couches) looked variegated due to flowers fallen from the trees as the sky with the stars. The lay-out of Śrī Rāma's grove was like that of the Nandana garden of Indra and the Caitraratha garden (of Kubera) raised by Brahmā. (13—15) Having entered the large Aśokavanikā, which had dwellings provided with a number of seats and was surrounded by bowers, Śrī Rāma (the delight of Raghus) seated Himself on a fine-shaped couch decorated with clusters of flowers and over which a carpet was spread out. Taking in his hand the pure nectar of flowers as intoxicating as the 'Maireyaka' wine, Śrī Rāma (a descendant of Kakutstha) made Śrī Sītā drink it, just as Indra does Śacī. Attendants speedily brought well-cooked edibles (fit for the royalty) and a variety of fruits for Śrī Rāma's repast. A troup of celestial nymphs and Nāga damsels adept in singing and dancing and surrounded by Kinnarīs danced before the king. (16—20) Under the influence of intoxicating drinks courteous and beautiful women, who were expert in dancing and singing danced before Śrī Rāma (a scion of Kakutstha). These mind-fascinating belles were always adorned with ornaments. Pious-souled Śrī Rāma, the foremost among those who delighted others, made them rejoice. Seated in the company of the celebrated Sītā, He shone with splendour like Vasiṣṭha seated alongwith Arundhatī. (21—24) Śrī Rāma, steeped in joy like gods, afforded delight thus day after day to the daughter of Videha (Janaka) Śrī Sītā, who resembled a divine damsel. In this way, while both Śrī Sītā and Śrī Rāma (a scion of Raghus) revelled for long, the auspicious winter season which always provides enjoyment came to end. When the Couple had relished a variety of enjoyments, the advent of (another)* winter became an event of the past. (25-26)

पूर्वाह्णे धर्मकार्याणि कृत्वा धर्मेण धर्मवित्। शेषं दिवसभागार्धमन्तःपुरगतोऽभवत् ॥ २७॥
सीतापि देवकार्याणि कृत्वा पौर्वाह्णिकानि वै। श्वश्रूणामकरोत् पूजां सर्वासामविशेषतः॥ २८॥
अभ्यगच्छत् ततो रामं विचित्राभरणाम्बरा। त्रिविष्टपे सहस्राक्षमुपविष्टं यथा शची॥ २९॥
दृष्ट्वा तु राघवः पत्नीं कल्याणेन समन्विताम्। प्रहर्षमतुलं लेभे साधुसाध्विति चाब्रवीत्॥ ३०॥
अब्रवीच्च वरारोहां सीतां सुरसुतोपमाम्। अपत्यलाभो वैदेहि त्वय्ययं समुपस्थितः॥ ३१॥
किमिच्छसि वरारोहे कामः किं क्रियतां तव। स्मितं कृत्वा तु वैदेही रामं वाक्यमथाब्रवीत्॥ ३२॥
तपोवनानि पुण्यानि द्रष्टुमिच्छामि राघव। गङ्गातीरोपविष्टानामृषीणामुग्रतेजसाम् ॥ ३३॥
फलमूलाशिनां देव पादमूलेषु वर्तितुम्। एष मे परमः कामो यन्मूलफलभोजिनाम्॥ ३४॥

---

*Śrī Govindarāja in his commentary states that winter season is indication of one year end, thus two years were spent in enjoyment after coronation.

अप्येकरात्रिं काकुत्स्थ निवसेयं तपोवने।
तथेति च प्रतिज्ञातं रामेणाक्लिष्टकर्मणा। विस्रब्धा भव वैदेहि श्वो गमिष्यस्यसंशयम्॥ ३५॥
एवमुक्त्वा तु काकुत्स्थो मैथिलीं जनकात्मजाम्। मध्यकक्षान्तरं रामो निर्जगाम सुहृद्वृतः॥ ३६॥
इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डे द्विचत्वारिंशः सर्गः॥ ४२॥

Having performed the religious duties as enjoined by Virtue in the first half of the day, Śrī Rāma (the knower of Virtue) remained in the gynaeceum for the remaining half of the day. Śrī Sītā too, having performed all duties relating to gods, enjoined to be done in the forepart of the day, respectfully waited upon all the mothers-in-law without any distinction. (27-28) Afterwards, wearing multicoloured ornaments and garments, she would visit Śrī Rāma, even as Śacī did Indra (the thousand-eyed god) seated in heaven. (29) On seeing His Consort bearing auspicious marks (of pregnancy) Śrī Rāma (a scion of Raghus) became immeasurably happy and exclaimed as follows :—"Very fine! Very fine!!" and he said to Śrī Sītā of beautiful hips and resembling a heavenly damsel, "O Sītā (Princess of Videha), now the time of having a child has arrived. (30-31) O lovely lady, which desire of yours should be fulfilled." Then, with a smile, Vaidehī replied to Śrī Rāma in the following words :—"O Rāghava ! I wish to visit the holy penance-groves and to stay O Lord ! at the feet of sages, endowed with an overwhelming effulgence living on the banks of the Gaṅgā, and living only on fruits and (edible) roots. This is my greatest wish that I should stay even for one night in the penance-grove of those who live only on fruits and (edible) roots, O scion of Kakutstha! "Be it so", thus it was promised by Śrī Rāma, who was unwearied in action. He further said, "O Vaidehī, rest assured you will undoubtedly' go tomorrow." (32—35) Having addressed these words to the Princess of Mithilā, the daughter of King Janaka, Śrī Rāma, a scion of Kakutstha, surrounded by friends went inside the middle chamber. (36)

Thus ends Canto Forty-two in the Uttarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

* * *

त्रिचत्वारिंशः सर्गः

Canto XLIII

Bhadra apprises Śrī Rāma of the ugly remarks made by the citizens about Śrī Sītā

तत्रोपविष्टं राजानमुपासन्ते विचक्षणाः। कथानां बहुरूपाणां हास्यकाराः समन्ततः॥ १॥
विजयो मधुमत्तश्च काश्यपो मङ्गलः कुलः। सुराजिः कालियो भद्रो दन्तवक्त्रः सुमागधः॥ २॥
एते कथा बहुविधाः परिहाससमन्विताः। कथयन्ति स्म संहृष्टा राघवस्य महात्मनः॥ ३॥

Wise and witty narrators used to sit around the king reciting various kinds of stories. (1) Vijaya, Madhumatta, Kāśyapa, Maṅgala, Kula, Surāji, Kāliya, Bhadra, Dantavaktra and Sumāgadha used to narrate with great delight various kinds of humorous stories to the high-souled Rāma. (2-3)

ततः कथायां कस्यांचिद् राघवः समभाषत। काः कथा नगरे भद्र वर्तन्ते विषयेषु च॥ ४॥
मामाश्रितानि कान्याहुः पौरजानपदा जनाः। किं च सीतां समाश्रित्य भरतं किं च लक्ष्मणम्॥ ५॥
किं नु शत्रुघ्नमुद्दिश्य कैकेयीं किं नु मातरम्। वक्तव्यतां च राजानो वने राज्ये व्रजन्ति च॥ ६॥

After sometime, during the course of the narration of a certain story, Śrī Rāma (a scion of Raghu) inquired :—"Bhadra ! What are the talks of the town and the kingdom ? (4) What are the people of the town and the country talking about me and about Sītā, Bharata and Lakṣmaṇa and what indeed about Śatrughna and mother Kaikeyī ? Kings are criticized in the forests and in the kingdom." (5-6)

एवमुक्ते तु रामेण भद्रः प्राञ्जलिरब्रवीत् । स्थिताः शुभाः कथा राजन् वर्तन्ते पुरवासिनाम्॥ ७ ॥
अमुं तु विजयं सौम्य दशग्रीववधार्जितम् । भूयिष्ठं स्वपुरे पौरैः कथ्यन्ते पुरुषर्षभ॥ ८ ॥
एवमुक्तस्तु भद्रेण राघवो वाक्यमब्रवीत् । कथयस्व यथातत्त्वं सर्वं निरवशेषतः॥ ९ ॥
शुभाशुभानि वाक्यानि कान्याहुः पुरवासिनः । श्रुत्वेदानीं शुभं कुर्यां न कुर्यामशुभानि च॥ १० ॥
कथयस्व च विस्रब्धो निर्भयं विगतज्वरः । कथयन्ति यथा पौराः पापा जनपदेषु च॥ ११ ॥

On being thus questioned by Śrī Rāma, Bhadra with his palms joined together replied :— 'O King ! Elegant are the talks of the citizens. (7). O gentle one, the best of men ! It is indeed the conquest gained by killing Rāvaṇa (the ten-headed monster) which is being mainly talked about by the citizens in the town." (8) Having been thus replied to by Bhadra, Śrī Rāma (a scion of Raghu) spoke the following words:—"Leaving nothing, tell me everything exactly as it is. What are the good and ill words that the citizens speak ? Now after having heard, I shall practise what is good and refrain from evil actions. (9-10) Tell me with confidence and without fear and mental anguish, what ill the people in the town and in the country are speaking (about me) ?" (11)

राघवेणैवमुक्तस्तु भद्रः सुरुचिरं वचः । प्रत्युवाच महाबाहुं प्राञ्जलिः सुसमाहितः॥ १२ ॥
शृणु राजन् यथा पौराः कथयन्ति शुभाशुभम् । चत्वरापणरथ्यासु वनेषूपवनेषु च॥ १३ ॥
दुष्करं कृतवान् रामः समुद्रे सेतुबन्धनम् । अश्रुतं पूर्वकैः कैश्चिद् देवैरपि सदानवैः॥ १४ ॥
रावणश्च दुराधर्षो हतः सबलवाहनः । वानराश्च वशं नीता ऋक्षाश्च सह राक्षसैः॥ १५ ॥
हत्वा च रावणं संख्ये सीतामाहृत्य राघवः । अमर्षं पृष्ठतः कृत्वा स्ववेश्म पुनरानयत्॥ १६ ॥
कीदृशं हृदये तस्य सीतासम्भोगजं सुखम् । अङ्कमारोप्य तु पुरा रावणेन बलाद्धृताम्॥ १७ ॥
लङ्कामपि पुरा नीतामशोकवनिकां गताम् । रक्षसां वशमापन्नां कथं रामो न कुत्स्यति ॥ १८ ॥
अस्माकमपि दारेषु सहनीयं भविष्यति । यथा हि कुरुते राजा प्रजास्तमनुवर्तते॥ १९ ॥
एवं बहुविधा वाचो वदन्ति पुरवासिनः । नगरेषु च सर्वेषु राजन् जनपदेषु च॥ २० ॥

On being thus spoken to by Śrī Rāma (a scion of Raghu), Bhadra on his part with a composed mind and with palms joined together replied to the mighty-armed Śrī Rāma in these pleasing words! (12) "O King ! Listen how the citizens talk good and ill words (about you) at the crossroads, in the markets, on the streets, in the forests and in the groves. (13) 'By constructing a bridge across the sea, Śrī Rāma has performed a difficult feat, unheard of as having been accomplished by former kings and even by gods and demons. (14) Besides, Rāvaṇa, difficult to be vanquished, was killed alongwith his army and mounts. The Vānara and the Ṛkṣa alongwith the Rākṣasas were brought under control. (15) Having killed Rāvaṇa in battle and fetched Śrī Sītā, Śrī Rāma (a scion of Raghus) took her into His house again, renouncing anger (caused by the polluting touch of Rāvaṇa). (16) What must be the pleasure in his heart born out of conjugation with Śrī Sītā? why does not Śrī Rāma censure her, who formerly had been forcibly carried away by Rāvaṇa, placing her in his lap and even taken to Laṅkā, first, who went into the Aśoka grove and remained under the control of the Rākṣasas. Such conduct of our wives shall have to be suffered by us also, since whatever a king does, the subjects follow.' (17—19) Thus, O King, the citizens of all the towns and the countryside pass remarks in so many ways." (20)

तस्यैवं भाषितं श्रुत्वा राघवः परमार्तवत् । उवाच सुहृदः सर्वान् कथमेतद् वदन्तु माम्॥ २१ ॥

सर्वे तु शिरसा भूमावभिवाद्य प्रणम्य च । प्रत्यूचू राघवं दीनमेवमेतन्न संशयः ॥ २२ ॥
श्रुत्वा तु वाक्यं काकुत्स्थः सर्वेषां समुदीरितम् । विसर्जयामास तदा वयस्याञ्छत्रुसूदनः ॥ २३ ॥
इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डे त्रिचत्वारिंशः सर्गः ॥ ४३ ॥

Having heard this statement of his, Śrī Rāma (a scion of Raghu) as if stricken with grief spoke to all the friends, " Tell me how it is." (21) Bending respectfully so low as to touch the ground by the head, and saluting, all of them—each a picture of pity—replied, on their part, to Śrī Rāma (a scion of Raghu), "No doubt, this is so." (22) Having heard then the words spoken by all of them, Śrī Rāma (a scion of Kakutstha), the exterminator of enemies dismissed the friends at that time.(23)

Thus ends Canto Forty-three in the Uttarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

* * *

चतुश्चत्वारिंशः सर्गः

Canto XLIV

On being sent for by Him all the brothers present themselves before Śrī Rāma

विसृज्य तु सुहृद्वर्गं बुद्ध्या निश्चित्य राघवः । समीपे द्वाःस्थमासीनमिदं वचनमब्रवीत् ॥ १ ॥
शीघ्रमानय सौमित्रिं लक्ष्मणं शुभलक्षणम् । भरतं च महाभागं शत्रुघ्नमपराजितम् ॥ २ ॥

Then, having sent away the group of friends and having made up His mind through intellect Śrī Rāma (a scion of Raghu) spoke these words to the door-keeper seated nearby:— (1) "Bring immediately Sumitrā's son Lakṣmaṇa, endowed with auspicious marks, the highly illustrious Bharata and the unconquered Śatrughna." (2)

रामस्य वचनं श्रुत्वा द्वाःस्थो मूर्ध्नि कृताञ्जलिः । लक्ष्मणस्य गृहं गत्वा प्रविवेशानिवारितः ॥ ३ ॥
उवाच सुमहात्मानं वर्धयित्वा कृताञ्जलिः । द्रष्टुमिच्छति राजा त्वां गम्यतां तत्र मा चिरम् ॥ ४ ॥
बाढमित्येव सौमित्रिः कृत्वा राघवशासनम् । प्राद्रवद् रथमारुह्य राघवस्य निवेशनम् ॥ ५ ॥

Having heard Śrī Rāma's order the door-keeper placed his hands with palms joined together on the forehead (as a mark of respect) and having set forth to Lakṣmaṇa's residence entered the same unhindered. (3) Wishing prosperity to the eminently high-souled Lakṣmaṇa and with his palms joined together he said, "The King desires to see you. Go there, do not delay." (4) "Very well !" Having said so and having received the command of Śrī Rāma (a scion of Raghu) Lakṣmaṇa (the son of Sumitrā) mounting a chariot drove speedily to the residence of Śrī Rāma (a scion of Raghu). (5)

प्रयान्तं लक्ष्मणं दृष्ट्वा द्वाःस्थो भरतमन्तिकात् । उवाच भरतं तत्र वर्धयित्वा कृताञ्जलिः ॥ ६ ॥
विनयावनतो भूत्वा राजा त्वां द्रष्टुमिच्छति । भरतस्तु वचः श्रुत्वा द्वाःस्थाद् रामसमीरितम् ॥ ७ ॥
उत्पपातासनात् तूर्णं पद्भ्यामेव महाबलः । दृष्ट्वा प्रयान्तं भरतं त्वरमाणः कृताञ्जलिः ॥ ८ ॥
शत्रुघ्नभवनं गत्वा ततो वाक्यमुवाच ह । एह्यागच्छ रघुश्रेष्ठ राजा त्वां द्रष्टुमिच्छति ॥ ९ ॥
गतो हि लक्ष्मणः पूर्वं भरतश्च महायशाः । श्रुत्वा तु वचनं तस्य शत्रुघ्नः परमासनात् ॥ १० ॥
शिरसा वन्द्य धरणीं प्रययौ यत्र राघवः । द्वाःस्थस्त्वागम्य रामाय सर्वानेव कृताञ्जलिः ॥ ११ ॥
निवेदयामास तथा भ्रातॄन् स्वान् समुपस्थितान् ।

Having seen Lakṣmaṇa departing, the door-keeper went to Bharata and there having wished prosperity and having bowed down with humility with his palms joined together said to Bharata, "The King desires to see you." On hearing from the door-keeper the message sent by Śrī Rāma, the mighty Bharata sprang up from his seat and hurriedly left on foot. Then having beheld Bharata going away, the door-keeper moving speedily to the palace of Śatrughna, said with his palms joined together:—"Come, come along, O best of the Raghus! The king desires to see you. Lakṣmaṇa has left earlier and the celebrated Bharata too." Now, hearing his words Śatrughna got down from his throne and paying obeisance to the earth with his head, reached where Śrī Rāma (a scion of Raghu) was. Then having come back-the door-keeper with his palms joined together informed Śrī Rāma that all His brothers were duly present as ordered. (6—$11\frac{1}{2}$)

कुमारानागताञ्छ्रुत्वा चिन्ताव्याकुलितेन्द्रियः ॥ १२ ॥
अवाङ्मुखो दीनमना द्वाःस्थं वचनमब्रवीत्। प्रवेशय कुमारांस्त्वं मत्समीपं त्वरान्वितः ॥ १३ ॥
एतेषु जीवितं मह्यमेते प्राणाः प्रिया मम। आज्ञप्तास्तु नरेन्द्रेण कुमाराः शुक्लवाससः ॥ १४ ॥
प्रह्वाः प्राञ्जलयो भूत्वा विविशुस्ते समाहिताः। ते तु दृष्ट्वा मुखं तस्य सग्रहं शशिनं यथा ॥ १५ ॥
संध्यागतमिवादित्यं प्रभया परिवर्जितम्।
बाष्पपूर्णे च नयने दृष्ट्वा रामस्य धीमतः। हतशोभं यथा पद्मं मुखं वीक्ष्य च तस्य ते ॥ १६ ॥
ततोऽभिवाद्य त्वरिताः पादौ रामस्य मूर्धभिः। तस्थुः समाहिताः सर्वे रामस्त्वश्रूण्यवर्तयत् ॥ १७ ॥

Having heard that the princes have come, Śrī Rāma, His senses agitated due to anxiety, His mind distressed and His face downcast gave the following command to the door-keeper :—"Immmediately, send in the princes near me. (12-13) My life rests on them. These dear ones constitute my very life-breath." Then ordered by the king, these princes of steady mind, clad in white entered, bowing down with their palms joined together. Having beheld His face like the eclipsed moon and like the evening sun shorn of brilliance, having also seen the sagacious Śrī Rāma's eyes full of tears and having glanced at His face (looking) like a withered lotus, they all hurriedly bowed down their head in salutation at the feet of Śrī Rāma and became transfixed attentively while Śrī Rāma shed tears. (12—17)

तान् परिष्वज्य बाहुभ्यामुत्थाप्य च महाबलः। आसनेष्वासतेत्युक्त्वा ततो वाक्यं जगाद ह ॥ १८ ॥
भवन्तो मम सर्वस्वं भवन्तो जीवितं मम। भवद्भिश्च कृतं राज्यं पालयामि नरेश्वराः ॥ १९ ॥
भवन्तः कृतशास्त्रार्था बुद्ध्या च परिनिष्ठिताः। सम्भूय च मदर्थोऽयमन्वेष्टव्यो नरेश्वराः ॥ २० ॥
तथा वदति काकुत्स्थे अवधानपरायणाः। उद्विग्नमनसः सर्वे किं नु राजाभिधास्यति ॥ २१ ॥
इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डे चतुश्चत्वारिंशः सर्गः ॥ ४४ ॥

Then having them embraced between his arms and lifting them up, asked them to take (their) seats, the mighty Śrī Rāma verily made the (following) statement :—"O guardians of the people, you constitute all my possessions. You are my very life. I am (simply) looking after the kingdom carved out by you. (18-19) You have practised the teachings of the scriptures . You have a mature intellect. This problem of mine deserves to be deliberated upon by you all together, O guardians of the people !" On being told thus by Śrī Rāma (a scion of Kakutstha) they all became attentive and mentally agitated (to learn) what the King would say. (20-21)

Thus ends Canto Forty-four in the Uttarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

पञ्चचत्वारिंशः सर्गः

Canto XLV

Annoyed with the ill-report about Sītā Śrī Rāma orders Lakṣmaṇa to take Sītā away in the forest and leave her in the vicinity of Vālmīki-Āśrama

तेषां समुपविष्टानां सर्वेषां दीनचेतसाम् । उवाच वाक्यं काकुत्स्थो मुखेन परिशुष्यता॥ १ ॥
सर्वे शृणुत भद्रं वो मा कुरुध्वं मनोऽन्यथा । पौराणां मम सीतायां यादृशी वर्तते कथा॥ २ ॥
पौरापवादः सुमहांस्तथा जनपदस्य च । वर्तते मयि बीभत्सा सा मे मर्माणि कृन्तति॥ ३ ॥
अहं किल कुले जात इक्ष्वाकूणां महात्मनाम् । सीतापि सत्कुले जाता जनकानां महात्मनाम्॥ ४ ॥
जानासि त्वं यथा सौम्य दण्डके विजने वने । रावणेन हृता सीता स च विध्वंसितो मया॥ ५ ॥
तत्र मे बुद्धिरुत्पन्ना जनकस्य सुतां प्रति । अत्रोषितामिमां सीतामानयेयं कथं पुरीम्॥ ६ ॥
प्रत्ययार्थं ततः सीता विवेश ज्वलनं तदा । प्रत्यक्षं तव सौमित्रे देवानां हव्यवाहनः॥ ७ ॥
अपापां मैथिलीमाह वायुश्चाकाशगोचरः । चन्द्रादित्यौ च शंसेते सुराणां संनिधौ पुरा॥ ८ ॥
ऋषीणां चैव सर्वेषामपापां जनकात्मजाम् । एवं शुद्धसमाचारा देवगन्धर्वसंनिधौ॥ ९ ॥
लङ्काद्वीपे महेन्द्रेण मम हस्ते निवेशिता । अन्तरात्मा च मे वेत्ति सीतां शुद्धां यशस्विनीम्॥ १० ॥

The scion of Kakutstha bearing an emaciated face, spoke thus to them (his brothers), who had taken their seats with dejected minds. (1) 'Listen to me, All of you, may all be well with you, intend not to do otherwise as I narrate the tale that circulates among my citizens with regard to Sītā. (2) The ill-report that circulates among. my fellow-citizens and countrymen is indeed of great significance. That calumny of mine verily eats up my vitals. (3) I am born in the line of great IKṣwākus and Sītā too comes from the noble family of the high-souled Janakas. (4) You surely know, O good ones, how Sītā was taken away by Rāvaṇa from the lonely forest and how I vanquished him. (5) So on that account it dawned me then that I could on no account bring Sītā to this city, who had dwelt in Laṅkā with Rāvaṇa. (6) To convince me Sītā at that time entered the fire : before you, O Lakṣmaṇa (son of Sumitrā)! Fire-god, the bearer of oblations to gods. (7) Declared that Sītā was free from sins, so also Vāyu, who dwells in the sky, (so also) proclaimed the two—sun and moon before the gods Sītā free from sins before all the Ṛṣis. In Laṅkā Sītā, (Pure of conduct,) has been handedover to me by Mahendra (the lord of gods), in the presence of the gods and the Gandharvas and my inner concience bears testimony to her purity and nobility. (8—10)

ततो गृहीत्वा वैदेहीमयोध्यामहमागतः । अयं तु मे महान् वादः शोकश्च हृदि वर्तते॥ ११ ॥
पौरापवादः सुमहांस्तथा जनपदस्य च । अकीर्तिर्यस्य गीयेत लोके भूतस्य कस्यचित्॥१२॥

Then having accepted Sītā, I have come to Ayodhyā, but (this is) now the people censure me, and it pains my heart. The censure is indeed great as it circulates among the citizens and the countrymen, (After all) The person whose infamy is a subject of common talk in the public. (11-12)

पतत्येवाधमाँल्लोकान् यावच्छब्दः प्रकीर्त्यते । अकीर्तिर्निन्द्यते देवैः कीर्तिर्लोकेषु पूज्यते॥ १३ ॥
कीर्त्यर्थं तु समारम्भः सर्वेषां सुमहात्मनाम् । अप्यहं जीवितं जह्यां युष्मान् वा पुरुषर्षभाः॥ १४ ॥
अपवादभयाद् भीतः किं पुनर्जनकात्मजाम् । तस्माद् भवन्तः पश्यन्तु पतितं शोकसागरे॥ १५ ॥
नहि पश्याम्यहं भूतं किंचिद् दुःखमतोऽधिकम् । श्वस्त्वं प्रभाते सौमित्रे सुमन्त्राधिष्ठितं रथम्॥ १६ ॥

आरुह्य सीतामारोप्य विषयान्ते समुत्सृज । गङ्गायास्तु परे पारे वाल्मीकेस्तु महात्मनः ॥ १७ ॥
आश्रमो दिव्यसंकाशस्तमसातीरमाश्रितः । तत्रैतां विजने देशे विसृज्य रघुनन्दन ॥ १८ ॥
शीघ्रमागच्छ सौमित्रे कुरुष्व वचनं मम । न चास्मि प्रतिवक्तव्यः सीतां प्रति कथंचन ॥ १९ ॥

As long as the word of infamy circulates, so long one does fall in the lower regions (hell). Infamy is censured even by the gods and fame gains credence in the world. (13) Indeed all great souls endeavour for fame O heroes among men, afraid of ill-report, I can even give up my life or all of you together O bull among men, how much it is incumbent to leave Sītā. All of you see me sub-merged in the ocean of sorrow. (14-15) I do not see any greater misfortune than this, O Lakṣmaṇa (son of Sumitrā) ascending the chariot driven by Sumantra, and made sitting Sītā therein leave her beyond the confines of the kingdom. On the other side of the Gaṅgā, the hermitage of the great sage Vālmīki, which looks like celestial abode on the river Tamasā. There in that hermitage O Lakṣmaṇa (a scion of Raghu) leaving her (Sītā) come here soon. Do what I say, and (remember) I am not to be answered with a view to leaving Sītā. (16—19)

तस्मात् त्वं गच्छ सौमित्रे नात्र कार्या विचारणा । अप्रीतिर्हि परा मह्यं त्वयैतत् प्रतिवारिते ॥ २० ॥
शापिता हि मया यूयं पादाभ्यां जीवितेन च । ये मां वाक्यान्तरे ब्रूयुरनुनेतुं कथंचन ॥ २१ ॥
अहिता नाम ते नित्यं मदभीष्टविघातनात् । मानयन्तु भवन्तो मां यदि मच्छासने स्थिताः ॥ २२ ॥
इतोऽद्य नीयतां सीतां कुरुष्व वचनं मम । पूर्वमुक्तोऽहमनया गङ्गातीरेऽहमाश्रमान् ॥ २३ ॥
पश्येयमिति तस्याश्च कामः संवर्त्यतामयम् । एवमुक्त्वा तु काकुत्स्थो बाष्पेण पिहितेक्षणः ॥ २४ ॥
संविवेश स धर्मात्मा भ्रातृभिः परिवारितः । शोकसंविग्नहृदयो निशश्वास यथा द्विपः ॥ २५ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डे पञ्चचत्वारिंशः सर्गः ॥ ४५ ॥

Therefore O Lakṣmaṇa (son of Sumitrā), go soon and carry out my behest. Any resistance on your part will cause me extreme displeasure. I swear to you by my feet and also my life that whosoever speaks out to pacify me in any manner while I speak, shall always be inimical to me as he will shatter all that I desire. If you are prone to be at my command, then show respect to me, take away Sītā from here, this very day, do what I say, "I wish to behold the hermitage on the banks of the Gaṅgā", thus she had told me formerly, now fulfil this desire of her. Thus saying the descendant of Kakutstha (Śrī Rāma) the noble one with His eyes closed, taking leave of His brothers entered His own apartment with his heart agitated by sorrow deeply sighed as an elephant. (20—25)

Thus ends Canto Forty-fifth in the Uttarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

षट्चत्वारिंशः सर्गः

Canto XLVI

Lakṣmaṇa proceeds to the forest, alongwith Sītā in order to leave her in the vicinity of Vālmīki's Āśrama and reaches on the bank of Gaṅgā

ततो रजन्यां व्युष्टायां लक्ष्मणो दीनचेतनः । सुमन्त्रमब्रवीद् वाक्यं मुखेन परिशुष्यता ॥ १ ॥
सारथे तुरगाञ्शीघ्रान् योजयस्व रथोत्तमे । स्वास्तीर्णं राजवचनात् सीतायाश्चासनं शुभम् ॥ २ ॥
सीता हि राजवचनादाश्रमं पुण्यकर्मणाम् । मया नेया महर्षीणां शीघ्रमानीयतां रथः ॥ ३ ॥
सुमन्त्रस्तु तथेत्युक्त्वा युक्तं परमवाजिभिः । रथं सुरुचिरप्रख्यं स्वास्तीर्णं सुखशय्यया ॥ ४ ॥
आनीयोवाच सौमित्रिं मित्राणां मानवर्धनम् । रथोऽयं समनुप्राप्तो यत्कार्यं क्रियतां प्रभो ॥ ५ ॥

Then as the night passed away. Lakṣmaṇa agitated in mind and bearing an emaciated face spoke thus to Sumantra:— (1) "O Charioteer, yoke the speedy horses to the best chariot and equip it with the splendid seat for Sītā, as ordered by the King. (2) Sītā has to be taken to the hermitage of the pious sages at the command of the king, please do not delay in bringing the chariot". (3) "It shall be as you say !", replying thus Sumantra, after having brought the chariot yoked with the best horses, beautifully shaped and well-equipped with comfortable seats, spoke thus again to lakṣmaṇa (son of Sumitrā), the giver of greater honour to his friends :— 'The chariot is ready, O Lord, kindly do the needful." (4-5)

एवमुक्तः सुमन्त्रेण राजवेश्मनि लक्ष्मणः। प्रविश्य सीतामासाद्य व्याजहार नरर्षभः॥ ६ ॥
त्वया किलैष नृपतिर्वरं वै याचितः प्रभुः। नृपेण च प्रतिज्ञातमाज्ञप्तश्चाश्रमं प्रति॥ ७ ॥
गङ्गातीरे मया देवि ऋषीणामाश्रमाञ्शुभान्। शीघ्रं गत्वा तु वैदेहि शासनात् पार्थिवस्य नः॥ ८ ॥
अरण्ये मुनिभिर्जुष्टे अवनेया भविष्यसि। एवमुक्ता तु वैदेही लक्ष्मणेन महात्मना॥ ९ ॥
प्रहर्षमतुलं लेभे गमनं चाप्यरोचयत्। वासांसि च महार्हाणि रत्नानि विविधानि च॥ १० ॥
गृहीत्वा तानि वैदेही गमनायोपचक्रमे। इमानि मुनिपत्नीनां दास्याम्याभरणान्यहम्॥ ११ ॥
वस्त्राणि च महार्हाणि धनानि विविधानि च। सौमित्रिस्तु तथेत्युक्त्वा रथमारोप्य मैथिलीम्॥ १२ ॥
प्रययौ शीघ्रतुरगं रामस्याज्ञामनुस्मरन्। अब्रवीच्च तदा सीता लक्ष्मणं लक्ष्मिवर्धनम्॥ १३ ॥
अशुभानि बहून्येव पश्यामि रघुनन्दन। नयनं मे स्फुरत्यद्य गात्रोत्कम्पश्च जायते॥ १४ ॥
हृदयं चैव सौमित्रे अस्वस्थमिव लक्षये। औत्सुक्यं परमं चापि अधृतिश्च परा मम॥ १५ ॥
शून्यामेव च पश्यामि पृथिवीं पृथुलोचन। अपि स्वस्ति भवेत् तस्य भ्रातुस्ते भ्रातृवत्सल॥ १६ ॥
श्वश्रूणां चैव मे वीर सर्वासामविशेषतः। पुरे जनपदे चैव कुशलं प्राणिनामपि॥ १७ ॥

Thus spoken to by Sumantra, Lakṣmaṇa, the foremost of men, after having entered in the palace approached Sītā and said (to her) :—By you, O lady, the king (our Lord Śrī Rāma) was preferred with regard to seeing the hermitages. The king has approved and ordered me to take you to the hermitages. (6-7). O Lady, Sītā the daughter of the king of Videha, you shall be taken to the holy hermitages of the Ṛṣis and placed in the forest inhabited by the ascetics, in all haste at the bidding of our Lord." Thus addressed by the noble Lakṣmaṇa, Sītā (the daughter of the king of Videha) was highly pleased and agreed to depart, Sītā (the daughter of the king of Videha) taking with her those costly garments and gems said "I shall distribute these garments and costly gems of various types to the spouses of the ascetics." Lakṣmaṇa (son of Sumitrā) fully approved of her desire and having seated Sītā (the daughter of the king of Mithilā) in the chariot, keeping in mind the order of Śrī Rāma drove on with speedy horse. Then Sītā addressed to Lakṣmaṇa, the enhancer of prosperity thus (8—13) : "O Lakṣmaṇa (the descendant of Raghu). I see ill-Omens in abundance, my (right) eye throbs and my limbs shiver: O Lakṣmaṇa (son of Sumitrā), my heart seems to be distressed, great anxiety (regarding the city or Śrī Rāma) ails me and my forbearance fails completely. (14-15). O the big-eyed and lover of brothers Lakṣmaṇa, the earth seems a void (deprived of all happiness), may all be well with your brother; and welfare be with all my mothers-in-law too in equal measure and (so be it) with all beings in the town and country." (16-17)

इत्यञ्जलिकृता सीता देवता अभ्ययाचत। लक्ष्मणोऽर्थं ततः श्रुत्वा शिरसा वन्द्य मैथिलीम्॥ १८ ॥
शिवमित्यब्रवीद्धृष्टो हृदयेन विशुष्यता। ततो वासमुपागम्य गोमतीतीर आश्रमे॥ १९ ॥
प्रभाते पुनरुत्थाय सौमित्रिः सूतमब्रवीत्। योजयस्व रथं शीघ्रमद्य भागीरथीजलम्॥ २० ॥
शिरसा धारयिष्यामि त्रियम्बक इवौजसा। सोऽश्वान् विचारयित्वा तु रथे युक्तान् मनोजवान्॥ २१ ॥
आरोहस्वेति वैदेहीं सूतः प्राञ्जलिरब्रवीत्। सा तु सूतस्य वचनादारुरोह रथोत्तमम्॥ २२ ॥
सीता सौमित्रिणा सार्धं सुमन्त्रेण च धीमता। आससाद विशालाक्षी गङ्गां पापविनाशिनीम्॥ २३ ॥

Thus Sītā prayed to the gods with folded hands; Lakṣmaṇa then hearing this and paying homage to Sītā (the daughter of the Lord of the Mithilā), with his head bending and with a langering heart said : "All is well" as if he was pleased (to say so), Having approached the residence in the Āśrama on the banks of the Gomatī, he slept and at the break of dawn, Lakṣmaṇa (the son of Sumitrā), waking up again addressed the Charioteer thus: "You yoke the chariot soon, I shall bear the waters of Gaṅgā on my head as the Lord Śiva (the three-eyed god) with prowess." The Charioteer having made the horses yoked to the chariot who had a speed equal to that of the mind, with folded hands asked Sītā (the daughter of the Lord of Mithilā) to ascend (the chariot) and she ascended the beautiful chariot as requested. Sītā of larger eyes together with Lakṣmaṇa (son of Sumitrā) and the wise Sumantra reached the Gaṅgā, the dispeller of all sins. (18—23)

अथार्धदिवसे गत्वा भागीरथ्या जलाशयम् । निरीक्ष्य लक्ष्मणो दीनः प्ररुरोद महास्वनः ॥ २४ ॥
सीता तु परमायत्ता दृष्ट्वा लक्ष्मणमातुरम् । उवाच वाक्यं धर्मज्ञा किमिदं रुद्यते त्वया ॥ २५ ॥
जाह्नवीतीरमासाद्य चिराभिलषितं मम । हर्षकाले किमर्थं मां विषादयसि लक्ष्मण ॥ २६ ॥
नित्यं त्वं रामपार्श्वेषु वर्तसे पुरुषर्षभ । कच्चिद् विनाकृतस्तेन द्विरात्रं शोकमागतः ॥ २७ ॥
ममापि दयितो रामो जीवितादपि लक्ष्मण । न चाहमेवं शोचामि मैवं त्वं बालिशो भव ॥ २८ ॥

After spending half a day (on reaching Gaṅgā) and looking at the streams of Bhāgīrathī the agitated Lakṣmaṇa cried making a loud noise. (24) The well composed Sītā knower of good conduct seeing Lakṣmaṇa (so) agitated uttered thus :— "Why do you cry, having come to the banks of Gaṅgā (the daughter of Jahnu) (where to come) was only desire felt since long, (surely); At this hour of joy; O Lakṣmaṇà, do not make me depressed.(25-26). You remain always at the side of Rāma, O best of men; is it that separated as you are from him for (just) two nights, you are grieved. (27) Śrī Rāma for me too, is dearer even than my life, but no sorrow comes to me (so), please act not as a foolish one. (28)

तारयस्व च मां गङ्गां दर्शयस्व च तापसान् । ततो मुनिभ्यो वासांसि दास्याम्याभंरणानि च ॥ २९ ॥
ततः कृत्वा महर्षीणां यथार्हमभिवादनम् । तत्र चैकां निशामुष्य यास्यामस्तां पुरीं पुनः ॥ ३० ॥
ममापि पद्मपत्राक्षं सिंहोरस्कं कृशोदरम् । त्वरते हि मनो द्रष्टुं रामं रमयतां वरम् ॥ ३१ ॥
तस्यास्तद् वचनं श्रुत्वा प्रमृज्य नयनें शुभे ।
नाविकानाह्वयामास लक्ष्मणः परवीरहा । इयं च सज्जा नौश्चेति दाशाः प्राञ्जलयोऽब्रुवन् ॥ ३२ ॥
तितीर्षुर्लक्ष्मणो गङ्गां शुभां नावमुपारुहत् । गङ्गां संतारयामास लक्ष्मणस्तां समाहितः ॥ ३३ ॥
इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डे षट्चत्वारिंशःसर्गः ॥ ४६ ॥

"Take me across the Gaṅgā, and show me the ascetics. I shall give to the ascetics the garments and the ornaments and then having thus done homage to the great Ṛṣis according to their position, and spending (only) a night there, we shall again return to the city (Ayodhyā). (29-30), My heart too, urges me on to see that one of lotus-eyed, the lion breasted one, with a slender waist, the best of those that please (all)". (31) Lakṣmaṇa, the destroyer of the heroes among foes, hearing these words of her, he wiped his eyes dry summoned the boatmen. The ferry-men with folded hands replied thus :—"This boat is already made (to depart)" (32). Desiring to cross the holy Gaṅgā, Lakṣmaṇa ascended the boat, and fully composed (he) made her cross the Gaṅgā. (33)

Thus ends Canto Forty-six in the Uttarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

* * *

सप्तचत्वारिंशः सर्गः

Canto XLVII

Carrying Sītā across the Gaṅgā, Lakṣmaṇa laments agony and talks with a heavy heart thinking of her future

अथ नावं सुविस्तीर्णां नैषादीं राघवानुजः । आरुरोह समायुक्तां पूर्वमारोप्य मैथिलीम् ॥ १ ॥
सुमन्त्रं चैव सरथं स्थीयतामिति लक्ष्मणः । उवाच शोकसंतप्तः प्रयाहीति च नाविकम् ॥ २ ॥
ततस्तीरमुपागम्य भागीरथ्याः स लक्ष्मणः । उवाच मैथिलीं वाक्यं प्राञ्जलिर्बाष्पसंवृतः ॥ ३ ॥

Then Lakṣmaṇa (the younger brother of Rāma) ascended the boat (brought by) the Niṣāda, which was spacious and well-furnished, seating Sītā (the princess of Mithilā) first. (1) Lakṣmaṇa struck with grief ordered Sumantra to stay with the chariot on the other banks of the Gaṅgā and told the ferryman to steer the boat. (2) Then on reaching the other bank of the Gaṅgā Lakṣmaṇa with folded hands and (face) covered with tears uttered the following words: (3)

हृद्गतं मे महच्छल्यं यस्मादार्येण धीमता । अस्मिन्निमित्ते वैदेहि लोकस्य वचनीकृतः ॥ ४ ॥
श्रेयो हि मरणं मेऽद्य मृत्युर्वा यत्परं भवेत् । न चास्मिन्नीदृशे कार्ये नियोज्यो लोकनिन्दिते ॥ ५ ॥
प्रसीद च न मे पापं कर्तुमर्हसि शोभने । इत्यञ्जलिकृतो भूमौ निपपात स लक्ष्मणः ॥ ६ ॥

"My heart is pierced by a mighty dart as I have been entrusted to carry this task (so cruel) and (made) worthy of censure (by people). (4) A death like torture or even death would have been prefered by me. But I should not have been employed in such a task deserving popular condemnation. (5) I beg of you, do not consider this as my fault, O auspicious one." Saying these words with folded hands Lakṣmaṇa fell on the ground (before Sītā). (6)

रुदन्तं प्राञ्जलिं दृष्ट्वा काङ्क्षन्तं मृत्युमात्मनः । मैथिली भृशसंविग्ना लक्ष्मणं वाक्यमब्रवीत् ॥ ७ ॥
किमिदं नावगच्छामि ब्रूहि तत्त्वेन लक्ष्मण । पश्यामि त्वां न च स्वस्थमपि क्षेमं महीपतेः ॥ ८ ॥
शापितोऽसि नरेन्द्रेण यत् त्वं संतापमागतः । तद् ब्रूयाः संनिधौ मह्यमहमाज्ञापयामि ते ॥ ९ ॥

Seeing Lakṣmaṇa crying with folded hands and wishing for his death the daughter of the lord of Mithilā (Sītā) deeply perturbed said to Lakṣmaṇa—"I do not know what this is, speak out the truth. It seems you do not keep well, nor is the king (Rāma) happy. You are indeed sworn by the king as you seem to be in agony, so narrate (the fact) before me, this is my command." (7—9)

वैदेह्या चोद्यमानस्तु लक्ष्मणो दीनचेतनः । अवाङ्मुखो वाष्पगलो वाक्यमेतदुवाच ह ॥ १० ॥
श्रुत्वा परिषदो मध्ये ह्यपवादं सुदारुणम् । पुरे जनपदे चैव त्वत्कृते जनकात्मजे ॥ ११ ॥
रामः संतप्तहृदयो मां निवेद्य गृहं गतः । न तानि वचनीयानि मया देवि तवाग्रतः ॥ १२ ॥
यानि राज्ञा हृदि न्यस्तान्यमर्षात्पृष्ठतः कृतः । सा त्वं त्यक्ता नृपतिना निर्दोषा मम संनिधौ ॥ १३ ॥
पौरापवादभीतेन ग्राह्यं देवि न तेऽन्यथा ! आश्रमान्तेषु च मया त्यक्तव्या त्वं भविष्यसि ॥ १४ ॥
राज्ञः शासनमादाय तथैव किल दौर्हृदम् । तदेतज्जाह्नवीतीरे ब्रह्मर्षीणां तपोवनम् ॥ १५ ॥
पुण्यं च रमणीयं च मा विषादं कृथाः शुभे । राज्ञो दशरथस्यैव पितुर्मे मुनिपुङ्गवः ॥ १६ ॥
सखा परमको विप्रो वाल्मीकिः सुमहायशाः ।
पादच्छायामुपागम्य सुखमस्य महात्मनः । उपवासपरैकाग्रा वस त्वं जनकात्मजे ॥ १७ ॥
पतिव्रतात्वमास्थाय रामं कृत्वा सदा हृदि । श्रेयस्ते परमं देवि तथा कृत्वा भविष्यति ॥ १८ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डे सप्तचत्वारिंशः सर्गः ॥ ४७ ॥

Urged by Sītā (the daughter of the Lord of Videha,) Lakṣmaṇa on his part, with an agitated mind, and face downward with tears (choking) his throat spoke out (against his wish). (10) "O daughter of Janaka (Sītā), hearing the most painful ill-report circulating among the citizens and countrymen, in the presence of the courtiers, Śrī Rāma struck with grief, conveying to me (the report), entered the inner apartment. The shameful words that pierced the heart of the king in anger are not indeed to be uttered (before you); and hence I refrain from uttering them. (11-12) You have been forsaken by the king afraid of the ill-report circulating among the citizens, although you were proved to be free from blamishes (by the gods) even in my presence, you should not take it otherwise. You are to be left near the hermitage by me. Bearing in mind the orders of the king and the desire of the pregnant woman (that has to be fulfilled). Do not be dejected, here is that beautiful and holy penance-grove of the Brahmarṣis, (where dwells) the famous Brahmarṣi Vālmīki, who was a close friend of my father, king Daśaratha and is the foremost among ascetics, approaching him for shelter, do dwell observing fasts and attached (to Rāma). Keeping your loyalty to your husband and placing Śrī Rāma in your heart forever, O Lady, in this manner your greater welfare shall be achieved." (13—18)

Thus ends Canto Forty-seven in the Uttarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

* * *

अष्टचत्वारिंशः सर्गः

Canto XLVIII

Sītā's plaintive utterance, Her message to Śrī Rāma, Lakṣmaṇa's departure and the wail of Sītā

लक्ष्मणस्य वचः श्रुत्वा दारुणं जनकात्मजा। परं विषादमागम्य वैदेही निपपात ह॥ १॥
सा मुहूर्तमिवासंज्ञा बाष्पपर्याकुलेक्षणा। लक्ष्मणं दीनया वाचा उवाच जनकात्मजा॥ २॥
मामिकेयं तनुर्नूनं सृष्टा दुःखाय लक्ष्मण। धात्रा यस्यास्तथा मेऽद्य दुःखमूर्तिः प्रदृश्यते॥ ३॥
किं नु पापं कृतं पूर्वं को वा दारैर्वियोजितः। याहं शुद्धसमाचारा त्यक्ता नृपतिना सती॥ ४॥
पुराहमाश्रमे वासं रामपादानुवर्तिनी। अनुरुध्यापि सौमित्रे दुःखे च परिवर्तिनी॥ ५॥
सा कथं ह्याश्रमे सौम्य वत्स्यामि विजनीकृता। आख्यास्यामि च कस्याहं दुःखं दुःखपरायणा॥ ६॥
किं नु वक्ष्यामि मुनिषु कर्म चासत्कृतं प्रभो। कस्मिन् वा कारणे त्यक्ता राघवेण महात्मना॥ ७॥
न खल्वद्यैव सौमित्रे जीवितं जाह्नवीजले। त्यजेयं राजवंशस्तु भर्तुर्मे परिहास्यते॥ ८॥
यथाज्ञं कुरु सौमित्रे त्यज्य मां दुःखभागिनीम्। निदेशे स्थीयतां राज्ञः शृणु चेदं वचो मम॥ ९॥

Sītā (the daughter of the lord of Videhas) hearing the dreadful words of Lakṣmaṇa fell on the ground in utter despondency. (1) That daughter of Janaka (Sītā) swooned away as if for a moment and then with tears filled in her eyes, spoke these miserable words to Lakṣmaṇa. (2) "This mortal frame of mine was indeed created by the creator for sorrow, O Lakṣmaṇa, and hence seems today the very embodiment of sorrow. (3) What sin was committed by me, who indeed was separated from his spouse, that I should be forsaken by the king, although of good conduct. (4) Formerly, following the foot-steps of Rāma, I have even requested Rāma for residence in the hermitages (although) I was in misery. Now then how can I live in the hermitage all alone : O Lord, what shall I say; when enquired by the ascetics, about my misdoings, or about what caused the great scion of the Raghu to forsake me. (5—7) I can not give up my life (drowning myself) in the waters of the daughter of Jahnu (Gaṅgā) for (by that) the royal family of my husband will be broken (in succession for the descendant to be born will perish). (8) O son of Sumitrā, do as you are ordered (to do), forsake me the miserable one, obey the orders of the king, but listen to what I say now. (9)

श्वश्रूणामविशेषेण प्राञ्जलिप्रग्रहेण च। शिरसा वन्द्य चरणौ कुशलं ब्रूहि पार्थिवम्॥ १०॥
शिरसाभिनतो ब्रूयाः सर्वासामेव लक्ष्मण। वक्तव्यश्चापि नृपतिर्धर्मेषु सुसमाहितः॥ ११॥
जानासि च यथा शुद्धा सीता तत्त्वेन राघव। भक्त्या च परया युक्ता हिता च तव नित्यशः॥ १२॥
अहं त्यक्ता च ते वीर अयशोभीरुणा जने। यच्च ते वचनीयं स्यादपवादः समुत्थितः॥ १३॥
मया च परिहर्तव्यं त्वं हि मे परमा गतिः।

"Ask after the welfare of the mothers-in-law, without discrimination and also of the king with folded hands and courteously. (10) Speak to all of them O Lakṣmaṇa with your head bent downwards and indeed communicate this to the king, who is so well-placed in righteousness. (11) 'O scion of the Raghu, you know full well, how in fact Sītā is pure and full of devotion and always concerned about your welfare. (12) By you afraid of infamy am I forsaken, O powerful one. That censure of yours and the curse that befalls you, shall indeed be averted by me, (as) you are my only resort. ($13\frac{1}{2}$)

वक्तव्यश्चैव नृपतिर्धर्मेण सुसमाहितः॥ १४॥
यथा भ्रातृषु वर्तेथास्तथा पौरेषु नित्यदा। परमो ह्येष धर्मस्ते तस्मात् कीर्तिरनुत्तमा॥ १५॥
यत्तु पौरजने राजन् धर्मेण समवाप्नुयात्। अहं तु नानुशोचामि स्वशरीरं नरर्षभ॥ १६॥
यथापवादं पौराणां तथैव रघुनन्दन। पतिर्हि देवता नार्याः पतिर्बन्धुः पतिर्गुरुः॥ १७॥
प्राणैरपि प्रियं तस्माद् भर्तुः कार्यं विशेषतः। इति मद्वचनाद् रामो वक्तव्यो मम संग्रहः॥ १८॥
निरीक्ष्य माद्य गच्छ त्वमृतुकालातिवर्तिनीम्।

"The following should be communicated to the king embeded in righteousness. (14) Treat citizens like your brothers always. This is the greatest Dharma. It will provide you the unparalleled fame. (15) What can you achieve through the impartial and rightful treatment to the citizens will be the best fruit for you. I am not bothered about my body, O best among men. (16) Just as it was necessary for you to rectify the public censure in the same way (wives also have some duties) husband is everything to a wife—a god, the family, the preceptor. (17) Therefore, a wife has to propitiate her husband even at the cost of her life. All this you must tell briefly what I said. You have seen with your own eyes that I am on the family way." ($18\frac{1}{2}$)

एवं ब्रुवन्त्यां सीतायां लक्ष्मणो दीनचेतनः॥ १९॥
शिरसा वन्द्य धरणीं व्याहर्तुं न शशाक ह। प्रदक्षिणं च तां कृत्वा रुदन्नेव महास्वनः॥ २०॥
ध्यात्वा मुहूर्तं तामाह किं मां वक्ष्यसि शोभने। दृष्टपूर्वं न ते रूपं पादौ दृष्टौ तवानघे॥ २१॥
कथमत्र हि पश्यामि रामेण रहितां वने। इत्युक्त्वा तां नमस्कृत्य पुनर्नावमुपारुहत्॥ २२॥
आरुरोह पुनर्नावं नाविकं चाभ्यचोदयत्। स गत्वा चोत्तरं तीरं शोकभारसमन्वितः॥ २३॥
सम्मूढ इव दुःखेन रथमध्यारुहद् द्रुतम्। मुहुर्मुहुः परावृत्य दृष्ट्वा सीतामनाथवत्॥ २४॥
चेष्टन्तीं परतीरस्थां लक्ष्मणः प्रययावथ।
दूरस्थं रथमालोक्य लक्ष्मणं च मुहुर्मुहुः। निरीक्ष्यमाणां तूद्विग्नां सीतां शोकः समाविशत्॥ २५॥
सा दुःखभारावनता यशस्विनी यशोधरा नाथमपश्यती सती।
रुरोद सा बर्हिणनादिते वने महास्वनं दुःखपरायणा सती॥ २६॥
इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डेऽष्टचत्वारिंशः सर्गः॥ ४८॥

The dejected, Lakṣmaṇa on (hearing) Sītā having said so paid homage to the earth by his head and failed to speak, and going round her, loudly crying, contemplated for a moment, (and with great effort) addressed her thus : "O auspicious one, O faultless one, your body is not seen by me, as your feet alone were the object of my vision till now. Oh how shall

I behold you separated from Rāma (dwelling) in this forest." Thus saying to her and bowing to her (Lakṣmaṇa) approached and ascended the boat and urged the ferryman (to steer the boat), then having reached the Northern banks, burdened by the weight of sorrow, went up the chariot in haste, bewildered as he was, and looking with his back turned at Sītā langoring on the other banks; as if she was an orphan, Lakṣmaṇa speeded on. (19—24) Sorrow, however, overpowered her who saw the chariot going away, and tried to catch a glimps of Lakṣmaṇa again and again, and was perturbed. Buried in grief the noble one, not seeing any protector she cried in the forest resounded by the sound of peacocks. (25-26)

Thus ends Canto Forty-eight in Uttarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

~~~

एकोनपञ्चाशः सर्गः

Canto XLIX

Hearing Sītā's crying, from young ascetics sage Vālmīki approaches her and carries her to his hermitage

सीतां तु रुदतीं दृष्ट्वा ते तत्र मुनिदारकाः। प्राद्रवन् यत्र भगवानास्ते वाल्मीकिरुग्रधीः॥ १॥
अभिवाद्य मुनेः पादौ मुनिपुत्रा महर्षये। सर्वे निवेदयामासुस्तस्यास्तु रुदितस्वनम्॥ २॥
अदृष्टपूर्वा भगवन् कस्याप्येषा महात्मनः। पत्नी श्रीरिव सम्मोहाद् विरौति विकृतानना॥ ३॥
भगवन् साधु पश्येस्त्वं देवतामिव खाच्च्युताम्। नद्यास्तु तीरे भगवन् वरस्त्री कापि दुःखिता॥ ४॥
दृष्टास्माभिः प्ररुदिता दृढं शोकपरायणा। अनर्हा दुःखशोकाभ्यामेका दीना अनाथवत्॥ ५॥
न ह्येनां मानुषीं विद्मः सत्क्रियास्याः प्रयुज्यताम्। आश्रमस्याविदूरे च त्वामियं शरणं गता॥ ६॥
त्रातारमिच्छते साध्वी भगवंस्त्रातुमर्हसि।

The young sons of the ascetics there (in the hermitage of Vālmīki), beholding Sītā sobbing, ran out to where the blessed Vālmīki of great wisdom was. (1) Saluting the great ascetic (Vālmīki) by touching his feet, they informed as they had heard the sound of Sītā crying. (2) "A noble lady, never seen by us before, spouse of some noble one, resembling to the Goddess of wealth (Śrī) cries loudly distorted face in despair near the banks of the river, she is grieved. We saw her crying, overwhelmed by sorrow as she is. She does not deserve so much suffering sire, nor she should remain like an orphan. We do not feel that she may be from humans. Please sir, intertain her in a befitting manner. She is not far from the Āśrama seeking refuge from you, she is in need of guardian you behove to protect her." (3—$6\frac{1}{2}$)

तेषां तु वचनं श्रुत्वा बुद्ध्या निश्चित्य धर्मवित्॥ ७॥
तपसा लब्धचक्षुष्मान् प्राद्रवद् यत्र मैथिली। तं प्रयान्तमभिप्रेत्य शिष्या ह्येनं महामतिम्॥ ८॥
तं तु देशमभिप्रेत्य किंचित् पद्भ्यां महामतिः।
अर्घ्यमादाय रुचिरं जाह्नवीतीरमागमत्। ददर्श राघवस्येष्टां सीतां पत्नीमनाथवत्॥ ९॥

Hearing their words, Vālmīki the foremost of the sages, knowing already everything by virtue of asceticism stepped rapidly towards her and reached where Sītā the daughter of the king Janaka was (sobbing) and as he strode forward, the disciples of the great wise sage followed him. Walking barefooted and carrying Arghya in his hands, the sage Vālmīki reached the shore of the Gaṅgā and beheld Sītā the consort of Śrī Rāma, lamenting there helplessly. (7—9)
~~~

तां सीतां शोकभारार्तां वाल्मीकिर्मुनिपुङ्गवः। उवाच मधुरां वाणीं ह्लादयन्निव तेजसा॥ १०॥
स्नुषा दशरथस्य त्वं रामस्य महिषी प्रिया। जनकस्य सुता राज्ञः स्वागतं ते पतिव्रते॥ ११॥
आयान्ती चासि विज्ञाता मया धर्मसमाधिना। कारणं चैव सर्वं मे हृदयेनोपलक्षितम्॥ १२॥
तव चैव महाभागे विदितं मम तत्त्वतः। सर्वं च विदितं मह्यं त्रैलोक्ये यद्धि वर्तते॥ १३॥
अपापां वेद्मि सीते ते तपोलब्धेन चक्षुषा। विस्रब्धा भव वैदेहि साम्प्रतं मयि वर्तसे॥ १४॥
आश्रमस्याविदूरे मे तापस्यस्तपसि स्थिताः। तास्त्वां वत्से यथा वत्सं पालयिष्यन्ति नित्यशः॥ १५॥
इदमर्घ्यं प्रतीच्छ त्वं विस्रब्धा विगतज्वरा। यथा स्वगृहमभ्येत्य विषादं चैव मा कृथाः॥ १६॥

Vālmīki the foremost of the ascetics, spoke these sweet words to Sītā pained by sorrow, delighting her as if with his (powerful) effulgence. (10) "You are the daughter-in-law of Daśaratha and the beloved queen of Rāma and also the daughter of the king Janaka. Welcome! to you, O chaste lady! (11) I knew through my sūbtle eyes that you are coming. The causes also thereof are known to me in my heart. (12) O fortunate one, your (purity) is known to me. All that exist in the three worlds is known to me. (13) Yes, indeed, with my inner eye acquired through penance, I have perceived that you are sinless. Be composed, O daughter of the lord Videha, you are now in my (charge). (14) Not very far from the hermitage are the female ascetics engaged in penances. They, O child, shall always look after you as a child. (15) Accept this ablution and be calm and free from all maladies. As if you are entering your own home, so do not be despondent." (16)

श्रुत्वा तु भाषितं सीता मुनेः परममद्भुतम्। शिरसा वन्द्य चरणौ तथेत्याह कृताञ्जलिः॥ १७॥
तं प्रयान्तं मुनिं सीता प्राञ्जलिः पृष्ठतोऽन्वगात्।
तं दृष्ट्वा मुनिमायान्तं वैदेह्या मुनिपत्नयः। उपाजग्मुर्मुदा युक्ता वचनं चेदमब्रुवन्॥ १८॥
स्वागतं ते मुनिश्रेष्ठ चिरस्यागमनं च ते। अभिवादयामस्त्वां सर्वा उच्यतां किं च कुर्महे॥ १९॥

Hearing this most wonderful utterance of the ascetic, doing homage to him with her head and with folded hands (Sītā) said —"Be it so." (17) Sītā with folded hands followed the ascetic, (Vālmīki) as he went (to his residence) and the spouses of the ascetics seeing to him approaching, together with the daughter of the Lord of Videha, proceeded to receive them and spoke thus with joy : (18) "Welcome O greatest of the ascetics, we salute you for your arrival is delayed. Tell us now, what we should do. (19)

तासां तद् वचनं श्रुत्वा वाल्मीकिरिदमब्रवीत्। सीतेयं समनुप्राप्ता पत्नी रामस्य धीमतः॥ २०॥
स्नुषा दशरथस्यैषा जनकस्य सुता सती। अपापा पतिना त्यक्ता परिपाल्या मया सदा॥ २१॥
इमां भवत्यः पश्यन्तु स्नेहेन परमेण हि। गौरवान्मम वाक्याच्च पूज्या वोऽस्तु विशेषतः॥ २२॥
मुहुर्मुहुश्च वैदेहीं परिदाय महायशाः। स्वमाश्रमं शिष्यवृतः पुनरायान्महातपाः॥ २३॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डे एकोनपञ्चाशः सर्गः॥ ४९॥

Being thus addressed, Vālmīki replied to them thus :—"The wife of Rāma has come to us; the daughter-in-law of Daśaratha (being formerly) the daughter of Janaka, this one (Sītā) is guiltless and being forsaken by her husband, shall always be under my charge. (20-21) O ladies, look upon her (Sītā) with the greatest of affection : due to the honour that you show to me, and also (attention) to that lady, she indeed may be worthy of respect from you all in particular." (22) Thus after handing over Sītā to the female ascetics again and again, the Ṛṣi, of great fame, and performer of great penances Vālmīki, surrounded by his disciples returned again to his hermitage. (23)

Thus ends Canto Forty-nine in the Uttarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

* * *

पञ्चाशः सर्गः

Canto L

Dialogue between Lakṣmaṇa and Sumantra

दृष्ट्वा तु मैथिलीं सीतामाश्रमे सम्प्रवेशिताम् । संतापमगमद् घोरं लक्ष्मणो दीनचेतनः ॥ १ ॥
अब्रवीच्च महातेजाः सुमन्त्रं मन्त्रसारथिम् । सीतासंतापजं दुःखं पश्य रामस्य सारथे ॥ २ ॥
ततो दुःखतरं किं नु राघवस्य भविष्यति । पत्नीं शुद्धसमाचारां विसृज्य जनकात्मजाम् ॥ ३ ॥
व्यक्तं दैवादहं मन्ये राघवस्य विनाभवम् । वैदेह्या सारथे नित्यं दैवं हि दुरतिक्रमम् ॥ ४ ॥
यो हि देवान् सगन्धर्वानसुरान् सह राक्षसैः । निहन्याद् राघवः क्रुद्धः स दैवं पर्युपासते ॥ ५ ॥
पुरा रामः पितुर्वाक्याद् दण्डके विजने वने । उषित्वा नव वर्षाणि पञ्च चैव महावने ॥ ६ ॥
ततो दुःखतरं भूयः सीताया विप्रवासनम् । पौराणां वचनं श्रुत्वा नृशंसं प्रतिभाति मे ॥ ७ ॥
को नु धर्माश्रयः सूत कर्मण्यस्मिन् यशोहरे । मैथिलीं समनुप्राप्तः पौरैर्हीनार्थवादिभिः ॥ ८ ॥

Lakṣmaṇa agitated in mind seeing Sītā being ushered into the hermitage fell into deep sorrow. (1) The mighty Lakṣmaṇa also spoke thus to the charioteer, who drove with skill: "O Charioteer, consider the great grief of Rāma resulting from the separation of Sītā. (2) What greater grief could there be for Śrī Rāma (the scion of Raghu) than that caused by banishing his own wife, the daughter of Janaka, so pure of conduct. (3) This separation of Rāma from Sītā is truly the effect of Destiny. Fate is indeed inexorable at all times. (4) Is it not surprising that Rāma (the scion of Raghu), who in anger could extirpate the gods with the Gandharvas, and also the Asuras with the Rākṣasas, should submit to fate. (5) Having passed fourteen years in the dense forest of Daṇḍaka formerly ordered by the father (Śrī Rāma was in misery). (6) It seems to me, it pained him more to banish Sītā once again, hearing the cruel words of the citizens. (7) What religious merit has accrued to him from this ignoble act to Sītā on account of the citizens, speaking ill of Sītā." (8)

एता वाचो बहुविधाः श्रुत्वा लक्ष्मणभाषिताः । सुमन्त्रः श्रद्धया प्राज्ञो वाक्यमेतदुवाच ह ॥ ९ ॥
न संतापस्त्वया कार्यः सौमित्रे मैथिलीं प्रति । दृष्टमेतत् पुरा विप्रैः पितुस्ते लक्ष्मणाग्रतः ॥ १० ॥
भविष्यति दृढं रामो दुःखप्रायो विसौख्यभाक् । प्राप्स्यते च महाबाहुर्विप्रयोगं प्रियैर्द्रुतम् ॥ ११ ॥
त्वां चैव मैथिलीं चैव शत्रुघ्नभरतौ तथा । स त्यजिष्यति धर्मात्मा कालेन महता महान् ॥ १२ ॥
इदं त्वयि न वक्तव्यं सौमित्रे भरतेऽपि वा । राज्ञा वो व्याहृतं वाक्यं दुर्वासा यदुवाच ह ॥ १३ ॥
महाजनसमीपे च मम चैव नरर्षभ । ऋषिणा व्याहृतं वाक्यं वसिष्ठस्य च संनिधौ ॥ १४ ॥
ऋषेस्तु वचनं श्रुत्वा मामाह पुरुषर्षभः । सूत न क्वचिदेवं ते वक्तव्यं जनसंनिधौ ॥ १५ ॥
तस्याहं लोकपालस्य वाक्यं तत्सुसमाहितः । नैव जात्वनृतं कुर्यामिति मे सौम्य दर्शनम् ॥ १६ ॥
सर्वथैव न वक्तव्यं मया सौम्य तवाग्रतः । यदि ते श्रवणे श्रद्धा श्रूयतां रघुनन्दन ॥ १७ ॥
यद्यप्यहं नरेन्द्रेण रहस्यं श्रावितं पुरा । तथाप्युदाहरिष्यामि दैवं हि दुरतिक्रमम् ॥ १८ ॥
येनेदमीदृशं प्राप्तं दुःखं शोकसमन्वितम् । न त्वया भरतस्याग्रे शत्रुघ्नस्यापि संनिधौ ॥ १९ ॥

Hearing such words of different kinds, spoken by Lakṣmaṇa Sumantra the wise one on his part spoke thus : (9) "You should not be grieved to Maithilī on this account, O Lakṣmaṇa as this was (already) foreseen by the Brāhmaṇas (Astrologers) in the presence of your father. (10) Rāma shall inevitably be engulfed in sorrow and also bereft of happiness; He shall meet soon with separation from His dear ones. (11) The pious one with nobility (inform on him) shall, with the lapse of a large period, leave you, Maithilī and even Śatrughna and Bharata (such was the prediction). (12) That which was pronounced by Durvāsā before the king, was not to be disclosed to you (son of Sumitrā) or Bharata. (13) O bull among men, the words (of prediction) were uttered by the Ṛṣi (Durvāsā) in the hearing of the great king (Daśaratha) and also before me and even Vasiṣṭha. (14) Hearing the words of the Ṛṣi (Durvāsā) the foremost among men (Daśaratha) said to me; O charioteer, nowhere among (my) men should this be divulged by you." (15) I shall not ever falsify the statement of the king, O courteous one, it is my (firm) resolve. (16) In no case I should have revealed the (secret) before you but if you are eager (to know). O scion of Raghu listen (to me). (17) Though formerly the secret (that was not to be divulged) was communicated to me,yet I will say: 'Fate indeed is inevitable.' (18) By that (fate) this pain with sorrow has befallen : Do not mention it before Bharata or even Śatrughna." (19)

तच्छ्रुत्वा भाषितं तस्य गम्भीरार्थपदं महत्। तथ्यं ब्रूहीति सौमित्रिः सूतं तं वाक्यमब्रवीत्॥ २०॥
इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डे पञ्चाशः सर्गः॥ ५०॥

Thus hearing this statement being spoken in highly meaningful words Lakṣmaṇa the son of Sumitrā, said to the charioteer "Please speak the truth." (20)

Thus ends Canto Fifty in the Uttarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

* * *

एकपञ्चाशः सर्गः

Canto LI

On his way to Ayodhyā Sumantra narrates the account of Bhṛgu's curse which he heard from Durvāsā and tells Lakṣmaṇa some future events to console him

तथा संचोदितः सूतो लक्ष्मणेन महात्मना। तद् वाक्यमृषिणा प्रोक्तं व्याहर्तुमुपचक्रमे॥ १॥
पुरा नाम्ना हि दुर्वासा अत्रेः पुत्रो महामुनिः। वसिष्ठस्याश्रमे पुण्ये वार्षिक्यं समुवास ह॥ २॥
तमाश्रमं महातेजाः पिता ते सुमहायशाः। पुरोहितं महात्मानं दिदृक्षुरगमत् स्वयम्॥ ३॥
स दृष्ट्वा सूर्यसंकाशं ज्वलन्तमिव तेजसा। उपविष्टं वसिष्ठस्य सव्यपार्श्वे महामुनिम्॥ ४॥
तौ मुनी तापसश्रेष्ठौ विनीतो ह्यभ्यवादयत्। स ताभ्यां पूजितो राजा स्वागतेनासनेन च॥ ५॥
पाद्येन फलमूलैश्च उवास मुनिभिः सह। तेषां तत्रोपविष्टानां तास्ताः सुमधुराः कथाः॥ ६॥
बभूवुः परमर्षीणां मध्यादित्यगतेऽहनि।

Then thus instigated by noble Lakṣmaṇa, the charioteer set himself to speak out what had been uttered by the Ṛṣi (Durvāsā) : (1) "In former days, a great ascetic by name Durvāsā, the son of Atri, stayed at the hermitage of Vasiṣṭha in the four months of the rainy season (2) Your father, possessed of great power and mighty fame, came in person to that hermitage to see the noble priest (Vasiṣṭha). (3) Having seen the great ascetic ((Durvāsā) radiant with brilliance as the sun glowing with effulgence, seated on the left side of Vasiṣṭha, he performed salutation courteously to the two great ascetics, who excelled all other (ascetics) in penance. The King on the other hand was honoured by them with word of welcome, the offering of seat, ablution to wash the feet and also fruits and roots, and thus he stayed with them (for some time). At mid-day, when the great Ṛṣis assembled together, sweet, tales were narrated. (4—$6\frac{1}{2}$)

ततः कथायां कस्यांचित् प्राञ्जलिः प्रग्रहो नृपः॥ ७॥
उवाच तं महात्मानमत्रेः पुत्रं तपोधनम्। भगवन् किंप्रमाणेन मम वंशो भविष्यति॥ ८॥
किमायुश्च हि मे रामः पुत्राश्चान्ये किमायुषः। रामस्य च सुता ये स्युस्तेषामायुः कियद् भवेत्॥ ९॥
काम्यया भगवन् ब्रूहि वंशस्यास्य गतिं मम।

Then in course of conversation, the king with his hands folded spoke thus to that great, son of Atri, rich in penances: "Sir, for how long will my family continue, to what age will Rāma reach and how long will the other sons live ? So also, what shall be the duration of the life of the son of Rāma ? Sir, I wish you may speak (predict) the (future) course of my family." (7—$9\frac{1}{2}$)

तच्छ्रुत्वा व्याहृतं वाक्यं राज्ञो दशरथस्य तु॥१०॥
दुर्वासाः सुमहातेजा व्याहर्तुमुपचक्रमे। शृणु राजन् पुरा वृत्तं तदा देवासुरे युधि॥११॥
दैत्याः सुरैर्भर्त्स्यमाना भृगुपत्नीं समाश्रिताः। तया दत्ताभयास्तत्र न्यवसन्नभयास्तदा॥१२॥
तया परिगृहीतांस्तान् दृष्ट्वा क्रुद्धः सुरेश्वरः। चक्रेण शितधारेण भृगुपत्न्याः शिरोऽहरत्॥१३॥
ततस्तां निहतां दृष्ट्वा पत्नीं भृगुकुलोद्वहः। शशाप सहसा क्रुद्धो विष्णुं रिपुकुलार्दनम्॥१४॥
यस्मादवध्यां मे पत्नीमवधीः क्रोधमूर्च्छितः। तस्मात् त्वं मानुषे लोके जनिष्यसि जनार्दन॥१५॥
तत्र पत्नीवियोगं त्वं प्राप्स्यसे बहुवार्षिकम्। शापाभिहतचेतास्तु स्वात्मना भावितोऽभवत्॥१६॥
अर्चयामास तं देवं भृगुः शापेन पीडितः। तपसाऽऽराधितो देवो ह्यब्रवीद् भक्तवत्सलः॥१७॥
लोकानां सम्प्रियार्थं तु तं शापं गृह्यमुक्तवान्। इति शप्तो महातेजा भृगुणा पूर्वजन्मनि॥१८॥
इहागतो हि पुत्रत्वं तव पार्थिवसत्तम। राम इत्यभिविख्यातस्त्रिषु लोकेषु मानद॥१९॥
तत् फलं प्राप्स्यते चापि भृगुशापकृतं महत्। अयोध्यायाः पती रामो दीर्घकालं भविष्यति॥२०॥
सुखिनश्च समृद्धाश्च भविष्यन्त्यस्य येऽनुगाः। दशवर्षसहस्राणि दशवर्षशतानि च॥२१॥
रामो राज्यमुपासित्वा ब्रह्मलोकं गमिष्यति। समृद्धैश्चाश्वमेधैश्च इष्ट्वा परमदुर्जयः॥२२॥
राजवंशांश्च बहुशो बहून् संस्थापयिष्यति। द्वौ पुत्रौ तु भविष्येते सीतायां राघवस्य तु॥२३॥

"Thus hearing words spoken by the king Daśaratha, the mighty Durvāsā began to speak (predict). "Listen to me; O king. In the ancient times, it so happened that the sons of Diti (the Daityas) conquered by the gods, approached the wife of Bhṛgu and having been granted security (by her), dwelt there (at the hermitage of Bhṛgu) fearlessly. (11-12) The Lord of the Devas (Viṣṇu) angered at seeing them thus protected by her, severed the head of the spouse of Bhṛgu with his discus. (13) Then the scion of the Bhṛgu family seeing his spouse thus done to death, with rage, in haste cursed Viṣṇu, the destroyer of His enemies (the Daityas) thus: 'As you have killed my spouse who did not deserve to be killed, infatuated (as you are) with anger, so you will take birth in the mortal world O remover of mortal woes. (14-15) Then (in your mortal existence) you will meet with separation from your spouse for many years.' By this curse, afflicted in mind Bhṛgu was, however impelled as if by the indweller (to request him to accept the curse). Being in pain by the curse, Bhṛgu worshipped that God (Viṣṇu) and the God affectionate to his devotees thus worshipped spoke (thus): 'For the welfare of the world this curse will be accepted by Me.' Thus cursed by Bhṛgu, He (Viṣṇu) has become here your son, O best among kings, and has been named Rāma, respectful in the three worlds. (16—19) "The fruit of that curse (of banishment from Sītā) He will attain. Rāma will be the Lord of Ayodhyā for a long time and all those who follow Him shall be happy and prosperous. Having resided in His kingdom for eleven thousand years, He the invincible one will proceed to Brahmaloka, after having performed many costly Aśvamedhas and He will establish many royal families. Two sons of the scion of Raghu will be born of Sītā; (20—23)

स सर्वमखिलं राज्ञो वंशस्याह गतागतम्। आख्याय सुमहातेजास्तूष्णीमासीन्महामुनिः॥२४॥
तूष्णींभूते तदा तस्मिन् राजा दशरथो मुनौ। अभिवाद्य महात्मानौ पुनरायात् पुरोत्तमम्॥२५॥
एतद् वचो मया तत्र मुनिना व्याहृतं पुरा। श्रुतं हृदि च निक्षिप्तं नान्यथा तद् भविष्यति॥२६॥
सीतायाश्च ततः पुत्रावभिषेक्ष्यति राघवः। अन्यत्र न त्वयोध्यायां मुनेस्तु वचनं यथा॥२७॥
एवं गते न संतापं कर्तुमर्हसि राघव। सीतार्थे राघवार्थे वा दृढो भव नरोत्तम॥२८॥

"That great and powerful ascetic (Durvāsā) having thus narrated the (future) course of the royal family (of Śrī Rāma) entirely, became silent. (24) Then as the ascetic stopped speaking, Daśaratha having saluted both the great ones (Vasiṣṭha and Durvāsā) returned again to (Ayodhyā) the best of the cities. (25) These words spoken by the ascetic formerly, I have heard and taken to heart. It shall not be otherwise. (26) The scion of Raghu will thereafter coronate the two sons of Sītā , but not at Ayodhyā, however, as predicted by the ascetic. (27) This being so, there is no cause for to despair about Sītā and Rāma (the scion of Raghu) O best among men, be firm". (28)

श्रुत्वा तु व्याहृतं वाक्यं सूतस्य परमाद्भुतम् । प्रहर्षमतुलं लेभे साधु साध्विति चाब्रवीत्॥ २९ ॥
ततः संवदतोरेवं सूतलक्ष्मणयोः पथि । अस्तमर्के गते वासं केशिन्यां तावथोषतुः ॥ ३० ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डे एकपञ्चाशः सर्गः ॥ ५१ ॥

Lakṣmaṇa felt great relief and was pleased to hear the charioteer speak such wonderful things. Cried out him. "Excellent ! You have said well". (29) Then, the sun descended on the setting mountain, while the charioteer and Lakṣmaṇa were thus conversing, they prepared for night halt on the banks of the Keśinī river. (30)

Thus ends Canto Fifty-one in the Uttarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi, and the oldest epic.

* * *

द्विपञ्चाशः सर्गः

Canto LII

Lakṣmaṇa meets Śrī Rāma in the Royal chamber and comforts Him

तत्र तां रजनीमुष्य केशिन्यां रघुनन्दनः । प्रभाते पुनरुत्थाय लक्ष्मणः प्रययौ तदा ॥ १ ॥
ततोऽर्धदिवसे प्राप्ते प्रविवेश महारथः । अयोध्यां रत्नसम्पूर्णां हृष्टपुष्टजनावृताम् ॥ २ ॥
सौमित्रिस्तु परं दैन्यं जगाम सुमहामतिः । रामपादौ समासाद्य वक्ष्यामि किमहं गतः ॥ ३ ॥
तस्यैवं चिन्तयानस्य भवनं शशिसंनिभम् । रामस्य परमोदारं पुरस्तात् समदृश्यत ॥ ४ ॥
राज्ञस्तु भवनद्वारि सोऽवतीर्य नरोत्तमः । अवाङ्मुखो दीनमनाः प्रविवेशानिवारितः ॥ ५ ॥
स दृष्ट्वा राघवं दीनमासीनं परमासने । नेत्राभ्यामश्रुपूर्णाभ्यां ददर्शाग्रजमग्रतः ॥ ६ ॥
जग्राह चरणौ तस्य लक्ष्मणो दीनचेतनः । उवाच दीनया वाचा प्राञ्जलिः सुसमाहितः ॥ ७ ॥

Lakṣmaṇa the descendant of Raghu, having spent the night on the banks of the Keśinī (river) awoke at break of dawn and proceeded on his way(to Ayodhyā). (1) When half the day was elapsed (lit., at noon) the great warrior Lakṣmaṇa entered the city. (2) 'What shall I say when I approach and touch Śrī Rāma's feet—(contemplating thus) Lakṣmaṇa was much agitated. (3) While he (Lakṣmaṇa) was thus thinking, the apartment of Śrī Rāma soothing to the (Lakṣmaṇa's) eye as the moon, came in sight. (4) That best of the men alighting from the chariot at the doorway of the apartment (of Śrī Rāma), entered unobstructed, highly agitated and with the face downcast. (5) With eyes full of tears, he (Lakṣmaṇa) saw (Śrī Rāma) the scion of Raghu, his elder brother, downcast and seated on the throne before him. (6) Mentally agitated Lakṣmaṇa touched the feet of his elder brother (somehow) being composed he spoke woefully with folded hands thus:— (7)

आर्यस्याज्ञां पुरस्कृत्य विसृज्य जनकात्मजाम् । गङ्गातीरे यथोद्दिष्टे वाल्मीकेराश्रमे शुभे ॥ ८ ॥
तत्र तां च शुभाचारामाश्रमान्ते यशस्विनीम् । पुनरप्यागतो वीर पादमूलमुपासितुम् ॥ ९ ॥
मा शुचः पुरुषव्याघ्र कालस्य गतिरीदृशी । त्वद्विधा नहि शोचन्ति बुद्धिमन्तो मनस्विनः ॥ १० ॥

सर्वे क्षयान्ता निचयाः पतनान्ताः समुच्छ्रयाः। संयोगा विप्रयोगान्ता मरणान्तं च जीवितम्॥ ११॥
तस्मात् पुत्रेषु दारेषु मित्रेषु च धनेषु च। नातिप्रसङ्गः कर्तव्यो विप्रयोगो हि तैर्ध्रुवम्॥ १२॥
शक्तस्त्वमात्मनाऽऽत्मानं विनेतुं मनसा मनः। लोकान् सर्वांश्च काकुत्स्थ किं पुनः शोकमात्मनः॥ १३॥

'Keeping foremost the order of Your noble feet, leaving Sītā, the daughter of Janaka, so pure of conduct and famed (among the wives devoted to their husbands) at the holy hermitage of Vālmīki on the banks of the Gaṅgā as directed, I have returned once again to serve at the feet of yours, the heroic one (Śrī Rāma). (8-9) Please do not grieve (being separated from Sītā); O tiger among men, such is the decreed by Destiny. The wise and able ones like you do not feel dejected. (10) All accumulations end in attenuation, all elevations would end in fall, all forms of union would end in separation, and (this) life would end in death; therefore, interim attachment to sons, spouses, friends, or (even) riches is not proper, for separation from them is certain. (11-12) You are indeed capable of controlling yourself or your mind through itself and also all the worlds, O scion of Kakutstha, what then is this sorrow for yourself. (13)

नेदृशेषु विमुह्यन्ति त्वद्विधाः पुरुषर्षभाः। अपवादः स किल ते पुनरेष्यति राघव॥ १४॥
यदर्थं मैथिली त्यक्ता अपवादभयान्नृप। सोऽपवादः पुरे राजन् भविष्यति न संशयः॥ १५॥
स त्वं पुरुषशार्दूल धैर्येण सुसमाहितः। त्यजेमां दुर्बलां बुद्धिं संतापं मा कुरुष्व ह॥ १६॥

'The bulls among men, like you, are not infatuated on such matters, for the ill-report will veritably come back to be associated with you. O Rāma (a scion of Raghu), that ill-report shall again circulate in the city, without doubt, for which you have forsaken Sītā, O king. (15) O tiger among men, it behaves to you that you with fortitude set aside this mental weakness and do not indeed be grieved."(16).

एवमुक्तः स काकुत्स्थो लक्ष्मणेन महात्मना। उवाच परया प्रीत्या सौमित्रिं मित्रवत्सलः॥ १७॥
एवमेतन्नरश्रेष्ठ यथा वदसि लक्ष्मण। परितोषश्च मे वीर मम कार्यानुशासने॥ १८॥
निवृत्तिश्चागता सौम्य संतापश्च निराकृतः। भवद्वाक्यैः सुरुचिरैरनुनीतोऽस्मि लक्ष्मण॥ १९॥
इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डे द्विपञ्चाशः सर्गः॥ ५२॥

Thus spoken to by the noble Lakṣmaṇa, the scion of Kakutstha, so affectionate to friends, Śrī Rāma spoke to the son of Sumitrā in great joy. (17) "O best among men Lakṣmaṇa, it is as you say, and O heroic one, in the carrying out my orders, lies my satisfaction. (18) Peace is attained, O Lakṣmaṇa, and grief has been averted by sweet words uttered by you and I am again my own self." (19)

Thus ends Canto Fifty-two in the Uttarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

* * *

त्रिपञ्चाशः सर्गः

Canto LIII

Śrī Rāma narrates the story of king Nṛga, who was cursed for not attending to his subjects, and instructs Lakṣmaṇa, to perform obligatory duties towards citizens

लक्ष्मणस्य तु तद् वाक्यं निशम्य परमाद्भुतम्। सुप्रीतश्चाभवद् रामो वाक्यमेतदुवाच ह॥ १॥
दुर्लभस्त्वीदृशो बन्धुरस्मिन् काले विशेषतः। यादृशस्त्वं महाबुद्धिर्मम सौम्य मनोऽनुगः॥ २॥
यच्च मे हृदये किंचिद् वर्तते शुभलक्षण। तन्निशामय श्रुत्वा च कुरुष्व वचनं मम॥ ३॥

चत्वारो दिवसाः सौम्य कार्यं पौरजनस्य च। अकुर्वाणस्य सौमित्रे तन्मे मर्माणि कृन्तति॥ ४॥
आहूयन्तां प्रकृतयः पुरोधा मन्त्रिणस्तथा। कार्यार्थिनश्च पुरुषाः स्त्रियो वा पुरुषर्षभ॥ ५॥
पौरकार्याणि यो राजा न करोति दिने दिने। संवृतें नरके घोरे पतितो नात्र संशयः॥ ६॥

Hearing those most striking words, of Lakṣmaṇa, Śrī Rāma was highly pleased and spoke in the following manner:—(1) 'A kinsman as faithful and wise as you, O courteous one, is difficult to be found specially at this time. (2) O noble one! bearing auspicious marks, whatever is passing in my mind, I shall say: listen to it and do as I say. (3) Our (full) four days, O lovely one, have passed, and the duties towards citizens have not been attended to, O son of Sumitrā, that negligence eats (as if) my vitals. (4) Let all my subjects be called, so also the priest and the counsellors, and even men or women too seeking their business. (5) The king, who does not perform the daily duties to his subjects falls undoubtedly into the dreadful Saṁvṛta (airless) hell. (6)

श्रूयते हि पुरा राजा नृगो नाम महायशाः। बभूव पृथिवीपालो ब्रह्मण्यः सत्यवाक् शुचिः॥ ७॥
स कदाचिद् गवां कोटीः सवत्साः स्वर्णभूषिताः। नृदेवो भूमिदेवेभ्यः पुष्करेषु ददौ नृपः॥ ८॥
ततः सङ्गाद् गता धेनुः सवत्सा स्पर्शितानघ। ब्राह्मणस्याहिताग्नेस्तु दरिद्रस्योञ्छवर्तिनः॥ ९॥
स नष्टां गां क्षुधार्तो वै अन्विषंस्तत्र तत्र ह। नापश्यत् सर्वराष्ट्रेषु संवत्सरगणान् बहून्॥१०॥

'In the days of yore, there was a king, Nṛga by name, of highly fame, protector of the earth, devoted to Brāhmaṇas, truth-speaking and pure (of heart and conduct). (7) That king, at one time gave away millions of cows ornamented with gold and accompanied with calves to Brāhmaṇas (the gods on earth) at the holy pilgrim-centre of Puṣkara. (8) A cow with its calf belonging to a poor Brāhmaṇa who had laid the (sacrificial) fire and subsisted on gleaning, was (also) touched among the assemblage of cows by that king, for gift (given away). (9) Afflicted by hunger, he (the Brāhmaṇa) roamed about all the provinces in quest of the missing cow for many years, and yet could not find it (the cow). (10)

ततः कनखलं गत्वा जीर्णवत्सां निरामयाम्। ददृशे तां स्विकां धेनुं ब्राह्मणस्य निवेशने॥ ११॥
अथ तां नामधेयेन स्वकेनोवाच ब्राह्मणः। आगच्छ शबलेत्येवं सा तु शुश्राव गौः स्वरम्॥ १२॥
तस्य तं स्वरमाज्ञाय क्षुधार्तस्य द्विजस्य वै। अन्वगात् पृष्ठतः सा गौर्गच्छन्तं पावकोपमम्॥ १३॥
योऽपि पालयते विप्रः सोऽपि गामन्वगाद् द्रुतम्। गत्वा च तमृषिं चष्टे मम गौरिति सत्वरम्॥ १४॥
स्पर्शिता राजसिंहेन मम दत्ता नृगेण ह। तयोर्ब्राह्मणयोर्वादो महानासीद् विपश्चितोः॥ १५॥
विवदन्तौ ततोऽन्योन्यं दातारमभिजग्मतुः। तौ राजभवनद्वारि न प्राप्तौ नृगशासनम्॥ १६॥

"Then reaching Kanakhala[*] he saw his own cow in good health accompanied by an emaciated calf, in good health in the abode of a Brāhmaṇa. (11) The Brāhmaṇa then called the cow by the name given to her by himself thus: "O Śabalā! come. That cow too heard the voice (of the Brāhmaṇa). (12) Responding indeed to that call of the hungry Brāhmaṇa who was like the sacred fire, the cow followed him, as he went. (13) The Brāhmaṇa, who had looked after the cow, too followed the cow in haste and approaching the Ṛṣi at once declared: "This is my cow.' (14) The other Brāhmaṇa on the other hand said, 'This cow is touched and given to me by Nṛga the lion among kings'. (Thus) great dispute arose between the two learned Brāhmaṇas. (15) Quarelling among themselves, the two Brāhmaṇas approached the donor (Nṛga), both waited at the gate of the Royal palace, but could not gain (entry into the palace) on Nṛga's orders. (16)

अहोरात्राण्यनेकानि वसन्तौ क्रोधमीयतुः। ऊचतुश्च महात्मानौ तावुभौ द्विजसत्तमौ॥ १७॥
क्रुद्धौ परमसंतप्तौ वाक्यं घोराभिसंहितम्। अर्थिनां कार्यसिद्ध्यर्थं यस्मात्त्वं नैषि दर्शनम्॥ १८॥

---

[*] A holy place of pilgrimage near Haridwāra.

अदृश्यः सर्वभूतानां कृकलासो भविष्यसि । बहुवर्षसहस्राणि बहुवर्षशतानि च ॥ १९ ॥
श्वभ्रे त्वं कृकलीभूतो दीर्घकालं निवत्स्यसि । उत्पत्स्यते हि लोकेऽस्मिन् यदूनां कीर्तिवर्धनः ॥ २० ॥
वासुदेव इति ख्यातो विष्णुः पुरुषविग्रहः । स ते मोक्षयिता शापाद् राजंस्तस्माद् भविष्यसि ॥ २१ ॥
कृता च तेन कालेन निष्कृतिस्ते भविष्यति । भारावतरणार्थं हि नरनारायणावुभौ ॥ २२ ॥
उत्पत्स्येते महावीर्यौ कलौ युग उपस्थिते । एवं तौ शापमुत्सृज्य ब्राह्मणौ विगतज्वरौ ॥ २३ ॥
तां गां हि दुर्बलां वृद्धां ददतुर्ब्राह्मणाय वै ।

"Spending many days and nights staying there, both good Brāhmaṇas were enraged, and in rage, being totally anguished spoke out these dreadful words: 'As you fail to appear before us to fulfil the demands of those, who seek business, you shall attain the form of a lizard and remain invisible to all beings for many thousands and hundreds of years (17—19). You will stay inside the pit as a lizard. In this world, there will be born God Viṣṇu in human form, known as Vāsudeva (the son of Vasudeva), who will add to the fame of the line of the Yadus. (20) He will lease you from the curse. O king! henceforth, you will be a lizard and after a long time, your deliverance shall take place (as pronounced). Both Nara and Nārāyaṇa will be born in Kali Age to deliver (beings) of this world from the weight of sin.' Thus pronouncing the curse, both Brāhmaṇas, free from affliction now, gave away (at last) that weak and old cow to (another) Brāhmaṇa." (21—23$\frac{1}{2}$)

एवं स राजा तं शापमुपभुङ्क्ते सुदारुणम् ॥ २४ ॥
कार्यार्थिनां विमर्दो हि राज्ञां दोषाय कल्पते । तच्छीघ्रं दर्शनं मह्यमभिवर्तन्तु कार्यिणः ॥ २५ ॥
सुकृतस्य हि कार्यस्य फलं नावैति पार्थिवः । तस्माद् गच्छ प्रतीक्षस्व सौमित्रे कार्यवाञ्जनः ॥ २६ ॥
इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डे त्रिपञ्चाशः सर्गः ॥ ५३ ॥

Thus that king fell under the curse so terrible. Negligence towards a dispute among those who come with plaint, indeed constitutes a fault for the king. Therefore, please, do not neglect men towards with plaint and attaining my presence. (24-25) The king does not attain the fruits of the good deeds. Hence wait upon the men who seek business, O son of Sumitrā. (26)

Thus ends the Canto Fifty-three in the Uttarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

* * *

चतुःपञ्चाशः सर्गः

Canto LIV

King Nṛga gets a cosy pit prepared for himself, entrusts the kingdom to his son and enters the pit and suffers the consequences of curse

रामस्य भाषितं श्रुत्वा लक्ष्मणः परमार्थवित् । उवाच प्राञ्जलिर्वाक्यं राघवं दीप्ततेजसम् ॥ १ ॥
अल्पापराधे काकुत्स्थ द्विजाभ्यां शाप ईदृशः । महान् नृगस्य राजर्षेर्यमदण्ड इवापरः ॥ २ ॥
श्रुत्वा तु पापसंयुक्तमात्मानं पुरुषर्षभ । किमुवाच नृगो राजा द्विजौ क्रोधसमन्वितौ ॥ ३ ॥

Lakṣmaṇa, the knower of truth, on hearing the words of Śrī Rāma, spoke thus to Rāma (a scion of Raghu) glowing with effulgence, with folded palms: (1) "O scion of Kakutstha, a curse so harsh was pronounced by the Brāhmaṇas on Nṛga, the Ṛṣi among kings, for committing a minor fault, as if it was another rod of Yama (for punishment). (2) On hearing himself proclaimed guilty, O bull among men, what said King Nṛga to the two Brāhmaṇas full of rage."(3)

लक्ष्मणेनैवमुक्तस्तु राघवः पुनरब्रवीत् । शृणु सौम्य यथा पूर्वं स राजा शापविक्षतः ॥ ४ ॥
अथाध्वनि गतौ विप्रौ विज्ञाय स नृपस्तदा । आहूय मन्त्रिणः सर्वान् नैगमान् सपुरोधसः ॥ ५ ॥
तानुवाच नृगो राजा सर्वांश्च प्रकृतीस्तथा । दुःखेन सुसमाविष्टः श्रूयतां मे समाहिताः ॥ ६ ॥
नारदः पर्वतश्चैव मम दत्त्वा महद्भयम् । गतौ त्रिभुवनं भद्रौ वायुभूतावनिन्दितौ ॥ ७ ॥
कुमारोऽयं वसुर्नाम स चेहाद्याभिषिच्यताम् । श्वभ्रं च यत् सुखस्पर्शं क्रियतां शिल्पिभिर्मम ॥ ८ ॥
यत्राहं संक्षयिष्यामि शापं ब्राह्मणनिःसृतम् । वर्षघ्नमेकं श्वभ्रं तु हिमघ्नमपरं तथा ॥ ९ ॥
ग्रीष्मघ्नं तु सुखस्पर्शमेकं कुर्वन्तु शिल्पिनः । फलवन्तश्च ये वृक्षाः पुष्पवत्यश्च या लताः ॥ १० ॥
विरोप्यन्तां बहुविधाश्छायावन्तश्च गुल्मिनः । क्रियतां रमणीयं च श्वभ्राणां सर्वतोदिशम् ॥ ११ ॥

Thus told by Lakṣmaṇa, the scion of Raghu said: 'O courteous one, listen to me, As said the king shattered by the curse after having known (from the report) that both the Brāhmaṇas were on their way (to their abode), the king filled with misery, calling the counsellors together with the priest and also all his subjects, told them: 'Listen to me with attention. (4—6) The two divine sages Nārada and Parvata—blessed and and free from taint, have departed for the third world (the world of Brahmā,) as if with the wind, after having caused great fear to me. The prince named Vasu be coronated here and now a pit quite comfortable be dug out by my artisans, where I shall get the curse pronounced by the Brahmaṇas, terminated. May the artisans dig out a pit that shall afford shelter from rain and another, from cold. (7—9) May the artisans create another pit that shall afford shelter during summer. May the trees laden with fruits, and creepers blossoming with flowers, be sown (around the pit) and also bushes of all kinds. May the pits be made lovely on all sides.(10-11)

सुखमत्र वसिष्यामि यावत्कालस्य पर्ययः । पुष्पाणि च सुगन्धीनि क्रियन्तां तेषु नित्यशः ॥ १२ ॥
परिवार्य यथा मे स्युरध्यर्धं योजनं तथा-ः। एवं कृत्वा विधानं स संनिवेश्य वसुं तदा ॥ १३ ॥
धर्मनित्यः प्रजाः पुत्र क्षत्रधर्मेण पालय । प्रत्यक्षं ते तथा शापो द्विजाभ्यां मयि पातितः ॥ १४ ॥
नरश्रेष्ठ सरोषाभ्यामपराधेऽपि तादृशे । मा कृथास्त्वनुसंतापं मत्कृते हि नरर्षभ ॥ १५ ॥
कृतान्तः कुशलः पुत्र येनास्मि व्यसनीकृतः । प्राप्तव्यान्येव प्राप्नोति गन्तव्यान्येव गच्छति ॥ १६ ॥
लब्धव्यान्येव लभते दुःखानि च सुखानि च । पूर्वे जात्यन्तरे वत्स मा विषादं कुरुष्व ह ॥ १७ ॥

"I shall dwell in the pits till the period of curse lasts. May the fragrant flowers be planted, so that they cover one and half Yojanas around me always." Having ordered thus he (Nṛga) then placing Vasu on the throne said: "O son, abiding always in Dharma (Royal Conduct), protect your subjects according to the law and suzerainty. O best among men, you know how it was in your presence that the curse was pronounced on me by the two Brāhmaṇas in anger, even for a fault (so meagre). (So) O bull among men, do not repent for me; O son, fate, indeed, is powerful, that has put me in such misery. One attains that only which is (pre-ordained) to be attainable by him; proceeds only to that place, which is (pre-ordained) his destination; gains only that which is (pre-ordained) for him to obtain; similarly, all forms of happiness and sorrows that result from former birth (verily therefore) do not be dejected." (12—17)

एवमुक्त्वा नृपस्तत्र सुतं राजा महायशाः । श्वभ्रं जगाम सुकृतं वासाय पुरुषर्षभ ॥ १८ ॥
एवं प्रविश्येव नृपस्तदानीं श्वभ्रं महद्रत्नविभूषितं तत् ।
सम्पादयामास तदा महात्मा शापं द्विजाभ्यां हि रुषा विमुक्तम् ॥ १९ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डे चतुःपञ्चाशः सर्गः ॥ ५४ ॥

"Having addressed thus his son, the famous king (Nṛga) entered to dwell in the well-constructed pit, O bull among men. (18) Thus, having entered the huge pit, adorned with jewels, the high-souled king did undergo the consequence of the curse pronounced angrily by the two Brāhmaṇas. (19)

Thus ends Canto Fifty-four in the Uttarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

* * *

पञ्चपञ्चाशः सर्गः

Canto LV

King Nimi and sage Vasiṣṭha leave their bodies as a result of mutual curse

एष ते नृगशापस्य विस्तरोऽभिहितो मया। यद्यस्ति श्रवणे श्रद्धा शृणुष्वेहापरां कथाम्॥ १ ॥
एवमुक्तस्तु रामेण सौमित्रिः पुनरब्रवीत्। तृप्तिराश्चर्यभूतानां कथानां नास्ति मे नृप॥ २ ॥
लक्ष्मणेनैवमुक्तस्तु राम इक्ष्वाकुनन्दनः। कथां परमधर्मिष्ठां व्याहर्तुमुपचक्रमे॥ ३ ॥
आसीद् राजा निमिर्नाम इक्ष्वाकूणां महात्मनाम्। पुत्रो द्वादशमो वीर्ये धर्मे च परिनिष्ठितः॥ ४ ॥
स राजा वीर्यसम्पन्नः पुरं देवपुरोपमम्। निवेशयामास तदा अभ्याशे गौतमस्य तु॥ ५ ॥
पुरस्य सुकृतं नाम वैजयन्तमिति श्रुतम्। निवेशं यत्र राजर्षिर्निमिश्चक्रे महायशाः॥ ६ ॥
तस्य बुद्धिः समुत्पन्ना निवेश्य सुमहापुरम्। यजेयं दीर्घसत्रेण पितुः प्रह्लादयन् मनः॥ ७ ॥
ततः पितरमामन्त्र्य इक्ष्वाकुं हि मनोः सुतम्। वसिष्ठं वरयामास पूर्वं ब्रह्मर्षिसत्तमम्॥ ८ ॥
अनन्तरं स राजर्षिर्निमिरिक्ष्वाकुनन्दनः। अत्रिमङ्गिरसं चैव भृगुं चैव तपोनिधिम्॥ ९ ॥
तमुवाच वसिष्ठस्तु निमिं राजर्षिसत्तमम्। वृतोऽहं पूर्वमिन्द्रेण अन्तरं प्रतिपालय॥१०॥

Thus I have narrated to you in detail (the story of) the curse pronounced on Nṛga. If you are interested in hearing (more of such stories), then do listen now to another story. (1) Thus asked by Śrī Rāma, Lakṣmaṇa again said, "O king! I do not feel contented by listening to such wonderful stories." (2) Having been thus told by Lakṣmaṇa, Śrī Rāma, a source of delight to the Ikṣvāku family, began narrating the highly moral story. (3) "O Lakṣmaṇa (the joy of Sumitrā) there was a king named Nimi, who was the twelfth among the sons of Ikṣvāku. He was eminently full of prowess and highly religious. (4) The powerful king founded a city, like the city of the gods, near the hermitage of Gautama. (5) Vaijayanta was the good and famous name given to the city (after the name of Indra's palace), where the highly renowned sage-like king built his abode. (6) After founding the big city it occurred to him that he should perform a long term sacrifice that would make his father happy. (7) Then, having obtained the permission of his father, Ikṣvāku, son of Manu, the sage-like king Nimi, a source of delight to Ikṣvāku, first of all chose Vasiṣṭha, the best of Brahmarṣis (as his principal priest). Subsequently he chose Atri, Aṅgirā and Bhṛgu, who had austerities for his treasure. (8-9) But Vasiṣṭha said to Nimi, the best of sage-like kings, "I have already been chosen by Indra, so please wait for sometime (until Indra's sacrifice concludes)." (10)

अनन्तरं महाविप्रो गौतमः प्रत्यपूरयत्। वसिष्ठोऽपि महातेजा इन्द्रयज्ञमथाकरोत्॥ ११ ॥
निमिस्तु राजा विप्रांस्तान् समानीय नराधिपः।
अयजद्धिमवत्पार्श्वे स्वपुरस्य समीपतः। पञ्चवर्षसहस्राणि राजा दीक्षामथाकरोत्॥ १२ ॥
इन्द्रयज्ञावसाने तु वसिष्ठो भगवानृषिः। सकाशमागतो राज्ञो हौत्रं कर्तुमनिन्दितः॥ १३ ॥
तदन्तरमथापश्यद् गौतमेनाभिपूरितम्। कोपेन महताविष्टो वसिष्ठो ब्रह्मणः सुतः॥ १४ ॥
स राज्ञो दर्शनाकाङ्क्षी मुहूर्तं समुपाविशत्। तस्मिन्नहनि राजर्षिर्निद्रयापहृतो भृशम्॥ १५ ॥

ततो मन्युर्वसिष्ठस्य प्रादुरासीन्महात्मनः। अदर्शनेन राजर्षेर्व्याहर्तुमुपचक्रमे॥ १६॥

Later on (after Vasiṣṭha left) the great Brāhmaṇa Gautama undertook the task (of officiating as principal priest), at Nimi's sacrifice. And majestic Vasiṣṭha officiated as priest in Indra's sacrifice. (11) Inviting the Brāhmaṇas (viz., Atri and others) king Nimi the lord of men, however, performed the sacrifice near his city (Vaijayanta) in the vicinity of the Himālayas. The King took the initiation of sacrifice for five thousand years. (12) After the conclusion of Indra's sacrifice the blameless, holy sage Vasiṣṭha came back (to king Nimi) to act as priest. He found that the intervening period (set by Vasiṣṭha for the king to wait) was taken up by Gautama. (At this) Vasiṣṭha, son of Brahmā, was overtaken by mighty anger. (13—14) In order to meet the king, he sat there for sometime. That day, however, the king was very much overtaken by sleep. Being unable to meet the king, the high-souled Vasiṣṭha became angry and began addressing the king as follows:—(15-16)

यस्मात् त्वमन्यं वृतवान् मामवज्ञाय पार्थिव। चेतनेन विनाभूतो देहस्ते पार्थिवैष्यति॥ १७॥
ततः प्रबुद्धो राजा तु श्रुत्वा शापमुदाहृतम्। ब्रह्मयोनिमथोवाच स राजा क्रोधमूर्च्छितः॥ १८॥
अजानतः शयानस्य क्रोधेन कलुषीकृतः। उक्तवान् मम शापाग्निं यमदण्डमिवापरम्॥ १९॥
तस्मात् तवापि ब्रह्मर्षे चेतनेन विनाकृतः। देहः स सुचिरप्रख्यो भविष्यति न संशयः॥ २०॥
इति रोषवशादुभौ तदानीमन्योन्यं शपितौ नृपद्विजेन्द्रौ।
सहसैव बभूवतुर्विदेहौ तत्तुल्याधिगतप्रभाववन्तौ॥ २१॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डे पञ्चपञ्चाशः सर्गः॥ ५५॥

"O King! since, disregarding me, you chose some one else (as officiating priest) your body will, be devoid of consciousness." (17) On waking up the king heard about the curse pronounced (by the sage) and infatuated by wrath, the king said to Vasiṣṭha, the son of Brahmā. (18) "Defiled by anger you pronounced on a fire-like curse, like a second staff of Yama on me, who was asleep, unaware of your arrival. (19) Therefore, O Brahmarṣi! This ever handsome body of your's also undoubtedly be devoid of consciousness." (20) Thus the great king and the great Brāhmaṇa, who cursed each other immediately became devoid of their (physical) body. (21)

Thus ends Canto Fifty-five in the Uttarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

* * *

षट्पञ्चाशः सर्गः

Canto LVI

At the instance of Brahmā Vasiṣṭha enters the semen of Varuṇa; Varuṇa places his semen in a pitcher near Urvaśī; as a consequence of Mitra's curse Urvaśī lives with king Purūravā on the earth and bears him a son

रामस्य भाषितं श्रुत्वा लक्ष्मणः परवीरहा। उवाच प्राञ्जलिर्भूत्वा राघवं दीप्ततेजसम्॥ १॥
निक्षिप्य देहौ काकुत्स्थ कथं तौ द्विजपार्थिवौ। पुनर्देहेन संयोगं जग्मतुर्देवसम्मतौ॥ २॥
लक्ष्मणेनैवमुक्तस्तु राम इक्ष्वाकुनन्दनः। प्रत्युवाच महातेजा लक्ष्मणं पुरुषर्षभः॥ ३॥
तौ परस्परशापेन देहमुत्सृज्य धार्मिकौ। अभूतां नृपविप्रर्षी वायुभूतौ तपोधनौ॥ ४॥
अशरीरः शरीरस्य कृतेऽन्यस्य महामुनिः। वसिष्ठस्तु महातेजा जगाम पितुरन्तिकम्॥ ५॥

सोऽभिवाद्य ततः पादौ देवदेवस्य धर्मवित्। पितामहमथोवाच वायुभूत इदं वचः॥ ६॥

On hearing Śrī Rāma's speech, Lakṣmaṇa, the destroyer of his brave enemies, said with folded hands to splendorous Śrī Rāma . (1) "O descendant of Kākutstha! How were the two, viz., the Brāhmaṇa (Vasiṣṭha) and the king, who were honoured by gods, again embodied?" (2) Thus asked by Lakṣmaṇa, Śrī Rāma, the foremost among men, a source of delight of the Ikṣvāku endowed with great splendour, replied to Lakṣmaṇa. (3) 'The two viz., the sage-like king and the Brāhmaṇa whose austerities made for their treasure and who had cursed each-other, assumed the form of air after their death. (4) The highly majestic hermit Vasiṣṭha, who was without a physical body, approached his father with a view to getting another body. (5) Then Vasiṣṭha, with his airy form, and who knew the essence of Dharma, after bowing respectfully to the feet of Brahmā said the following words to the Grandsire: (6)

भगवन् निमिशापेन विदेहत्वमुपागमम् । देवदेव महादेव वायुभूतोऽहमण्डज॥ ७ ॥
सर्वेषां देहहीनानां महद् दुःखं भविष्यति । लुप्यन्ते सर्वकार्याणि हीनदेहस्य वै प्रभो॥ ८ ॥
देहस्यान्यस्य सद्भावे प्रसादं कर्तुमर्हसि । तमुवाच ततो ब्रह्मा स्वयंभूरमितप्रभः॥ ९ ॥
मित्रावरुणजं तेज आविश त्वं महायशः।
अयोनिजस्त्वं भविता तत्रापि द्विजसत्तम। धर्मेण महता युक्तः पुनरेष्यसि मे वशम्॥ १०॥

"O God of gods! Born from the Cosmic Egg! As a result of Nimi's curse, I have become devoid of physical body and have assumed an airy form. (7) All beings, without a physical body will suffer. Since O Lord! All the activities of a person, who is without physical body, come to a standstill. So be pleased so that I could get a new physical body." Then self-born Brahmā endowed with infinite splendour said to him, "O highly renowned one! You enter the semen dropped by Mitra and Varuṇa, O best of Brāhmaṇa! There also you will not be born from the womb and endowed with religious merit. You will again come and remain under my conrol (i.e., you will be born as my son)." (8—10)

एवमुक्तस्तु देवेन अभिवाद्य प्रदक्षिणम् । कृत्वा पितामहं तूर्णं प्रययौ वरुणालयम्॥ ११॥
तमेव कालं मित्रोऽपि वरुणत्वमकारयत् । क्षीरोदेन सहोपेतः पूज्यमानः सुरेश्वरैः॥ १२॥
एतस्मिन्नेव काले तु उर्वशी परमाप्सराः । यदृच्छया तमुद्देशमागता सखिभिर्वृता॥ १३॥
तां दृष्ट्वा रूपसम्पन्नां क्रीडन्तीं वरुणालये । तदाविशत् परो हर्षो वरुणं चोर्वशीकृते॥ १४॥
स तां पद्मपलाशाक्षीं पूर्णचन्द्रनिभाननाम् । वरुणो वरयामास मैथुनायाप्सरोवराम्॥ १५॥
प्रत्युवाच ततः सा तु वरुणं प्राञ्जलिः स्थिता । मित्रेणाहं वृता साक्षात् पूर्वमेव सुरेश्वर॥ १६॥
वरुणस्त्वब्रवीद् वाक्यं कंदर्पशरपीडितः । इदं तेजः समुत्स्रक्ष्ये कुम्भेऽस्मिन् देवनिर्मिते॥ १७॥
एवमुत्सृज्य सुश्रोणि त्वय्यहं वरवर्णिनि । कृतकामो भविष्यामि यदि नेच्छसि सङ्गमम्॥ १८॥

Thus told by god Brahmā, and after bowing to him and circumambulating to his right, Vasiṣṭha immediately left for the abode of the god Varuṇa. (11) At that time god Mitra was also sharing the position (status) of Varuṇa, living with the king of the sea of milk and received homage from kings of gods. (12) Meanwhile Apsarā Urvaśī, the eminent of the celestial nymphs accidentally arrived there, accompanied by her nymph friends. (13) On beholding her, who was sporting in the sea of milk Varuṇa was thrilled with joy in respect of Urvaśī. (14) Varuṇa invited her, an eminent Apsarā, whose eyes were (large) like the leaf of a lotus and whose face was (beautiful) like the full moon, for union. (15) On this she replied to Varuṇa, with folded hands:— 'Sureśwara! I have already been chosen by god Mitra himself.' (16) Tormented by the arrows of cupid, Varuṇa said the following words. In your presence cast my semen into this pitcher made by gods. O Pretty woman, having beautiful hips! Thus having dropped (my semen) I shall get my desire fulfilled in case if you do not desire (our physical) union. (17-18)

तस्य तल्लोकनाथस्य वरुणस्य सुभाषितम् । उर्वशी परमप्रीता श्रुत्वा वाक्यमुवाच ह ॥ १९ ॥
'काममेतद् भवत्वेवं हृदयं मे त्वयि स्थितम् । भावश्चाप्यधिकं तुभ्यं देहो मित्रस्य तु प्रभो ॥ २० ॥
उर्वश्या एवमुक्तस्तु रेतस्तन्महदद्भुतम् । ज्वलदग्निसमप्रख्यं तस्मिन् कुम्भे न्यवासृजत् ॥ २१ ॥
उर्वशी त्वगमत् तत्र मित्रो वै यत्र देवता । तां तु मित्रः सुसंक्रुद्ध उर्वशीमिदमब्रवीत् ॥ २२ ॥
मयाभिमन्त्रिता पूर्वं कस्मात् त्वमवसर्जिता । पतिमन्यं वृतवती किमर्थं दुष्टचारिणि ॥ २३ ॥
अनेन दुष्कृतेन त्वं मत्क्रोधकलुषीकृता । मनुष्यलोकमास्थाय कंचित् कालं निवत्स्यसि ॥ २४ ॥
बुधस्य पुत्रो राजर्षिः काशिराजः पुरूरवाः । तमभ्यागच्छ दुर्बुद्धे स ते भर्ता भविष्यति ॥ २५ ॥
ततः सा शापदोषेण पुरूरवसमभ्यगात् । प्रतिष्ठाने पुरूरवं बुधस्यात्मजमौरसम् ॥ २६ ॥
तस्य जज्ञे ततः श्रीमानायुः पुत्रो महाबलः । नहुषो यस्य पुत्रस्तु बभूवेन्द्रसमद्युतिः ॥ २७ ॥
वज्रमुत्सृज्य वृत्राय श्रान्तेऽथ त्रिदिवेश्वरे । शतं वर्षसहस्राणि येनेन्द्रत्वं प्रशासितम् ॥ २८ ॥
सा तेन शापेन जगाम भूमिं तदोर्वशी चारुदती सुनेत्रा ।
बहूनि वर्षाण्यवसच्च सुभ्रूः शापक्षयादिन्द्रसदो ययौ च ॥ २९ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डे षट्पञ्चाशः सर्गः ॥ ५६ ॥

On hearing these sweet words of Varuṇa, the Lord of the (western) Region (known as Varuṇa-Loka), Urvaśī became very happy and said the following words. (19) 'Be it so. My heart is set on you. I love you more but O Lord! my physical body belongs to Mitra.' (20) Thus told by Urvaśī, Varuṇa dropped his mighty wonderful semen, which was like a flame of burning fire, into the pitcher. (21) Urvaśī left for the place where god Mitra was (waiting for her). Mitra was infuriated and said to Urvaśī. (22) 'You were first invited by me. O impious woman! Why did you forsake me and chose some one else? (23) Defiled by my anger on account of this sin of yours, you will live for sometime in the world of the mortals. (24) O Evil-minded one! There is a Rājarṣi Purūravā, son of Budha and king of Kāśī. Go to him. He will be your husband.' (25) Then as an evil consequence of the curse she went to Budha's legitimate son Purūravā (who ruled) in the city of Pratiṣṭhāna. (26) From her a majestic son named Āyu endowed with great prowess, was born to him, whose son was Nahuṣa and whose majesty was like that of Indra. (27) When Indra vacated his post after hurling his thunderbolt on Vṛtra, Nahuṣa, ruled as Indra for a hundred thousand years. (28) Thus then following the curse, Urvaśī, who had beautiful teeth and eyes went to the region of the earth and the beautiful woman lived there for several years and when the (duration of the) curse was over she repaired to the abode of Indra." (29)

Thus ends Canto Fifty-six in the Uttarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

* * *

सप्तपञ्चाशः सर्गः

Canto LVII

Sage Vasiṣṭha is re-incarnated and king Nimi resides in the eye-lids of living beings

तां श्रुत्वा दिव्यसंकाशां कथामद्भुतदर्शनाम् । लक्ष्मणः परमप्रीतो राघवं वाक्यमब्रवीत् ॥ १ ॥

निक्षिप्तदेहौ काकुत्स्थ कथं तौ द्विजपार्थिवौ । पुनर्देहेन संयोगं जग्मतुर्देवसम्मतौ ॥ २ ॥
तस्य तद् भाषितं श्रुत्वा रामः सत्यपराक्रमः । तां कथां कथयामास वसिष्ठस्य महात्मनः ॥ ३ ॥

On hearing that charming and wonderful story, Lakṣmaṇa became very happy and addressed the following words to Śrī Rāma, a descendant of Raghu. (1) "O Descendant of Kakutstha! How is it that the Brāhmaṇa (Vasiṣṭha) and the king (Nimi), who were revered even by the gods, again became embodied after having left their body?" (2) On hearing the speech of Lakṣmaṇa, Śrī Rāma, who was endowed with true valour, narrated the story of the high-souled Vasiṣṭha. (3)

यः स कुम्भो रघुश्रेष्ठ तेजःपूर्णो महात्मनोः । तस्मिंस्तेजोमयौ विप्रौ सम्भूतावृषिसत्तमौ ॥ ४ ॥
पूर्वं समभवत् तत्र अगस्त्यो भगवानृषिः । नाहं सुतस्तवेत्युक्त्वा मित्रं तस्मादपाक्रमत् ॥ ५ ॥
तद्धि तेजस्तु मित्रस्य उर्वश्याः पूर्वमाहितम् । तस्मिन् समभवत् कुम्भे तत्तेजो यत्र वारुणम् ॥ ६ ॥
कस्यचित् त्वथ कालस्य मित्रावरुणसम्भवः । वसिष्ठस्तेजसा युक्तो जज्ञे इक्ष्वाकुदैवतम् ॥ ७ ॥
तमिक्ष्वाकुर्महातेजा जातमात्रमनिन्दितम् । वव्रे पुरोधसं सौम्य वंशस्यास्य हिताय नः ॥ ८ ॥
एवं त्वपूर्वदेहस्य वसिष्ठस्य महात्मनः । कथितो निर्गमः सौम्य निमेः शृणु यथाभवत् ॥ ९ ॥

"O best among the Raghus! the two brilliant Brāhmaṇas were born from the pitcher which was filled with the lustre (semen) of those two high-souled ones (viz., Mitra and Varuṇa). They were the most eminent sages. (4) Out of pitcher the first to be born was the illustrious sage Agastya, 'I am not (only) your son,' thus addressing Mitra he left. (5) It was Mitra's lustre which was deposited first in the presence of Urvaśī. There (in that pitcher) Varuṇa's lustre was also added to it. (6) After sometime from (the luster of) Mitra and Varuṇa was born the majestic Vasiṣṭha, who became the family-priest of the Ikṣvākus. (7) O gentle one! No sooner was the blameless Vasiṣṭha born than the most brilliant Ikṣvāku chose him as priest for the welfare of our (the line of Sun or Raghus) family. (8) O gentle one! Thus I have narrated the account of the birth of the high-souled Vasiṣṭha embodied anew. Now listen to what happened to Nimi. (9)

दृष्ट्वा विदेहं राजानमृषयः सर्व एव ते । तं च ते याजयामासुर्यज्ञदीक्षां मनीषिणः ॥ १० ॥
तं च देहं नरेन्द्रस्य रक्षन्ति स्म द्विजोत्तमाः । गन्धैर्माल्यैश्च वस्त्रैश्च पौरभृत्यसमन्विताः ॥ ११ ॥
ततो यज्ञे समाप्ते तु भृगुस्तत्रेदमब्रवीत् । आनयिष्यामि ते चेतस्तुष्टोऽस्मि तव पार्थिव ॥ १२ ॥

On seeing that the king was dead all the wise sages took the initiation (for the sacrifice) and concluded the sacrifice. (10) The eminent Brāhmaṇas (or Brāhmarṣis) alongwith the citizens and servants preserved the body of the king together with perfumes, garlands and garments. (11) After the conclusion of the sacrifice, Bhṛgu addressed, 'O King! I am pleased with you. I shall restore your soul (consciousness).' (12)

सुप्रीताश्च सुराः सर्वे निमेश्चेतस्तदाब्रुवन् । वरं वरय राजर्षे क्व ते चेतो निरूप्यताम् ॥ १३ ॥
एवमुक्तः सुरैः सर्वैर्निमेश्चेतस्तदाब्रवीत् । नेत्रेषु सर्वभूतानां वसेयं सुरसत्तमाः ॥ १४ ॥
बाढमित्येव विबुधा निमेश्चेतस्तदाब्रुवन् । नेत्रेषु सर्वभूतानां वायुभूतश्चरिष्यसि ॥ १५ ॥
त्वत्कृते च निमिष्यन्ति चक्षूंषि पृथिवीपते । वायुभूतेन चरता विश्रामार्थं मुहुर्मुहुः ॥ १६ ॥

All the gods were also very much pleased and thus addressed the King, 'O sage-king! Ask for a boon. Where should your soul (consciousness) be made to reside?'(13) On being thus told by all the gods, the spirit of Nimi said, 'O Best of gods! Let me dwell on the eye-lids of all living beings.' (14) The gods said to Nimi's spirit. 'Very well! You will dwell (move about) on the eye-lids of all the living beings in the form of air. (15) O Lord of the earth! In order to provide rest to you, who would be ever moving about in the form of air, living beings shall blink their eyes frequently.' (16)

एवमुक्त्वा तु विबुधाः सर्वे जग्मुर्यथागतम्। ऋषयोऽपि महात्मानो निमेर्देहं समाहरन्॥ १७॥
अरणिं तत्र निक्षिप्य मथनं चक्रुरोजसा। मन्त्रहोमैर्महात्मानः पुत्रहेतोर्निमेस्तदा॥ १८॥
अरण्यां मथ्यमानायां प्रादुर्भूतो महातपाः। मथनान्मिथिरित्याहुर्जननाज्जनकोऽभवत्॥ १९॥
यस्माद् विदेहात् सम्भूतो वैदेहस्तु ततः स्मृतः।
एवं विदेहराजश्च जनकः पूर्वकोऽभवत्। मिथिर्नाम महातेजास्तेनायं मैथिलोऽभवत्॥ २०॥
इति सर्वमशेषतो मया कथितं सम्भवकारणं तु सौम्य।
नृपपुङ्गवशापजं द्विजस्य द्विजशापाच्च यदद्भुतं नृपस्य॥ २१॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डे सप्तपञ्चाशः सर्गः॥ ५७॥

Having said thus, all the gods left as they had come. The high-souled sages held Nimi's body and started churning Araṇi vigorously. In order that a son should be born to Nimi, when the high-souled ones were subjecting the fire-producing wood to friction and performing 'oblation' and reciting hymns a son was born called Mithi, by the great ascetics. He was called Videha as he was born of 'Videha'. He was called Mithi, having been born from friction. He was called Janaka, since he was born in a mysterious manner. Thus at first the illustrious Janaka was also called Mithi, and hence the dynasty of Janaka was called Maithila (Dynasty). (17—20) O Gentle-one! I have thus fully narrated the circumstances leading to the birth of Brāhmaṇa Vasiṣṭha as a result of the curse of Nimi, the foremost among kings and of king Nimi as a result of the curse of Brāhmaṇa Vasiṣṭha." (21)

Thus ends Canto Fifty-seven in the Uttarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

अष्टपञ्चाशः सर्गः

Canto LVIII

Śukrācārya curses king Yayāti

एवं ब्रुवति रामे तु लक्ष्मणः परवीरहा। प्रत्युवाच महात्मानं ज्वलन्तमिव तेजसा॥ १॥
महदद्भुतमाश्चर्यं विदेहस्य पुरातनम्। निर्वृत्तं राजशार्दूल वसिष्ठस्य मुनेश्च ह॥ २॥
निमिस्तु क्षत्रियः शूरो विशेषेण च दीक्षितः। न क्षमं कृतवान् राजा वसिष्ठस्य महात्मनः॥ ३॥
एवमुक्तस्तु तेनायं रामः क्षत्रियपुङ्गवः। उवाच लक्ष्मणं वाक्यं सर्वशास्त्रविशारदम्॥ ४॥
रामो रमयतां श्रेष्ठो भ्रातरं दीप्ततेजसम्। न सर्वत्र क्षमा वीर पुरुषेषु प्रदृश्यते॥ ५॥
सौमित्रे दुःसहो रोषो यथा क्षान्तो ययातिना। सत्त्वानुगं पुरस्कृत्य तन्निबोध समाहितः॥ ६॥

Thus spoken to by Śrī Rāma, Lakṣmaṇa, the destroyer of the heroes among foes, spoke thus to the noble one (Śrī Rāma) lustrous with vigour:—'O Lion among kings, that which took place to Vasiṣṭha, Videha who had no mortal frame in ancient times was indeed surprising and caused great wonder. (1-2) The Kṣatriya king Nimi, the brave and well-initiated one, on his part did not behave properly, by not forgiving the noble Vasiṣṭha. (3) Thus addressed to by him (Lakṣmaṇa), the foremost among the Kṣatriyas, Śrī Rāma uttered the following words to Lakṣmaṇa, who was well-versed in all the Śāstras. (4) Śrī Rāma the best among those who cause pleasure to others, (spoke to) his brother illuminated with vigour: 'O brave one, forgiveness is not found among all kinds of men. (5) O son of Sumitrā, listen with attention as to how the unbearable rage was mitigated by Yayāti, resorting to a device, where the Sattva (Guṇa) was predominant. (6)

नहुषस्य सुतो राजा ययातिः पौरवर्धनः। तस्य भार्याद्वयं सौम्य रूपेणाप्रतिमं भुवि॥ ७ ॥
एका तु तस्य राजर्षेर्नाहुषस्य पुरस्कृता। शर्मिष्ठा नाम दैतेयी दुहिता वृषपर्वणः॥ ८ ॥
अन्या तूशनसः पत्नी ययातेः पुरुषर्षभ। न तु सा दयिता राज्ञो देवयानी सुमध्यमा॥ ९ ॥
तयोः पुत्रौ तु सम्भूतौ रूपवन्तौ समाहितौ। शर्मिष्ठाजनयत् पूरुं देवयानी यदुं तदा॥ १० ॥
पूरुस्तु दयितो राज्ञो गुणैर्मातृकृतेन च। ततो दुःखसमाविष्टो यदुर्मातरमब्रवीत्॥ ११ ॥
भार्गवस्य कुले जाता देवस्याक्लिष्टकर्मणः। सहसे हृद्गतं दुःखमवमानं च दुःसहम्॥ १२ ॥
आवां च सहितौ देवि प्रविशाव हुताशनम्। राजा तु रमतां सार्धं दैत्यपुत्र्या बहुक्षपाः॥ १३ ॥
यदि वा सहनीयं ते मामनुज्ञातुमर्हसि। क्षम त्वं न क्षमिष्येऽहं मरिष्यामि न संशयः॥ १४ ॥

There was a king Yayāti, the son of Nahuṣa, the bringer of prosperity to the citizens. His two spouses were paragons of unequal beauty indeed. (7) One of these the daughter of Vṛṣaparvā, the grand-daughter of Diti, Śarmiṣṭhā by name was held in great esteem by the Ṛṣi among Kings, Nahuṣa. (8) The other, the daughter of Uśanā, the wife of Yayāti, Devayānī by name. O bull among men, was not loved by the King, (although) she possessed a beautiful form. (9) Two sons were born to them, who were handsome and devoted. Śarmiṣṭhā begot Pūru; while Devayānī gave birth to Yadu. (10) Pūru was the beloved of the King, by his own merits and also due to being the progeny of his mother. Consequently, Yadu being in grief addressed his mother thus: 'Born in the family of the Bhārgava (son of Bhṛgu), the lord of unwearied action, you bear up with mental sorrow and unbearable insult. (11-12) O Lady (mother), we shall enter the fire together, may the King enjoy himself with the daughter of the son of Diti for many nights. (13) If, however, you consider it as endurable by you, allow me (to depart). You may bear up with it, but I can not bear. I shall die without hesitation. (14)

पुत्रस्य भाषितं श्रुत्वा परमार्त्तस्य रोदतः। देवयानी तु संक्रुद्धा सस्मार पितरं तदा॥ १५ ॥
इङ्गितं तदभिज्ञाय दुहितुर्भार्गवस्तदा। आगतस्त्वरितं तत्र देवयानी स्म यत्र सा॥ १६ ॥
दृष्ट्वा चाप्रकृतिस्थां तामप्रहृष्टामचेतनाम्। पिता दुहितरं वाक्यं किमेतदिति चाब्रवीत्॥ १७ ॥
पृच्छन्तमसकृत् तं वै भार्गवं दीप्ततेजसम्। देवयानी तु संक्रुद्धा पितरं वाक्यमब्रवीत्॥ १८ ॥
अहमग्निं विषं तीक्ष्णमपो वा मुनिसत्तम। भक्षयिष्ये प्रवेक्ष्ये वा न तु शक्ष्यामि जीवितुम्॥ १९ ॥
न मां त्वमवजानीषे दुःखितामवमानिताम्। वृक्षस्यावज्ञया ब्रह्मंश्छिद्यन्ते वृक्षजीविनः॥ २० ॥
अवज्ञया च राजर्षिः परिभूय च भार्गव। मय्यवज्ञां प्रयुङ्क्ते हि न च मां बहु मन्यते॥ २१ ॥

Hearing the words of (her) son, who was full in tears due to great agony. Devayānī in rage remembered her Father. (15) Knowing the feelings of his daughter, the son of Bhrgu (Ācārya Śukra) came in haste there where Devayānī was staying. (16) Finding her (Devayānī) not in her normal state and (almost) unconscious with pain and unhappy, the father (Bhārgava) Śukra enquired the daughter as to what had caused her such grief. (17) Devayānī in anger said thus to her father, the son of Bhṛgu who was mentally roused and had asked her several times (the cause of her anger). O Best among the ascetics, I shall indeed enter fire or water or take strong poison. It is indeed not possible for me to live. (18-19) You do not know how I am pained and insulted, O Brāhmaṇa, ignoring the tree leaves to the destruction of those who take shelter under it. (20) The Ṛṣi among Kings, causing insult to me, ignores me and does not look upon me as one worthy of consideration'. (21)

तस्यास्तद् वचनं श्रुत्वा कोपेनाभिपरीवृतः। व्याहर्तुमुपचक्राम भार्गवो नहुषात्मजम्॥ २२ ॥
यस्मान्मामवजानीषे नाहुष त्वं दुरात्मवान्। वयसा जरया जीर्णः शैथिल्यमुपयास्यसि॥ २३ ॥
एवमुक्त्वा दुहितरं समाश्वास्य स भार्गवः। पुनर्जगाम ब्रह्मर्षिर्भवनं स्वं महायशाः॥ २४ ॥

स एवमुक्त्वा द्विजपुङ्गवाग्र्यः सुतां समाश्वास्य च देवयानीम्।
पुनर्ययौ सूर्यसमानतेजा दत्त्वा च शापं नहुषात्मजाय॥ २५॥
इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डेऽष्टपञ्चाशः सर्गः॥ ५८॥

Hearing these words of her (Devayānī), before himself, the son of Bhṛgu was highly enraged and he uttered curse to the son of Nahuṣa. (22) O son of Nahuṣa, O ignoble one, as you insult me, so you shall lose all your organ power, and become weakened by old age. (23) Thus having uttered (the curse) and consoled his daughter, that son of Bhṛgu, the Brāhmaṇa Ṛṣi, the famous one, departed to his abode. (24) The best among the twice-born, thus said and consoled Devayānī, he with sunlike lustre, repaired pronouncing curse on the Yayāti (the son of Nahuṣa). (25)

Thus ends Canto Fifty-eight in the Uttarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

एकोनषष्टितमः सर्गः

Canto LIX

King Yayāti borrows youth from his son Pūru, in exchange for his own old age. Satisfied after a long time with the enjoyment of the objects of pleasure, he returns his youth to Pūru and consecrates him king and pronounces curse on Yadu

श्रुत्वा तूशनसं क्रुद्धं तदार्तो नहुषात्मजः। जरां परमिकां प्राप्य यदुं वचनमब्रवीत्॥ १॥
यदो त्वमसि धर्मज्ञो मदर्थं प्रतिगृह्यताम्। जरा परमिका पुत्र भोगै रंस्ये महायशः॥ २॥
न तावत् कृतकृत्योऽस्मि विषयेषु नरर्षभ। अनुभूय तदा कामं ततः प्राप्स्याम्यहं जराम्॥ ३॥
यदुस्तद्वचनं श्रुत्वा प्रत्युवाच नरर्षभम्। पुत्रस्ते दयितः पूरुः प्रतिगृह्णातु वै जराम्॥ ४॥
बहिष्कृतोऽहमर्थेषु संनिकर्षाच्च पार्थिव। प्रतिगृह्णातु वै राजन् यैः सहाश्नासि भोजनम्॥ ५॥

Hearing the words of Uśanā uttered in rage, the penitent son of Nahuṣa (Yayāti) then possessed of ripe old age said to Yadu: (1) 'O Yadu, my son of a great fame, you are righteous, accept for my sake (my) old age, may I enjoy the objects of desire. (2) I have not been satisfied with the pleasure of senses. O bull among men, having experienced the joy of senses, I shall again attain my old age' (3) Hearing these words (of Yayāti) Yadu replied to the bull among men (Yayāti), 'Pūru is your dear son, may he accept the old age. (4) O King, I have been deprived of the objects of desire and wealth and also your company. He alone among men with whom you take your food, can accept it.' (5)

तस्य तद् वचनं श्रुत्वा राजा पूरुमथाब्रवीत्। इयं जरा महाबाहो मदर्थं प्रतिगृह्यताम्॥ ६॥
नाहुषेणैवमुक्तस्तु पूरुः प्राञ्जलिरब्रवीत्। धन्योऽस्म्यनुगृहीतोऽस्मि शासनेऽस्मि तव स्थितः॥ ७॥
पूरोर्वचनमाज्ञाय नाहुषः परया मुदा। प्रहर्षमतुलं लेभे जरां संक्रामयच्च ताम्॥ ८॥
ततः स राजा तरुणः प्राप्य यज्ञान् सहस्रशः। बहुवर्षसहस्राणि पालयामास मेदिनीम्॥ ९॥
अथ दीर्घस्य कालस्य राजा पूरुमथाब्रवीत्। आनयस्व जरां पुत्र न्यासं निर्यातयस्व मे॥ १०॥
न्यासभूता मया पुत्र त्वयि संक्रामिता जरा। तस्मात् प्रतिगृहीष्यामि तां जरां मा व्यथां कृथाः॥ ११॥
प्रीतश्चास्मि महाबाहो शासनस्य प्रतिग्रहात्। त्वां चाहमभिषेक्ष्यामि प्रीतियुक्तो नराधिपम्॥ १२॥

Hearing these words spoken by him, (Yadu) the king then said to Pūru: 'O one of long-arms, (please) accept this old age.' (6) Thus requested by Yayāti, the son of Nahuṣa, Pūru with folded hands said: 'I am fortunate and feel obliged (to you), I am at your command.' (7) Having heard the word of Pūru, the son of Nahuṣa (Yayāti) was highly pleased, and transferred that old age to him. (8) Then the youthful king, having performed a thousandfold sacrifices ruled over the earth for many thousand years. (9) Then after a long time the king spoke thus to Pūru: 'O (dear) son, bring forth (my old) age, return that which was deposited in you as trust. (10) O son! the old age which was in the form of deposit, was transferred to you; therefore, (now) I shall take back (my) that old age, do not feel pained. (11) O one of long-arms, I am pleased by your acceptance of (my) command, I shall also consecrate you with joy as a ruler (of the subjects) among men.' (12)

एवमुक्त्वा सुतं पूरुं ययातिर्नहुषात्मजः। देवयानीसुतं क्रुद्धो राजा वाक्यमुवाच ह॥ १३॥
राक्षसस्त्वं मया जातः क्षत्ररूपो दुरासदः। प्रतिहंसि ममाज्ञां त्वं प्रजार्थे विफलो भव॥ १४॥
पितरं गुरुभूतं मां यस्मात् त्वमवमन्यसे। राक्षसान्यातुधानांस्त्वं जनयिष्यसि दारुणान्॥ १५॥
न तु सोमकुलोत्पन्ने वंशे स्थास्यति दुर्मतेः। वंशोऽपि भवतस्तुल्यो दुर्विनीतो भविष्यति॥ १६॥

Thus having spoken to his son Pūru, Yayāti, the son of Nahuṣa, in anger uttered these words to the son of Devayānī: 'By me, you are born a Rākṣasa (demon) in the form of Kṣatriya. As you defy my orders you lose chance to (rule over) the subjects. (13-14) As thou showest disrespect to me, your father and preceptor, you will create the cruel Rākṣasas and Yātudhānas (evil spirits). (15) Your (progeny) will not belong to the family originating from the race of Soma the moon. O evil-minded one, your family will also be wicked as you are.' (16)

तमेवमुक्त्वा राजर्षिः पूरुं राज्यविवर्धनम्। अभिषेकेण सम्पूज्य आश्रमं प्रविवेश ह॥ १७॥
ततः कालेन महता दिष्टान्तमुपजग्मिवान्। त्रिदिवं स गतो राजा ययातिर्नहुषात्मजः॥ १८॥
पूरुश्चकार तद् राज्यं धर्मेण महता वृतः। प्रतिष्ठाने पुरवरे काशिराज्ये महायशाः॥ १९॥
यदुस्तु जनयामास यातुधानान् सहस्रशः। पुरे क्रौञ्चवने दुर्गे राजवंशबहिष्कृतः॥ २०॥
एष तूशनसा मुक्तः शापोत्सर्गो ययातिना। धारितः क्षत्रधर्मेण यं निमिश्चक्षमे न च॥ २१॥
एतत् ते सर्वमाख्यातं दर्शनं सर्वकारिणाम्। अनुवर्तामहे सौम्य दोषो न स्याद् यथा नृगे॥ २२॥

Thus admonishing him (Yadu) then, honouring Pūru the enhancer of the royal suzerainty, with consecration entered the other Āśrama (Vānaprastha). (17) Then after a long time approaching his destiny as desired, the king Yayāti (the son of Nahuṣa) departed to heaven. (18) Pūru the mighty one ruled with great righteousness in the famous city of Pratiṣṭhāna in the kingdom of Kāśī. (19) Yadu produced Yātudhānas (evil beings) in thousands, in the forest of Krauñcavana, difficult to traverse, banished as he was from the royal family. (20) This is how the mighty curse that was uttered by Uśanā, which fell on Yayāti, was borne by him according to the code of conduct of the Kṣatriyas, and which Nimi could not forbear. (21) All this has been narrated to you; we shall grant audience to all who come for action, so that we do not commit the fault that was committed by (the king) Nṛga. (22)

इति कथयति रामे चन्द्रतुल्याननेन प्रविरलतरतारं व्योम जज्ञे तदानीम्।
अरुणकिरणरक्ता दिग् बभौ चैव पूर्वा कुसुमरसविमुक्तं वस्त्रमागुण्ठितेव॥ २३॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डे एकोनषष्टितमः सर्गः॥ ५९॥

As Rāma with moon-like face narrated this, the sky with fading stars appeared. The eastern quarter shone with red rays, as if enveloped with a red garment. (23)

Thus ends Canto Fifty-nine in the Uttarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

* * *

प्रक्षिप्तः सर्गः १

Interpolated Canto 1

A dog arrives at the Royal palace-gate with a request, Śrī Rāma orders for ushuring

ततः प्रभाते विमले कृत्वा पौर्वाह्णिकीं क्रियाम्। धर्मासनगतो राजा रामो राजीवलोचनः॥ १ ॥
राजधर्मानवेक्षन् वै ब्राह्मणैर्नैगमैः सह। पुरोधसा वसिष्ठेन ऋषिणा कश्यपेन च॥ २ ॥
मन्त्रिभिर्व्यवहारज्ञैस्तथान्यैर्धर्मपाठकैः। नीतिज्ञैरथ सभ्यैश्च राजभिः सा सभा वृता॥ ३ ॥
सभा यथा महेन्द्रस्य यमस्य वरुणस्य च। शुशुभे राजसिंहस्य रामस्याक्लिष्टकर्मणः॥ ४ ॥

Thereafter in the bright morning Śrī Rāma, of lotus-like eye having performed forenoon rites, took his seat in the Royal Council-chamber alongwith the Brāhmaṇas, who were masters of the Vedas the priest Vasiṣṭha and the sage Kaśyapa in order to look into the royal business. (1-2) The royal council (assembly) consisted of ministers, knowers of common practices, legal procedures and other teachers of laws who recite scriptures, diplomats (statesmen), kings and other members of the council. (3) The assembly of Śrī Ṛāma, the chief of kings and unwearied in actions looked graceful like the assembly of Indra, Yama and Varuṇa. (4)

अथ रामोऽब्रवीत् तत्र लक्ष्मणं शुभलक्षणम्। निर्गच्छ त्वं महाबाहो सुमित्रानन्दवर्धन॥ ५ ॥
कार्यार्थिनश्च सौमित्रे व्याहर्तुं त्वमुपाक्रम। रामस्य भाषितं श्रुत्वा लक्ष्मणः शुभलक्षणः॥ ६ ॥
द्वारदेशमुपागम्य कार्यिणश्चाह्वयत् स्वयम्। न कश्चिदब्रवीत् तत्र मम कार्यमिहाद्य वै॥ ७ ॥

Then Śrī Rāma said to Lakṣmaṇa who was seated there and who was characterised by auspicious marks, 'O Long-armed Lakṣmaṇa! go out and call by turn those, who have come with some business'. Having listened to Śrī Rāma's order, Lakṣmaṇa endowed with auspicious marks, going to the palace-gate himself called those who had come with some request. None there came forward saying that he had some request (to make). (5—7)

नाधयो व्याधयश्चैव रामे राज्यं प्रशासति। पक्वसस्या वसुमती सर्वौषधिसमन्विता॥ ८ ॥
न बालो म्रियते तत्र न युवा न च मध्यमः। धर्मेण शासितं सर्वं न च बाधा विधीयते॥ ९ ॥
दृश्यते न च कार्यार्थी रामे राज्यं प्रशासति। लक्ष्मणः प्राञ्जलिर्भूत्वा रामायैवं न्यवेदयत्॥ १० ॥

During the reign of Śrī Rāma no one was offended by either physical or mental ailment. The earth abounded in all kinds of plants and fully ripe agricultural produce. Thus in His kingdom neither any child nor any young man nor any middle-aged person died. Everything was administered according to 'Dharma' (moral law). No hindrance was ever put, While Srī Rāma ruled over the kingdom no one was seen coming with any request with folded hands, Lakṣmaṇa communicated Him all this. (8—10)

अथ रामः प्रसन्नात्मा सौमित्रिमिदमब्रवीत्। भूय एव तु गच्छ त्वं कार्यिणः प्रविचारय॥ ११ ॥
सम्यक्प्रणीतया नीत्या नाधर्मो विद्यते क्वचित्। तस्माद् राजभयात् सर्वे रक्षन्तीह परस्परम्॥ १२ ॥
बाणा इव मया मुक्ता इह रक्षन्ति मे प्रजाः। तथापि त्वं महाबाहो प्रजा रक्षस्व तत्परः॥ १३ ॥

Then the gracious-minded Śrī Rāma addressed the following words to Lakṣmaṇa, "Go again and find out about those who have come with some request." When the state policy is formulated properly (and executed well), unrighteousness does not obtain anywhere. Therefore all persons protect one another due to the fear from the king (due to the apprehension of royal punishment). My officers protect the subjects like arrows shot by Me. Even then, O long-armed one! protect the subjects righteously. (11—13)

एवमुक्तस्तु सौमित्रिर्निर्जगाम नृपालयात्। अपश्यद् द्वारदेशे वै श्वानं तावदवस्थितम्॥ १४ ॥

तमेव वीक्षमाणं वै विक्रोशन्तं मुहुर्मुहुः। दृष्ट्वाथ लक्ष्मणस्तं वै स पप्रच्छाथ वीर्यवान्॥ १५॥
किं ते कार्यं महाभाग ब्रूहि विस्त्रब्धमानसः। लक्ष्मणस्य वचः श्रुत्वा सारमेयोऽभ्यभाषत॥ १६॥
सर्वभूतशरण्याय रामायाक्लिष्टकर्मणे। भयेष्वभयदात्रे च तस्मै वक्तुं समुत्सहे॥ १७॥
एतच्छ्रुत्वा च वचनं सारमेयस्य लक्ष्मणः। राघवाय तदाख्यातुं प्रविवेशालयं शुभम्॥ १८॥
निवेद्य रामस्य पुनर्निर्जगाम नृपालयात्। वक्तव्यं यदि ते किंचित् तत्त्वं ब्रूहि नृपाय वै॥ १९॥

Thus told (by Śrī Rāma) Lakṣmaṇa went out of the royal palace and saw a dog at the gate, which stood there looking at him and repeatedly barking. On seeing him, then the valiant Lakṣmaṇa asked—'O Illustrious one! Tell me fearlessly your problem.' On hearing Lakṣmaṇa's words the dog replied thus. (14—16) "I can dare tell Śrī Rāma, who is a refuge to all living beings, who is ever unwearied in action and ensures protection whenever there is occasion for fear.' (17) On hearing the dog's speech, Lakṣmaṇa entered the auspicious royal palace in order to communicate the same to Śrī Rāma and after informing Him Lakṣmaṇa came out of the royal palace and said to the dog, "If you have to say some thing, then tell the king about it." (18-19)

लक्ष्मणस्य वचः श्रुत्वा सारमेयोऽभ्यभाषत। देवागारे नृपागारे द्विजवेश्मसु वै तथा॥ २०॥
वह्निः शतक्रतुश्चैव सूर्यो वायुश्च तिष्ठति। नात्र योग्यास्तु सौमित्रे योनीनामधमा वयम्॥ २१॥
प्रवेष्टुं नात्र शक्ष्यामि धर्मो विग्रहवान् नृपः। सत्यवादी रणपटुः सर्वसत्त्वहिते रतः॥ २२॥
षाड्गुण्यस्य पदं वेत्ति नीतिकर्ता स राघवः। सर्वज्ञः सर्वदर्शी च रामो रमयतां वरः॥ २३॥
स सोमः स च मृत्युश्च स यमो धनदस्तथा। वह्निः शतक्रतुश्चैव सूर्यो वै वरुणस्तथा॥ २४॥
तस्य त्वं ब्रूहि सौमित्रे प्रजापालः स राघवः। अनाज्ञप्तस्तु सौमित्रे प्रवेष्टुं नेच्छयाम्यहम्॥ २५॥

Having heard Lakṣmaṇa's speech the dog said, "Agni (the Fire-god), Indra, Sūrya (the sun-god) and Vāyu (the wind-god) are present in the temples, the royal abode and the houses of Brāhmaṇas. O Lakṣmaṇa! we, of the lowest origin, are unfit to go there. (20-21) I shall not be able to enter there (the royal palace). King Śrī Rāma is 'Dharma.' He speaks the truth, He is adept in battle-fighting and is devoted to doing good to all the people. (22) Śrī Rāma knows the appropriate time for the applicaters—practice of the six Guṇas. He dispenses Justice. He is omniscient, He sees all things. Śrī Rāma is foremost among those who delight others. (23) He is Soma, He is Death. He is Yama (God of Death). He is Kubera, Agni and Indra, and He is Sūrya (the sun) and Varuṇa. (24) Śrī Rāma is the protector of the subjects. O Lakṣmaṇa! tell Him, "Without permission, I do not want to enter (the royal palace).' (25)

आनृशंस्यान्महाभागः प्रविवेश महाद्युतिः। नृपालयं प्रविश्याथ लक्ष्मणो वाक्यमब्रवीत्॥ २६॥
श्रूयतां मम विज्ञाप्यं कौसल्यानन्दवर्धन। यन्मयोक्तं महाबाहो तव शासनजं विभो॥ २७॥
श्वा वै ते तिष्ठते द्वारि कार्यार्थी समुपागतः।
लक्ष्मणस्य वचः श्रुत्वा रामो वचनमब्रवीत्। सम्प्रवेशय वै क्षिप्रं कार्यार्थी योऽत्र तिष्ठति॥ २८॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डे प्रक्षिप्तः सर्गः॥ १॥

(On hearing this) The illustrious and glorious Lakṣmaṇa having entered the royal abode out of compassion said the following words: (26) 'O Śrī Rāma! listen to what I have to say. O delighter of Kausalyā! O long-armed one! O lord! According to what you had commanded, I called on those who have come with some business. A dog, which has come with a request is standing at your palace-gate.' After hearing Lakṣmaṇa's speech Śrī Rāma said: "Let it enter quickly, which is standing there with some requests.' (27-28)

Thus ends the Interpolated Canto One in the Uttarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

* * *

प्रक्षिप्तः सर्गः २

Interpolated Canto II

Śrī Rāma does justice to the dog and makes the Brāhmaṇa 'Kulapati' (a 'Mahanta') of Kalañjara. The dog points out the evils associated with being Kulapati

श्रुत्वा रामस्य वचनं लक्ष्मणस्त्वरितस्तदा। श्वानमाहूय मतिमान् राघवाय न्यवेदयत्॥ १॥
दृष्ट्वा समागतं श्वानं रामो वचनमब्रवीत्। विवक्षितार्थं मे ब्रूहि सारमेय न ते भयम्॥ २॥

On hearing Śrī Rāma's speech, the wise Lakṣmaṇa, after hurriedly calling the dog, informed Śrī Rāma about its (the dog's) arrival, and presented him before Śrī Rāma, Having seen the dog that had come, Śrī Rāma said to him,' O dog! Tell me what you have to say, you need not fear at all.' (1-2)

अथापश्यत तत्रस्थं रामं श्वा भिन्नमस्तकः। ततो दृष्ट्वा स राजानं सारमेयोऽब्रवीद् वचः॥ ३ ॥
राजैव कर्ता भूतानां राजा चैव विनायकः। राजा सुप्तेषु जागर्ति राजा पालयति प्रजाः॥ ४ ॥
नीत्या सुनीतया राजा धर्मं रक्षति रक्षिता। यदा न पालयेद् राजा क्षिप्रं नश्यन्ति वै प्रजाः॥ ५ ॥
राजा कर्ता च गोप्ता च सर्वस्य जगतः पिता। राजा कालो युगं चैव राजा सर्वमिदं जगत्॥ ६ ॥
धारणाद् धर्ममित्याहुर्धर्मेण विधृताः प्रजाः। यस्माद् धारयते सर्वं त्रैलोक्यं सचराचरम्॥ ७ ॥
धारणाद् विद्विषां चैव धर्मेणारञ्जयन् प्रजाः। तस्माद् धारणमित्युक्तं स धर्म इति निश्चयः॥ ८ ॥
एष राजन् परो धर्मः फलवान् प्रेत्य राघव। नहि धर्माद् भवेत् किंचिद् दुष्प्रापमिति मे मतिः॥ ९ ॥
दानं दया सतां पूजा व्यवहारेषु चार्जवम्। एष राम परो धर्मो रक्षणात् प्रेत्य चेह च॥१०॥

Thereafter the dog whose skull was shattered saw Śrī Rāma seated there. Having seen the king, the dog addressed the following speech.(3) "The king is the creator of all living beings and the king is the leader (of men). The king remains awake, when others are asleep. The king protects the subjects.(4) The king, who is the protector (of all), protects Dharma by pursuing right policy. When the king does not protect, the subjects perish soon.(5) The king is the creator, protector and father of the entire world. The king is the time (sets the trend of the times) and the 'Yuga' (a particular age of the world). The king is the whole world. (6) They call it 'Dharma', for it sustains (the world). The created beings are sustained by 'Dharma'. Since it supports the three worlds together with all the movable and immovable things.(7) He sustains (even) his enemies, puts them on the right path and delights his subjects by 'Dharma'. Therefore he (his rule) is known as 'Dharma.(8) This act of 'Dhāraṇa' or sustaining is 'Dharma'— this is the conclusion. O king Śrī Rāma, this is the highest 'Dharma' which yields reward after death. My view is that nothing is unattainable by 'Dharma.' (9) Charity, compassion, honouring noble men, straight-forwardness in behaviour. O Rāma! This is the 'Dharma' in this life and the life hereafter that accrues from protecting the subjects. (10)

त्वं प्रमाणं प्रमाणानामसि राघव सुव्रत। विदितश्चैव ते धर्मः सद्भिराचरितस्तु वै॥ ११॥
धर्माणां त्वं परं धाम गुणानां सागरोपमः। अज्ञानाच्च मया राजन्नुक्तस्त्वं राजसत्तम॥ १२॥
प्रसादयामि शिरसा न त्वं क्रोद्धुमिहार्हसि। शुनः स वचनं श्रुत्वा राघवो वाक्यमब्रवीत्॥ १३॥

O Rāma, strict observer of vows! You are the authority par-excellence. You are conversant with the 'Dharma', which is practised by good people. You are the supreme abode of 'Dharmas' (Duties) and an ocean of virtues, as it were. I spoke out of my ignorance. Bowing my head I pray. You should not get angry on this account.' (11—13)

किं ते कार्यं करोम्यद्य ब्रूहि विस्रब्ध मा चिरम्। रामस्य वचनं श्रुत्वा सारमेयोऽब्रवीदिदम्॥ १४॥
धर्मेण राष्ट्रं विन्देत धर्मेणैवानुपालयेत्। धर्माच्छरण्यतां याति राजा सर्वभयापहः॥ १५॥

इदं विज्ञाय यत् कृत्यं श्रूयतां मम राघव। भिक्षुः सर्वार्थसिद्धश्च ब्राह्मणावसथे वसन्॥ १६॥
तेन दत्तः प्रहारो मे निष्कारणमनागसः। एतच्छ्रुत्वा तु रामेण द्वाःस्थः सम्प्रेषितस्तदा॥ १७॥
आनीतश्च द्विजस्तेन सर्वसिद्धार्थकोविदः। अथ द्विजवरस्तत्र रामं दृष्ट्वा महाद्युतिः॥ १८॥
किं ते कार्यं मया राम तद् ब्रूहि त्वं ममानघ।

On this Śrī Rāma told the dog:—"Tell me fearlessly what I should do for you. Do not delay," On hearing Rāma's speech the dog addressed the follwoing words: 'The king should acquire territory by 'Dharma' and should protect it by 'Dharma.' The king comes to be recognized as a refuge and dispels all fear. (14-15) Having realized this, O Rāma! listen to what you have to do for me. There is a mendicant, named Sarvārthasiddha, who lives in the house of a Brāhmaṇa. Without any cause he struck at me! sinless though I was." (16) On hearing this, Śrī Rāma sent the gatekeeper, who brought the learned Brāhmaṇa Sarvārthasiddha by name. Thus the eminent Brāhmaṇa, endowed with splendour seeing Śrī Rāma there asked him,"O sinless Śrī Rāma! Tell me what do you want me to do for you.?" (17—$18\frac{1}{2}$)

एवमुक्तस्तु विप्रेण रामो वचनमब्रवीत्॥ १९॥
त्वया दत्तः प्रहारोऽयं सारमेयस्य वै द्विज। किं तवापकृतं विप्र दण्डेनाभिहतो यतः॥ २०॥
क्रोधः प्राणहरः शत्रुः क्रोधो मित्रमुखो रिपुः। क्रोधो ह्यसिर्महातीक्ष्णः सर्वं क्रोधोऽपकर्षति॥ २१॥
तपते यजते चैव यच्च दानं प्रयच्छति। क्रोधेन सर्वं हरति तस्मात् क्रोधं विसर्जयेत्॥ २२॥
इन्द्रियाणां प्रदुष्टानां हयानामिव धावताम्। कुर्वीत धृत्या सारथ्यं संहृत्येन्द्रियगोचरम्॥ २३॥
मनसा कर्मणा वाचा चक्षुषा च समाचरेत्। श्रेयो लोकस्य चरतो न द्वेष्टि न च लिप्यते॥ २४॥
न तत् कुर्यादसिस्तीक्ष्णः सर्पो वा व्याहतः पदा। अरिर्वा नित्यसंक्रुद्धो यथाऽऽत्मा दुरनुष्ठितः॥ २५॥
विनीतविनयस्यापि प्रकृतिर्न विधीयते। प्रकृतिं गूहमानस्य निश्चयेन कृतिर्ध्रुवा॥ २६॥

Thus told by the Brāhmaṇa, Śrī Rāma addressed the following words, "O Brāhmaṇa! You hurt the dog. What ill did it do to you, for which you struck it with a stick? Anger is a deadly enemy, anger is a friend-faced enemy. Anger is a highly sharp sword. Anger takes away everything (destroys all virtues). Whichever sacrifices a person performs and whatever in charity he gives, all that he destroys by anger. Therefore one should giveup anger and control like a charioteer, one's senses, running forth towards their objects like very wicked horses, after turning them away from their objects (19—23) A man should do good to the people around himself by thought, by action and by speech. He should not hurt anybody. No sin, therefore, will attach to him. The harm, which is wrought by evil thoughts, are not done by a sharp sword or a serpent trampled by foot or an ever wrothful enemy. One who has learnt discipline, even his temperament can not be changed. Even if some one conceals his (evil) nature, it is surely betrayed by his action. (24—26)

एवमुक्तः स विप्रो वै रामेणाक्लिष्टकर्मणा। द्विजः सर्वार्थसिद्धस्तु अब्रवीद् रामसंनिधौ॥ २७॥
मया दत्तप्रहारोऽयं क्रोधेनाविष्टचेतसा। भिक्षार्थमटमानेन काले विगतभैक्षके॥ २८॥
रथ्यास्थितस्त्वयं श्वा वै गच्छ गच्छेति भाषितः। अथ स्वैरेण गच्छंस्तु रथ्यान्ते विषमं स्थितः॥ २९॥
क्रोधेन क्षुधयाविष्टस्ततो दत्तोऽस्य राघव। प्रहारो राजराजेन्द्र शाधि मामपराधिनम्॥ ३०॥
त्वया शस्तस्य राजेन्द्र नास्ति मे नरकाद्भयम्। अथ रामेण सम्पृष्टाः सर्व एव सभासदः॥ ३१॥
किं कार्यमस्य वै ब्रूत दण्डो वै कोऽस्य पात्यताम्। सम्यक्प्रणिहिते दण्डे प्रजा भवति रक्षिता॥ ३२॥
भृग्वाङ्गिरसकुत्साद्या वसिष्ठश्च सकाश्यपः। धर्मपाठकमुख्याश्च सचिवा नैगमास्तथा॥ ३३॥
एते चान्ये च बहवः पण्डितास्तत्र संगताः। अवध्यो ब्राह्मणो दण्डैरिति शास्त्रविदो विदुः॥ ३४॥

Thus asked by Śrī Rāma, who was unwearied in actions, the Brāhmaṇa Sarvārthasiddha said this in Śrī Rāma's presence. (27) 'While I was going about for begging food the appropriate time for begging had passed, I was overpowered by anger, so beat it. The dog, which was standing on the road (blocking my way) was asked by me to move away. Not moving at all it stood in the middle of the road in an odd manner. (28-29) Overtaken by hunger, O Rāma! I beat it angrily. O King of kings! Punish me, a guilty person. O chief of kings! Having been punished by you, I would not be afraid of hell. Thereafter Śrī Rāma asked all the members of the assembly, 'What should be done to him, and what punishment should be meted out to him? For if proper punishment is given (to the guilty), the subjects are protected. (30-31) Bhṛgu, Aṅgirā, Kutsa and others, Vasiṣṭha alongwith Kāśyapa, eminent teachers of laws, ministers and interpreters of the Vedas—these and many other scholars were present there. All of them—the masters of scriptures and those who were well-versed in state-affairs told Śrī Rāma that a Brāhmaṇa is not to be awarded capital punishment, it is declared by experts in scriptures. (32—34)

ब्रुवते राघवं सर्वे राजधर्मेषु निष्ठिताः । अथ ते मुनयः सर्वे राममेवाब्रुवंस्तदा ॥ ३५ ॥
राजा शास्ता हि सर्वस्य त्वं विशेषेण राघव । त्रैलोक्यस्य भवाञ्शास्ता देवो विष्णुः सनातनः ॥ ३६ ॥
एवमुक्ते तु तैः सर्वैः श्वा वै वचनमब्रवीत् । यदि तुष्टोऽसि मे राम यदि देयो वरो मम ॥ ३७ ॥
प्रतिज्ञातं त्वया वीर किं करोमीति विश्रुतम् । प्रयच्छ ब्राह्मणस्यास्य कौलपत्यं नराधिप ॥ ३८ ॥
कालञ्जरे महाराज कौलपत्यं प्रदीयताम् । एतच्छ्रुत्वा तु रामेण कौलपत्येऽभिषेचितः ॥ ३९ ॥

Then all the hermits addressed Śrī Rāma in following words, "A King holds sway over everyone. O Śrī Rāma! Specially You, who is the eternal god Viṣṇu, are the ruler of the three worlds." (35-36) When all of them had addressed thus, the dog said as follows "If you are pleased with me, O Rāma, and if you are to bestow on me a boon (then listen to me) O Valiant One! You asked me what you should do for me, and promised (to do what I would request you to do). So make him O King! a 'Kulapati' as promised by you. Your Majesty ! make him 'Kulapati' of Kālanjara." On hearing this Śrī Rāma consecrated him as a Kulapati. (37—39)

प्रययौ ब्राह्मणो हृष्टो गजस्कन्धेन सोऽर्चितः । अथ ते रामसचिवाः स्मयमाना वचोऽब्रुवन् ॥ ४० ॥
वरोऽयं दत्त एतस्य नायं शापो महाद्युते । एवमुक्तस्तु सचिवै रामो वचनमब्रवीत् ॥ ४१ ॥
न यूयं गतितत्त्वज्ञाः श्वा वै जानाति कारणम् । अथ पृष्टस्तु रामेण सारमेयोऽब्रवीदिदम् ॥ ४२ ॥
अहं कुलपतिस्तत्र आसं शिष्टान्नभोजनः । देवद्विजातिपूजायां दासीदासेषु राघव ॥ ४३ ॥
संविभागी शुभरतिर्देवद्रव्यस्य रक्षिता । विनीतः शीलसम्पन्नः सर्वसत्त्वहिते रतः ॥ ४४ ॥
सोऽहं प्राप्त इमां घोरामवस्थामधमां गतिम् । एवं क्रोधान्वितो विप्रस्त्यक्तधर्माहिते रतः ॥ ४५ ॥
क्रुद्धो नृशंसः परुष अविद्वांश्चाप्यधार्मिकः । कुलानि पातयत्येव सप्त सप्त च राघव ॥ ४६ ॥

Thus honoured, the happy Brāhmaṇa went away riding an elephant-back. Then the ministers smilingly with astonishment, said to Śrī Rāma, " He has been given a boon. O resplendent one. This is not a curse." Thus told by the ministers Śrī Rāma said "You do not know the truth about the course of actions. The dog knows the reason (and will tell why the Brāhmaṇa has been made Kulapati)." On being asked thus by Śrī Rāma the dog addressed the following speech. "I (In my previous birth) was the Kulapati of the same place (Kālañjara Maṭha). Partaking of the remains of sacrificial food, O Rāma ! I would be engaged in worshipping gods and Brāhmaṇas and gave to the male and maid-servants their due. I had a love for good things. I would protect the property dedicated to gods. I was modest and well-behaved and was engaged in doing good to all living beings. Even then I have been reduced to this wretched state and the lowest position. O Rāma! therefore such a Brāhmaṇa, who is irasible, who has given up his 'Dharma' and who is engaged in harming others, who is hot-tempered, ruthless, harsh, foolish (ignorant) and irreligious will lead to the downfall of fourteen generations. (40—46)

तस्मात् सर्वास्ववस्थासु कौलपत्यं न कारयेत्। यमिच्छेन्नरकं नेतुं सपुत्रपशुबान्धवम्॥ ४७॥
देवेष्वधिष्ठितं कुर्याद् गोषु च ब्राह्मणेषु च। ब्रह्मस्वं देवताद्रव्यं स्त्रीणां बालधनं च यत्॥ ४८॥
दत्तं हरति यो भूय इष्टैः सह विनश्यति। ब्राह्मणद्रव्यमादत्ते देवानां चैव राघव॥ ४९॥
सद्यः पतति घोरे वै नरकेऽवीचिसंज्ञके। मनसापि हि देवस्वं ब्रह्मस्वं च हरेत्तु यः॥ ५०॥
निरयान्निरयं चैव पतत्येव नराधमः। तच्छ्रुत्वा वचनं रामो विस्मयोत्फुल्ललोचनः॥ ५१॥
श्वाप्यगच्छन्महातेजा यत एवागतस्ततः।
मनस्वी पूर्वजात्या स जातिमात्रोऽपदूषितः। वाराणस्यां महाभागः प्रायं चोपविवेश ह॥ ५२॥
इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डे प्रक्षिप्तः सर्गः॥ २॥

"Therefore, one should not in any circumstances become a Kulapati. Only, he should be made to look after gods, cows and the Brāhmaṇas, whom one would wish to condemn to go to hell alongwith sons, cattle and relatives. (47) One who takes away the property of the Brāhmaṇas, gods, women and children and takes back again what has been given away in charity, perishes alongwith one's all dear ones. O Śrī Rāma! One who takes away the property belonging to the Brāhmaṇas and the gods, soon goes to the fearful hell known as 'Avīci' one who takes away even mentally the property belonging to the gods and the Brāhmaṇas, goes down from one hell to another." On hearing the speech (of the dog) the eyes of Śrī Rāma opened widely due to wonder, the dog, too possessed of lustre, went to place from where it had come. It was a high minded soul in its former birth but on being born (as a dog) it has been spoiled. The illustrious one sought death by abstaining from taking food in Vārānasī. (48—52)

Thus ends Interpolated Canto Two in the Uttarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

* * *

षष्टितमः सर्गः

Canto LX

Sages, living on the bank of Yamunā, terrorised by Asura Lavaṇa approach Śrī Rāma, in order to make a complaint. Śrī Rāma receives them with honour and enquires about the cause of their arrival

तयोः संवदतोरेवं रामलक्ष्मणयोस्तदा। वासन्तिकी निशा प्राप्ता न शीता न च घर्मदा॥ १॥
ततः प्रभाते विमले कृतपूर्वाह्णिकक्रियः। अभिचक्राम काकुत्स्थो दर्शनं पौरकार्यवित्॥ २॥
ततः सुमन्त्रस्त्वागम्य राघवं वाक्यमब्रवीत्। एते प्रतिहता राजन् द्वारि तिष्ठन्ति तापसाः॥ ३॥
भार्गवं च्यवनं चैव पुरस्कृत्य महर्षयः। दर्शनं ते महाराज चोदयन्ति कृतत्वराः॥ ४॥
प्रीयमाणा नरव्याघ्र यमुनातीरवासिनः।

Thus (as the day passed by) with Śrī Rāma and Lakṣmaṇa conversing among themselves, the vernal night appeared, which was neither cold nor causing heat. (1) After dawn in the morning (which was a clear one), having performed the morning duties, Śrī Rāma the scion of Kakutstha approached (the place) where he could see his subjects, desirous to know the activities of the citizens. (2) Then Sumantra (the charioteer) having come near Śrī Rāma the scion of Raghus, spoke thus:—'O King ! Some ascetics (unallowed to enter) stand in need at the (entrance) door, (3) O Tiger among men (Śrī Rāma), great Ṛṣis, who dwell at the banks of the Yamunā, and rejoice among themselves, placing Cyavana, the Bhārgava (son of Bhṛgu) at their head, implore us in haste for your audience'. ($4\frac{1}{2}$)

तस्य तद् वचनं श्रुत्वा रामः प्रोवाच धर्मवित्॥५॥
प्रवेश्यन्तां महाभागा भार्गवप्रमुखा द्विजाः। राज्ञस्त्वाज्ञां पुरस्कृत्य द्वाःस्थो मूर्ध्ना कृताञ्जलिः॥ ६ ॥
प्रवेशयामास तदा तापसान् सुदुरासदान्। शतं समधिकं तत्र दीप्यमानं स्वतेजसा॥ ७ ॥
प्रविष्टं राजभवनं तापसानां महात्मनाम्। ते द्विजाः पूर्णकलशैः सर्वतीर्थाम्बुसत्कृतैः॥ ८ ॥
गृहीत्वा फलमूलं च रामस्याभ्याहरन् बहु। प्रतिगृह्य तु तत् सर्वं रामः प्रीतिपुरस्कृतः॥ ९ ॥
तीर्थोदकानि सर्वाणि फलानि विविधानि च। उवाच च महाबाहुः सर्वानेव महामुनीन्॥१०॥

Hearing him say so Śrī Rāma the righteous one spoke 'Please let the Brāhmaṇas, headed by Bhārgava, enter.' The (charioteer) then went near the door. Accepting the orders of the King, made the ascetics, who were unapproachable, enter: More than a hundred holy ascetics, glowing with their own lustre, entered the palace. Those Brāhmaṇas accompanied with pitchers full and sanctified with the waters of all the Tīrthas (pilgrimages), and with many fruits and roots offered them to Śrī Rāma. Accepting them Śrī Rāma was pleased excessively getting the (sacred) waters of the Tīrthas and all kinds of fruits, He (Śrī Rāma) of long arms, then addressed all the great ascetics thus: (5—10)

इमान्यासनमुख्यानि यथार्हमुपविश्यताम्। रामस्य भाषितं श्रुत्वा सर्व एव महर्षयः॥११॥
बृसीषु रुचिराख्यासु निषेदुः काञ्चनीषु ते।
उपविष्टानृषींस्तत्र दृष्ट्वा परपुरंजयः। प्रयतः प्राञ्जलिर्भूत्वा राघवो वाक्यमब्रवीत्॥१२॥
किमागमनकार्यं वः किं करोमि समाहितः। आज्ञाप्योऽहं महर्षीणां सर्वकामकरः सुखम्॥१३॥
इदं राज्यं च सकलं जीवितं च हृदि स्थितम्। सर्वमेतद् द्विजार्थं मे सत्यमेतद् ब्रवीमि वः॥१४॥
तस्य तद् वचनं श्रुत्वा साधुकारो महानभूत्। ऋषीणामुग्रतपसां यमुनातीरवासिनाम्॥१५॥
ऊचुश्चैव महात्मानो हर्षेण महता वृताः। उपपन्नं नरश्रेष्ठ तवैव भुवि नान्यतः॥१६॥
बहवः पार्थिवा राजन्नतिक्रान्ता महाबलाः। कार्यस्य गौरवं मत्वा प्रतिज्ञां नाभ्यरोचयन्॥१७॥
त्वया पुनर्ब्राह्मणगौरवादियं कृता प्रतिज्ञा ह्यनवेक्ष्य कारणम्।
ततश्च कर्ता ह्यसि नात्र संशयो महाभयात् त्रातुमृषींस्त्वमर्हसि॥१८॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डे षष्टितमः सर्गः॥ ६०॥

"These are the special seats, please be seated as it sults you". Hearing the words of Śrī Rāma all the great Ṛṣis seated themselves on the lovely golden cushions. Seeing them thus seated, the conqueror of the strongholds of enemies, the scion of the Raghus serenly with joined hands uttered these words: (11-12).'For what purpose do you come here, what should I perform for you. I am at your commands. I shall perform all that is desired by you happily. (13) This kingdom, my entire life, and even what dwells in my heart, all that is for the Brāhmaṇas, I speak to you the truth'. (14) Hearing these words of Śrī Rāma, and His prolonged proclamation the Ṛṣis who were performing right penances and dwelling on the banks of the Yamunā arose. In great joy the noble—ones said: 'O best among men, this befits you alone in this world, and none other. (15-16) Many powerful kings have gone by who looking at the greatness of (our) task, never desired to promise (to fulfil them). (17) Respecting Brāhmaṇas you made promise, without having a second thought about the task. No doubt, therefore you will dispell all fears that haunt Ṛṣis. (18)

Thus ends Canto Sixty in the Uttarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

* * *

एकषष्टितमः सर्गः

Canto LXI

The sages inform Śrī Rāma about the boon obtained by the Asura Madhu and the might, and atrocities perpetrated and appeal to Śrī Rāma to dispel the fear

ब्रुवद्भिरेवमृषिभिः काकुत्स्थो वाक्यमब्रवीत्। किं कार्यं ब्रूत मुनयो भयं तावदपैतु वः॥ १॥
तथा ब्रुवति काकुत्स्थे भार्गवो वाक्यमब्रवीत्। भयानां शृणु यन्मूलं देशस्य च नरेश्वर॥ २॥
पूर्वं कृतयुगे राजन् दैतेयः सुमहामतिः। लोलापुत्रोऽभवज्ज्येष्ठो मधुर्नाम महासुरः॥ ३॥
ब्रह्मण्यश्च शरण्यश्च बुद्ध्या च परिनिष्ठितः। सुरैश्च परमोदारैः प्रीतिस्तस्यातुलाभवत्॥ ४॥

As the Ṛṣis spoke thus Śrī Rāma the scion of Kakutstha said: 'O ascetics, speak out the task (that should perform), may your fear be dispelled'. (1) When the scion of Kakutstha spoke these words, Bhārgava replied: 'O best among men! hark ! what causes fear to us and the country. (2) Formerly in the Kṛtayuga O king. ! In Kṛtayuga, Madhu from the Daitya clan, the wise and great Asura was the eldest son of Lolā (3) He was respectful to Brāhmaṇas, and was (also) a source of refuge and well-composed of mind. His relations with the very gracious gods were uncomparably cordial. (4)

स मधुर्वीर्यसम्पन्नो धर्मे च सुसमाहितः। बहुमानाच्च रुद्रेण दत्तस्तस्याद्भुतो वरः॥ ५॥
शूलं शूलाद् विनिष्कृष्य महावीर्यं महाप्रभम्। ददौ महात्मा सुप्रीतो वाक्यं चैतदुवाच ह॥ ६॥
त्वयायमतुलो धर्मो मत्प्रसादकरः कृतः। प्रीत्या परमया युक्तो ददाम्यायुधमुत्तमम्॥ ७॥
यावत् सुरैश्च विप्रैश्च न विरुध्येर्महासुर। तावच्छूलं तवेदं स्यादन्यथा नाशमेष्यति॥ ८॥
यश्च त्वामभियुञ्जीत युद्धाय विगतज्वरः। तं शूलो भस्मसात्कृत्वा पुनरेष्यति ते करम्॥ ९॥

"That Madhu (although) possessed of might, was well-established in (the path of) righteousness; and was given by Rudra (Mahādeva) a wonderful boon, because of (his) respect (for the Devas). (5) The great Mahādeva produced a most powerful and luminous trident from his (own) trident, being excessively pleased, gave it to him and said these words. (6) "By your unparalleled of right conduct, you have earned my pleasure: so highly pleased I give you this excellent weapon. (7) As long as you do not oppose the Brāhmaṇas and the gods (Devas), this trident of yours will be powerful, otherwise it will perish. (8) Whosoever fearlessly encounters you in battle, the trident will reduce him to ashes and return to your hand.' (9)

एवं रुद्राद् वरं लब्ध्वा भूय एव महासुरः। प्रणिपत्य महादेवं वाक्यमेतदुवाच ह॥ १०॥
भगवन् मम वंशस्य शूलमेतदनुत्तमम्। भवेत् तु सततं देव सुराणामीश्वरो ह्यसि॥ ११॥
तं ब्रुवाणं मधुं देवः सर्वभूतपतिः शिवः। प्रत्युवाच महादेवो नैतदेवं भविष्यति॥ १२॥
मा भूत् ते विफला वाणी मत्प्रसादकृता शुभा। भवतः पुत्रमेकं तु शूलमेतद् भविष्यति॥ १३॥
यावत् करस्थः शूलोऽयं भविष्यति सुतस्य ते। अवध्यः सर्वभूतानां शूलहस्तो भविष्यति॥ १४॥

"Thus having obtained the boon from Lord Śiva the great Asura on his part made obeisance to Mahādeva and also said. (10) 'O Lord, may this unparalleled trident. belong to my race forever. O God, You are the Lord of the all dieties.' (11) The Mahādeva. Śiva. the Lord of all, replied to Madhu, 'It will not be so. (12) Though the sentence uttered by me out of pleasure, however, will not go in vain with you: this trident will belong to one of your sons. (13) As long as this trident will remain in the hand of your son. he will be unassailable by all beings.' (14)

एवं मधुर्वरं लब्ध्वा देवात् सुमहदद्भुतम्। भवनं सोऽसुरश्रेष्ठः कारयामास सुप्रभम्॥ १५॥

तस्य पत्नी महाभागा प्रिया कुम्भीनसीति या। विश्वावसोरपत्यं साप्यनलायां महाप्रभा॥ १६॥
तस्याः पुत्रो महावीर्यो लवणो नाम दारुणः। बाल्यात्प्रभृति दुष्टात्मा पापान्येव समाचरत्॥ १७॥
तं पुत्रं दुर्विनीतं तु दृष्ट्वा क्रोधसमन्वितः। मधुः स शोकमापेदे न चैनं किंचिदब्रवीत्॥ १८॥
स विहाय इमं लोकं प्रविष्टो वरुणालयम्। शूलं निवेश्य लवणे वरं तस्मै न्यवेदयत्॥ १९॥

"Thus having obtained the great and wonderful boon from the Deva (Mahādeva), Madhu the greatest among the Asuras got a palace full of brilliance built. (15) His dear wife, the famous beautiful Kumbhīnasī the daughter of Viśrāvasu, born from Analā. (16) Her son, the powerful and cruel one Lavaṇa by name was wicked since childhood and performed only evil deeds. (17) Seeing this son so wicked, Madhu was enraged and grieved, but did not say to him anything. (18) He entered the ocean, leaving this world, handing over the trident in Lavaṇa and conveying him (the power) of the boon. (19)

स प्रभावेण शूलस्य दौरात्म्येनात्मनस्तथा। संतापयति लोकांस्त्रीन् विशेषेण च तापसान्॥ २०॥
एवंप्रभावो लवणः शूलं चैव तथाविधम्। श्रुत्वा प्रमाणं काकुत्स्थ त्वं हि नः परमा गतिः॥ २१॥
बहवः पार्थिवा राम भयार्तैर्ऋषिभिः पुरा। अभयं याचिता वीर त्रातारं न च विद्महे॥ २२॥
ते वयं रावणं श्रुत्वा हतं सबलवाहनम्।
त्रातारं विद्महे तात नान्यं भुवि नराधिपम्। तत् परित्रातुमिच्छामो लवणाद् भयपीडितान्॥ २३॥
इति राम निवेदितं तु ते भयजं कारणमुत्थितं च यत्।
विनिवारयितुं भवान् क्षमः कुरु तं काममहीनविक्रम॥ २४॥
इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डे एकषष्टितमः सर्गः॥ ६१॥

"He (Lavaṇa) by the power of the trident and with his wickedness, caused much trouble to the three worlds and specially the ascetics. (20) So mighty is Lavaṇa and such is the trident. O scion of Kakutstha. Now you have heard so it is up to you to do what is necessary, you are our ultimate resort. (21) Formerly many kings, O powerful one, were approached for protection by the Ṛṣis frightened, but we do not find any protector. (22) So now, having heard of Rāvaṇa killed alongwith his army. O dear one, we do not consider any other king on this earth as protector, and thus we desire protection for those who are troubled by Lavaṇa. (23) Thus we have conveyed to you, O Rāma of unfailing power, that fear cause of fear that appeared. We know, you can ward off that, do something." (24)

Thus ends Canto Sixty-one in the Uttarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

* * *

द्विषष्टितमः सर्गः

Canto LXII

Rāma enquires of the sages regarding Lavaṇa's way of living and dispatches Śatrughna with a view of killing Lavaṇa

तथोक्ते तानृषीन् रामः प्रत्युवाच कृताञ्जलिः। किमाहारः किमाचारो लवणः क्व च वर्तते॥ १॥
राघवस्य वचः श्रुत्वा ऋषयः सर्व एव ते। ततो निवेदयामासुर्लवणो ववृधे यथा॥ २॥
आहारः सर्वसत्त्वानि विशेषेण च तापसाः। आचारो रौद्रता नित्यं वासो मधुवने तथा॥ ३॥
हत्वा बहुसहस्राणि सिंहव्याघ्रमृगाण्डजान्। मानुषांश्चैव कुरुते नित्यमाहारमाह्निकम्॥ ४॥
ततोऽन्तराणि सत्त्वानि खादते स महाबलः। संहारे समनुप्राप्ते व्यादितास्य इवान्तकः॥ ५॥

When the Ṛṣis had thus spoken to Him Śrī Rāma, with folded hands replied: 'What does he (Lavaṇa) take as (his) food, of what conduct is he and where does he stay?' (1) Hearing these words of Śrī Rāma all those Ṛṣis then conveyed to Him, how Lavaṇa fared. (2) His food comprises all beings, specially ascetics. His conduct is full of cruelty, every moment. His residence is in Madhuvana. (3) Having killed many thousands of lions, tigers, deers and birds and also human beings, he makes his daily meals of them. (4) Then all other types of beings too, the mighty one (Lavaṇa) devoures as if he was Death, with open mouth at the time. (5)

तच्छ्रुत्वा राघवो वाक्यमुवाच स महामुनीन्। घातयिष्यामि तद् रक्षो व्यपगच्छतु वो भयम्॥ ६॥
प्रतिज्ञाय तथा तेषां मुनीनामुग्रतेजसाम्। स भ्रातॄन् सहितान् सर्वानुवाच रघुनन्दनः॥ ७॥
को हन्ता लवणं वीरः कस्यांशः स विधीयताम्। भरतस्य महाबाहोः शत्रुघ्नस्य च धीमतः॥ ८॥
राघवेणैवमुक्तस्तु भरतो वाक्यमब्रवीत्। अहमेनं वधिष्यामि ममांशः स विधीयताम्॥ ९॥

Hearing this, the scion of Raghu (Śrī Rāma) said to the great ascetics: 'I shall kill that Rākṣasa, may your fears be dispelled.' (6) Thus having promised to the ascetics, possessed of great vigour, that descendant of the Raghus (Śrī Rāma) spoke to his brothers all together. (7) "Who the brave shall kill Lavaṇa, to whom shall (Lavaṇa) be assigned, to long-armed Bharata or Śatrughna the wise one?' (8) When Śrī Rāma spoke thus, Bharata said: 'I shall kill him. Kindly assign him to me'. (9)

भरतस्य वचः श्रुत्वा धैर्यशौर्यसमन्वितम्। लक्ष्मणावरजस्तस्थौ हित्वा सौवर्णमासनम्॥ १०॥
शत्रुघ्नस्त्वब्रवीद् वाक्यं प्रणिपत्य नराधिपम्। कृतकर्मा महाबाहुर्मध्यमो रघुनन्दन॥ ११॥
आर्येण हि पुरा शून्या त्वयोध्या परिपालिता। संतापं हृदये कृत्वा आर्यस्यागमनं प्रति॥ १२॥
दुःखानि च बहूनीह अनुभूतानि पार्थिव। शयानो दुःखशय्यासु नन्दिग्रामे महायशाः॥ १३॥
फलमूलाशनो भूत्वा जटी चीरधरस्तथा। अनुभूयेदृशं दुःखमेष राघवनन्दनः॥ १४॥
प्रेष्ये मयि स्थिते राजन् न भूयः क्लेशमाप्नुयात्। तथा ब्रुवति शत्रुघ्ने राघवः पुनरब्रवीत्॥ १५॥

Hearing the words of Bharata, (Śatrughna) younger brother of Lakṣmaṇa, stood up leaving his golden seat. Having bowed the King to (Śrī Rāma), (Śatrughna) said: The middle one (Bharata) among us, possessed of long arms, O descendant of Raghu has already performed his share. (10-11) He protected Ayodhyā in your absence under going so much mental agony waiting for your arrival. (12) Here many sufferings were endured by him, O king: sleeping on uncomfortable bed in the Nandigrāma, this noble one consuming only fruits and roots, with matted hair, and dress of bark, has great experienced sorrow, O descendant of the Raghus. (13-14) While I the servant, am available Bharata should not again be put to trouble after Śatrughna said so,' Śrī Rāma, the scion of the Raghus again spoke these words: (15)

एवं भवतु काकुत्स्थ क्रियतां मम शासनम्। राज्ये त्वामभिषेक्ष्यामि मधोस्तु नगरे शुभे॥ १६॥
निवेशय महाबाहो भरतं यद्यवेक्षसे। शूरस्त्वं कृतविद्यश्च समर्थश्च निवेशने॥ १७॥
नगरं यमुनाजुष्टं तथा जनपदाञ्शुभान्। यो हि वंशं समुत्पाट्य पार्थिवस्य निवेशने॥ १८॥
न विधत्ते नृपं तत्र नरकं स हि गच्छति। स त्वं हत्वा मधुसुतं लवणं पापनिश्चयम्॥ १९॥
राज्यं प्रशाधि धर्मेण वाक्यं मे यद्यवेक्षसे। उत्तरं च न वक्तव्यं शूर वाक्यान्तरे मम॥ २०॥
बालेन पूर्वजस्याज्ञा कर्तव्या नात्र संशयः।
अभिषेकं च काकुत्स्थ प्रतीच्छस्व ममोद्यतम्। वसिष्ठप्रमुखैर्विप्रैर्विधिमन्त्रपुरस्कृतम् ॥ २१॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डे द्विषष्टितमः सर्गः॥ ६२॥

Be it so, 'O Śatrughna (descendant of Kakutstha), carry out my order, I shall consecrate you on the holy kingdom of Madhu. Establish the throne, Bharata be here. O one of long arms, if you consider (it proper), You are brave and proficient, and also have the ability to establish a new city. Founding a city close to Yamunā, and many provinces of auspicious fame, one who having reduced a royal fame in that very city, does not instal a king there, indeed goes to hell. Therefore you, having killed Lavaṇa, the son of Madhu, possessed of evil designs, rule over (that) kingdom. If you follow my words then O brave one carry on the administration righteously, without making any argument or disobeying me.' (16—20) The elders must be obeyed by youngers there is no doubt. Please approve of the consecration, to be performed by me, accompained with the Mantras (sacred chants) of the Brāhmaṇas headed by Śrī Vasiṣṭha in prescribed manner. (21)

Thus ends Canto Sixty-two in the Uttarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

* * *

त्रिषष्टितमः सर्गः

Canto LXIII

Rāma coronates Śatrughna as a king and explains him the way to safe-guard himself against Lavaṇa's lance

एवमुक्तस्तु रामेण परां व्रीडामुपागमत्। शत्रुघ्नो वीर्यसम्पन्नो मन्दं मन्दमुवाच ह॥ १॥
अधर्मं विद्म काकुत्स्थ अस्मिन्नर्थे नरेश्वर। कथं तिष्ठत्सु ज्येष्ठेषु कनीयानभिषिच्यते॥ २॥
अवश्यं करणीयं च शासनं पुरुषर्षभ। तव चैव महाभाग शासनं दुरतिक्रमम्॥ ३॥
त्वत्तो मया श्रुतं वीर श्रुतिभ्यश्च मया श्रुतम्। नोत्तरं हि मया वाच्यं मध्यमे प्रतिजानति॥ ४॥
व्याहृतं दुर्वचो घोरं हन्तास्मि लवणं मृधे। तस्यैवं मे दुरुक्तस्य दुर्गतिः पुरुषर्षभ॥ ५॥
उत्तरं नहि वक्तव्यं ज्येष्ठेनाभिहिते पुनः। अधर्मसहितं चैव परलोकविवर्जितम्॥ ६॥
सोऽहं द्वितीयं काकुत्स्थ न वक्ष्यामीति चोत्तरम्। मा द्वितीयेन दण्डो वै निपतेन्मयि मानद॥ ७॥
कामकारो ह्यहं राजंस्तवास्मि पुरुषर्षभ। अधर्मं जहि काकुत्स्थ मत्कृते रघुनन्दन॥ ८॥

After Śrī Rāma said so, the mighty Śatrughna felt very much ashamed and spoke gently: (1) O king, the descendent of Kakutstha this transaction seems to me as against Dharma, how can a junior be consecrated on the throne supersede the elders? (2) (On the other hand your orders must be carried out at any cost as it is impossible to supersede them. (3) I have heard from you as well as from the Śrutis O, brave one that I should not have said anything after the middle brother (Bharata) had already taken a vow. (4) (It is most unfortunate) that I have said something improper—I will kill Lavaṇa in battle. I think I have been put in this unenviable position as a result of my saying so. (5) When the elder one says something the younger should not make a reply. That is against the norms of Dharma and spoils the other world. Therefore O Kakutstha, I will not speak anything again. O giver of respect, may I not be importuned for the punishment second time. (7) O king, the best among persons and delighter of Raghus, I will follow your wishes but whatever wrongful happens in it from me, you please destroy it. I shall act according to your desire so, O bull among men, Please leave out for my sake that which is unlawful, O scion of Kakutstha, descendant of the Raghus! (8)

एवमुक्ते तु शूरेण शत्रुघ्नेन महात्मना। उवाच रामः संहृष्टो भरतं लक्ष्मणं तथा॥ ९॥
सम्भारानभिषेकस्य आनयध्वं समाहिताः। अद्यैव पुरुषव्याघ्रमभिषेक्ष्यामि राघवम्॥ १०॥
पुरोधसं च काकुत्स्थ नैगमानृत्विजस्तथा। मन्त्रिणश्चैव तान् सर्वानानयध्वं ममाज्ञया॥ ११॥
राज्ञः शासनमाज्ञाय तथाकुर्वन्महारथाः। अभिषेकसमारम्भं पुरस्कृत्य पुरोधसम्॥ १२॥

प्रविष्टा राजभवनं राजानो ब्राह्मणास्तथा। ततोऽभिषेको ववृधे शत्रुघ्नस्य महात्मनः॥ १३॥
सम्प्रहर्षकरः श्रीमान् राघवस्य पुरस्य च। अभिषिक्तस्तु काकुत्स्थो बभौ चादित्यसंनिभः॥ १४॥
अभिषिक्तः पुरा स्कन्दः सेन्द्रैरिव दिवौकसैः। अभिषिक्ते तु शत्रुघ्ने रामेणाक्लिष्टकर्मणा॥ १५॥
पौराः प्रमुदिताश्चासन् ब्राह्मणाश्च बहुश्रुताः। कौसल्या च सुमित्रा च मङ्गलं केकयी तथा॥ १६॥
चक्रुस्ता राजभवने याश्चान्या राजयोषितः। ऋषयश्च महात्मानो यमुनातीरवासिनः॥ १७॥
हतं लवणमाशंसुः शत्रुघ्नस्याभिषेचनात्।

After these words being uttered by the wise and the brave Śatrughna. Śrī Rāma was pleased and He spoke to Bharata and Lakṣmaṇa. (9) 'Bring forth all the necessaries of consecration, this very day. I shall consecrate the scion of the Raghus, the tiger among men (Śatrughna). (10) By my orders, call all of them, the chief priest (Vasiṣṭha), the townsmen, and other priests and also the councillors.' (11) Following the orders of the king, the great warriors, brought the necessary Pūjā materials for the consecration, making the chief priest Vasiṣṭha play the prominent role. (12) The Kings and the Brāhmaṇas entered the royal palace, thus the consecration of the noble Śatrughna went on. (13) The venerable scion of Kakutstha, when consecrated, shown as the sun and brought great joy to the descendant of Raghu (Rāma) and also to the citizens, as Skanda (Kārtikeya) when consecrated in the old days by the gods together with Indra. As Śatrughna was consecrated by Śrī Rāma, the citizens were happy and (so also) the learned Brāhmaṇas. Kausalyā, Sumitrā, Kaikeyī and all other royal damsels performed auspicious acts in the royal palace. The noble Ṛṣis dwelling on the banks of the Yamunā were confident that Lavaṇa was as if dead due to the consecration of Śatrughna. (14—$17\frac{1}{2}$)

ततोऽभिषिक्तं शत्रुघ्नमङ्कमारोप्य राघवः। उवाच मधुरां वाणीं तेजस्तस्याभिपूरयन्॥ १८॥
अयं शरस्त्वमोघस्ते दिव्यः परपुरंजयः। अनेन लवणं सौम्य हन्तासि रघुनन्दन॥ १९॥
सृष्टः शरोऽयं काकुत्स्थ यदा शेते महार्णवे। स्वयंभूरजितो दिव्यो यं नापश्यन् सुरासुराः॥ २०॥
अदृश्यः सर्वभूतानां तेनायं हि शरोत्तमः। सृष्टः क्रोधाभिभूतेन विनाशार्थं दुरात्मनोः॥ २१॥
मधुकैटभयोर्वीर विघाते सर्वरक्षसाम्। स्त्रष्टुकामेन लोकांस्त्रींस्तौ चानेन हतौ युधि॥ २२॥
तौ हत्वा जनभोगार्थे कैटभं तु मधुं तथा। अनेन शरमुख्येन ततो लोकांश्चकार सः॥ २३॥
नायं मया शरः पूर्वं रावणस्य वधार्थिना। मुक्तः शत्रुघ्न भूतानां महान् ह्रासो भवेदिति॥ २४॥
यच्च तस्य महच्छूलं त्र्यम्बकेण महात्मना। दत्तं शत्रुविनाशाय मधोरायुधमुत्तमम्॥ २५॥
तत् संनिक्षिप्य भवने पूज्यमानं पुनः पुनः। दिशः सर्वाः समासाद्य प्राप्नोत्याहारमुत्तमम्॥ २६॥
यदा तु युद्धमाकाङ्क्षन् कश्चिदेनं समाह्वयेत्। तदा शूलं गृहीत्वा तु भस्म रक्षः करोति हि॥ २७॥
स त्वं पुरुषशार्दूल तमायुधविनाकृतम्। अप्रविष्टं पुरं पूर्वं द्वारि तिष्ठ धृतायुधः॥ २८॥
अप्रविष्टं च भवनं युद्धाय पुरुषर्षभ। आह्वयेथा महाबाहो ततो हन्तासि राक्षसम्॥ २९॥
अन्यथा क्रियमाणे तु ह्यवध्यः स भविष्यति। यदि त्वेवं कृतं वीर विनाशमुपयास्यति॥ ३०॥
एतत् ते सर्वमाख्यातं शूलस्य च विपर्ययः। श्रीमतः शितिकण्ठस्य कृत्यं हि दुरतिक्रमम्॥ ३१॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डे त्रिषष्टितमः सर्गः॥ ६३॥

Then the scion of the Raghus (Śrī Rāma) placing Śatrughna on His lap uttered these sweet words enhancing his power. (18) 'I give you this divine arrow, which is unfailing and conquers the cities of the foes: O descendant of Raghu. O handsome one, you will kill Lavaṇa with this arrow. (19) This arrow was created O scion of Kakutstha, when the self-born unconquerable God (Viṣṇu) was reclining in the great ocean whom the gods and the demons could not see. (20) Therefore, this one, the best among arrows, is invisible to all beings, this was created by angry Viṣṇu desirous of the destruction of the two wicked ones, Madhu and Kaiṭabha, and creation of the three worlds after the two and the other Rākṣasas were killed with this arrow. (23) This arrow was not shot by me formerly wishing to kill Rāvaṇa (the king of the Rākṣasas). O Śatrughna, for that would have caused the great destruction of (other) beings. (24) The great trident, the best among weapons, that was given to Madhu by the mighty three-eyed Lord (Śiva) for the purpose of destroying the foes; placing that honourable (weapon) at home, (Lavaṇa) proceeding to all quarters repeatedly attains the best of his food. (25-26) Whenever, desirous of struggle one per chance challanges (him), then the Rākṣasa (Lavaṇa) taking hold of this trident reduces him indeed to ashes. (27) So you, O lion among men, accompanied with the weapon (arrow), stay at the eastern gate, and fight with him, dispossessed of the weapon (trident) and unable to enter the city. (28) O one of the long arms ! challange him to fight (before) he has entered his residence, then you shall kill the Rākṣasa. (29) If it is not so done then indeed he will be unassailable, but if this is so done, then O brave one, he (Lavaṇa) will be destroyed. (30) Thus, all has been narrated to you, and also the warding off of the trident, the doings of the dark-throated Śiva are indeed difficult to overcome.' (31)

Thus ends Canto Sixty-three in the Uttarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

चतुःषष्टितमः सर्गः

Canto LXIV

Śatrughna dispatches his army in compliance with Śrī Rāma's order in advance and he himself proceedes after a month

एवमुक्त्वा च काकुत्स्थं प्रशस्य च पुनः पुनः। पुनरेवापरं वाक्यमुवाच रघुनन्दनः॥१॥
इमान्यश्वसहस्राणि चत्वारि पुरुषर्षभ। रथानां द्वे सहस्रे च गजानां शतमुत्तमम्॥२॥
अन्तरापणवीथ्यश्च नानापण्योपशोभिताः। अनुगच्छन्तु काकुत्स्थं तथैव नटनर्तकाः॥३॥
हिरण्यस्य सुवर्णस्य नियुतं पुरुषर्षभ। आदाय गच्छ शत्रुघ्न पर्याप्तधनवाहनः॥४॥
बलं च सुभृतं वीर हृष्टतुष्टमनुद्धतम्। सम्भाषासम्प्रदानेन रञ्जयस्व नरोत्तम॥५॥
नह्यर्थास्तत्र तिष्ठन्ति न दारा न च बान्धवाः। सुप्रीतो भृत्यवर्गस्तु यत्र तिष्ठति राघव॥६॥
अतो हृष्टजनाकीर्णां प्रस्थाप्य महतीं चमूम्। एक एव धनुष्पाणिर्गच्छ त्वं मधुनो वनम्॥७॥
यथा त्वां न प्रजानाति गच्छन्तं युद्धकाङ्क्षिणम्। लवणस्तु मधोः पुत्रस्तथा गच्छेरशङ्कितम्॥८॥

Having thus spoken to the scion of Kakutstha and eulogizing him again and again, the descendant of the Raghus (Śrī Rāma) uttered again (to him): (1) 'These four thousand of horses, two thousand chariots and a hundred of the best elephants, the rows of stalls (inside the city), laden with goods for sale and purchase, may follow you (Śatrughna) the scion of Kakutstha and so also the actors and dancers. O Śatrughna, O bull among men, having taken a lac of pure gold-coins well-equipped with wealth and carriers (elephants and horses), you proceed (to Madhurā). (2-3) O brave one, keep the army that is well-formed, in such good cheer that its constituents are happy and satisfied and not arrogant with your good words. (4-5) There (at the encounter) neither wealth nor spouse, nor even relatives are at your side, as the servants stay when happy. (6) Thus having dispatched the mighty army full of happy men, you alone with bow in your hand (can) go to the forest of Madhu. (7) You should go in a manner in which the son of Madhu, Lavaṇa does not know that you are going (to him) for an encounter. (8)

न तस्य मृत्युरन्योऽस्ति कश्चिद्धि पुरुषर्षभ । दर्शनं योऽभिगच्छेत स बध्यो लवणेन हि॥ ९ ॥
स ग्रीष्मे अपयाते तु वर्षारात्र उपागते । हन्यास्त्वं लवणं सौम्य स हि कालोऽस्य दुर्मतेः ॥ १० ॥
महर्षींस्तु पुरस्कृत्य प्रयान्तु तव सैनिकाः । यथा ग्रीष्मावशेषेण तरेयुर्जाह्नवीजलम्॥ ११ ॥
तत्र स्थाप्य बलं सर्वं नदीतीरे समाहितः । अग्रतो धनुषा सार्धं गच्छ त्वं लघुविक्रम॥ १२ ॥

"O bull among men, there is indeed no other (way) in which Lavaṇa would die, whosoever goes (to attack) him, is killed by Lavaṇa forsooth. (9) (Thus) when summer is passed, and the rainy season comes, you should kill Lavaṇa. O graceful one, that is the time (of death) for this wicked one. (10) Your warriors may proceed with the great Ṛṣis at their head, so that by the end of the summer season, they may cross the water of the Gaṅgā, the daughter of Jahnu. (11) Then having stationed your army at the banks there on, one of speedy steps, you go ahead carefully alone with the bow.' (12)

एवमुक्तस्तु रामेण शत्रुघ्नस्तान् महाबलान् । सेनामुख्यान् समानीय ततो वाक्यमुवाच ह॥ १३ ॥
एते वो गणिता वासा यत्र तत्र निवत्स्यथ । स्थातव्यं चाविरोधेन यथा बाधा न कस्यचित्॥ १४ ॥
तथा तांस्तु समाज्ञाप्य प्रस्थाप्य च महद्बलम् । कौसल्यां च सुमित्रां च कैकेयीं चाभ्यवादयत्॥ १५ ॥
रामं प्रदक्षिणीकृत्य शिरसाभिप्रणम्य च । लक्ष्मणं भरतं चैव प्रणिपत्य कृताञ्जलिः॥ १६ ॥
पुरोहितं वसिष्ठं च शत्रुघ्नः प्रयतात्मवान् ।
रामेण चाभ्यनुज्ञातः शत्रुघ्नः शत्रुतापनः । प्रदक्षिणमथो कृत्वा निर्जगाम महाबलः॥ १७ ॥
प्रस्थाप्य सेनामथ सोऽग्रतस्तदा गजेन्द्रवाजिप्रवरौघसंकुलाम् ।
उवास मासं तु नरेन्द्रपार्श्वतस्त्वथ प्रयातो रघुवंशवर्धनः॥ १८ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डे चतुःषष्टितमः सर्गः॥ ६४॥

Thus being spoken to by Śrī Rāma, Śatrughna, having gathered together the brave chiefs of the army spoke thus to them: (13) 'These are the counted places where you can dwell according to your liking (wherever) you stay, amicably.' (14) Thus ordering them and despatching the mighty army, (he) made obeisance to Kausalyā, Sumitrā and Kaikeyī. (15) Paying salutation to Śrī Rāma with his head and going round Him, and falling at the feet of Lakṣmaṇa and Bharata, and the chief priest Vasiṣṭha, Śatrughna of pious mind; the torturer to the foes, the mighty one going round (Śrī Rāma) again, departed. (16-17) Sending ahead the army then, full of elephants and horses he himself lived there with Rāma for a month and then he too started. (18)

Thus ends Canto Sixty-four in the Uttarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

पञ्चषष्टितमः सर्गः

Canto LXV

Sage Vālmīki narrates to Śatrughna the story of Kalmāṣapāda, son of Sudāsa

प्रस्थाप्य च बलं सर्वं मासमात्रोषितः पथि । एक एवाशु शत्रुघ्नो जगाम त्वरितं तदा॥ १ ॥
द्विरात्रमन्तरे शूर उष्य राघवनन्दनः । वाल्मीकेराश्रमं पुण्यमगच्छद् वासमुत्तमम्॥ २ ॥
सोऽभिवाद्य महात्मानं वाल्मीकिं मुनिसत्तमम् । कृताञ्जलिरथो भूत्वा वाक्यमेतदुवाच ह॥ ३ ॥
भगवन् वस्तुमिच्छामि गुरोः कृत्यादिहागतः । श्वः प्रभाते गमिष्यामि प्रतीचीं वारुणीं दिशम्॥ ४ ॥
शत्रुघ्नस्य वचः श्रुत्वा प्रहस्य मुनिपुङ्गवः । प्रत्युवाच महात्मानं स्वागतं ते महायशः॥ ५ ॥
स्वमाश्रममिदं सौम्य राघवाणां कुलस्य वै । आसनं पाद्यमर्घ्यं च निर्विशङ्कः प्रतीच्छ मे॥ ६ ॥
प्रतिगृह्य तदा पूजां फलमूलं च भोजनम् । भक्षयामास काकुत्स्थस्तृप्तिं च परमां गतः॥ ७ ॥

स भुक्त्वा फलमूलं च महर्षिं तमुवाच ह। पूर्वा यज्ञविभूतीयं कस्याश्रमसमीपतः॥८॥

Despatching the entire army, residing for a month only (in Ayodhyā) on his way, Śatrughna alone proceeded in haste. (1) After spending two nights (in the wày) Śatrughna, descendant of the Raghus, reached the holy hermitage of Vālmīki, the best of the places to dwell. (2) He (Śatrughna) after saluting him, with folded hands spoke these words to Vālmīki, the best among the ascetics. (3) 'Sir, I desire to reside here, I have come for a mighty purpose I shall go tomorrow morning to the west the quarter of Varuṇa.' (4) Having heard those words of Śatrughna, the best among the ascetics (Vālmīki) said cheerfully to him (Śatrughna), the noble one. Welcome to thee, O famous one. (5) O gracious one, this hermitage is indeed their own hermitage to the family of the descendants of Raghu. Accept without hesitation the Pādya (ablutions of the foot), Arghya and the seat offered by me.' (6) Accepting then the homage and the fruits and the roots the scion of Kakutstha, took the food and was fully satisfied. (7) Having consumed the fruits and the roots, he (Śatrughna) said to that great Ṛṣi : 'To whom belongs all this paraphernalia of sacrifice (that is seen) on the eastern side, close to the hermitage'. (8)

तत् तस्य भाषितं श्रुत्वा वाल्मीकिर्वाक्यमब्रवीत्। शत्रुघ्न शृणु यस्येदं बभूवायतनं पुरा॥ ९॥
युष्माकं पूर्वको राजा सुदासस्तस्य भूपतेः। पुत्रो वीरसहो नाम वीर्यवानतिधार्मिकः॥ १०॥
स बाल एव सौदासो मृगयामुपचक्रमे। चञ्चूर्यमाणं ददृशे स शूरो राक्षसद्वयम्॥ ११॥
शार्दूलरूपिणौ घोरौ मृगान् बहुसहस्रशः। भक्षमाणावसंतुष्टौ पर्याप्तिं नैव जग्मतुः॥ १२॥
स तु तौ राक्षसौ दृष्ट्वा निर्मृगं च वनं कृतम्। क्रोधेन महताविष्टो जघानैकं महेषुणा॥ १३॥
विनिपात्य तमेकं तु सौदासः पुरुषर्षभः। विज्वरो विगतामर्षो हतं रक्षो ह्युदैक्षत॥ १४॥
निरीक्षमाणं तं दृष्ट्वा सहायं तस्य रक्षसः। संतापमकरोद् घोरं सौदासं चेदमब्रवीत्॥ १५॥
यस्मादनपराधं तं सहायं मम जघ्निवान्। तस्मात् तवापि पापिष्ठ प्रदास्यामि प्रतिक्रियाम्॥ १६॥

Hearing these words of Śatrughna, Vālmīki spoke out:—'O Śatrughna! listen me to whom this place of sacrifice belonged formerly. (9) Among your ancestors there was Sudāsa, and of that king, was a son named Vīrasaha, who was very brave and extremely pious. (10) Although young, yet valiant Saudāsa went out for hunting (in forest) and saw two Rākṣasas roaming about. (11) Those two (Rākṣasas) assuming the dreadful shape of the lion and devouring many thousands of animals, yet they were still unsatiated. (12) Seeing those two Rākṣasas and the forest devoid of animals, he (Saudāsa) was enraged and killed one (of them) with a mighty shaft. (13) Having killed one (of the Rākṣasas) the bull among men, Saudāsa, without worry and anger looked at the slain Rākṣasa. (14) Having seen (the king looking at him, the comrade of the dead Rākṣasa, was greatly pained and said to Saudāsa: 'As you have killed that Rākṣasa, a friend of mine, who was not at all guilty, so O sinful one, I shall return to you my revenge'. (15-16)

एवमुक्त्वा तु तद् रक्षस्तत्रैवान्तरधीयत। कालपर्याययोगेन राजा मित्रसहोऽभवत्॥ १७॥
राजापि यजते यज्ञमस्याश्रमसमीपतः। अश्वमेधं महायज्ञं तं वसिष्ठोऽप्यपालयत्॥ १८॥
तत्र यज्ञो महानासीद् बहुवर्षगणायुतः। समृद्धः परया लक्ष्म्या देवयज्ञसमोऽभवत्॥ १९॥
अथावसाने यज्ञस्य पूर्ववैरमनुस्मरन्। वसिष्ठरूपी राजानमिति होवाच राक्षसः॥ २०॥
अद्य यज्ञावसानान्ते सामिषं भोजनं मम। दीयतामतिशीघ्रं वै नात्र कार्या विचारणा॥ २१॥

Having said so, that Rākṣasa disappeared. After the lapse of sometime, Mitrasaha (Vīrasaha) became the king of Ayodhyā.(17) The king also performed the great sacrifice, the Aśvamedha (horse-sacrifice) near the hermitage and Vasiṣṭha also participated in that sacrifice. (18) The great sacrifice lasted for many years and was comparable with the sacrifice of the gods being performed with great pomp. (19) Now at the end of this sacrifice, the Rākṣasa in the form of Vasiṣṭha remembering the former enmity spoke to the king. (20) 'At the conclusion of the last part of the sacrifice, give me immediately my food possessed of flesh, and do not ponder over this.'(21)

तच्छुत्वा व्याहृतं वाक्यं रक्षसा ब्रह्मरूपिणा। सूदान् संस्कारकुशलानुवाच पृथिवीपतिः॥ २२॥
हविष्यं सामिषं स्वादु यथा भवति भोजनम्। तथा कुरुत शीघ्रं वै परितुष्येद् यथा गुरुः॥ २३॥
शासनात् पार्थिवेन्द्रस्य सूदः सम्भ्रान्तमानसः। तच्च रक्षः पुनस्तत्र सूदवेषमथाकरोत्॥ २४॥
स मानुषमथो मांसं पार्थिवाय न्यवेदयत्। इदं स्वादु हविष्यं च सामिषं चान्नमाहृतम्॥ २५॥
स भोजनं वसिष्ठाय पत्न्या सार्धमुपाहरत्। मदयन्त्या नरश्रेष्ठ सामिषं रक्षसा हृतम्॥ २६॥

Hearing those words, spoken by Rākṣasa in the form of Brāhmaṇa Vasiṣṭha, the king spoke to the expert cooks:—(22) 'Prepare soon such food possessed of, flesh, fatty and worthy of offering, so that our preceptor (Vasiṣṭha) is satisfied.'(23) The (chief of the) cooks, was perturbed in mind at the orders of the king; then that Rākṣasa soon took the form of the cook. (24) He brought human flesh to the king and said: "This tasteful and offering-worthy food possessed of flesh is brought (by me).' (25) That best among men (Vīrasaha) together with his wife Madayantī offered this food possessed of flesh brought by the Rākṣasa to Vasiṣṭha. (26)

ज्ञात्वा तदामिषं विप्रो मानुषं भाजनं गतम्। क्रोधेन महताविष्टो व्याहर्तुमुपचक्रमे॥ २७॥
यस्मात् त्वं भोजनं राजन् ममैतद् दातुमिच्छसि। तस्माद् भोजनमेतत् ते भविष्यति न संशयः॥ २८॥
ततः क्रुद्धस्तु सौदासस्तोयं जग्राह पाणिना। वसिष्ठं शप्तुमारेभे भार्या चैनमवारयत्॥ २९॥
राजन् प्रभुर्यतोऽस्माकं वसिष्ठो भगवानृषिः। प्रतिशप्तुं न शक्तस्त्वं देवतुल्यं पुरोधसम्॥ ३०॥
ततः क्रोधमयं तोयं तेजोबलसमन्वितम्। व्यसर्जयत धर्मात्मा ततः पादौ सिषेच च॥ ३१॥
तेनास्य राज्ञस्तौ पादौ तदा कल्माषतां गतौ। तदाप्रभृति राजासौ सौदासः सुमहायशाः॥ ३२॥
कल्माषपादः संवृत्तः ख्यातश्चैव तथा नृपः।

Knowing human flesh to have been brought as food the Brāhmaṇa (Vasiṣṭha) possessed of great anger ventured to speak thus: 'O king as you desire to give such food to me, so no doubt this shall be your food'. (27-28) Then Saudāsa enraged (by this), took up a hand-full of water and was on the point of cursing Vasiṣṭha, his wife, however, checked him. (29) 'As the holy Ṛṣi Vasiṣṭha is our venerable preceptor and a chief priest comparable to the gods, O king so you cannot curse him in return.' (30) Then the pious Saudāsa employed the water held in his hand which was infused with anger and his spiritual power and sprinkled his feet with it. (31) By it (this sprinkling) the feet of the king became variegated in colour, and thence the king by name Saudāsa, became famous as Kalmāṣapāda (with feet of dark-variegated colour), and was so known. ($32\frac{1}{2}$)

स राजा सह पत्न्या वै प्रणिपत्य मुहुर्मुहुः। पुनर्वसिष्ठं प्रोवाच यदुक्तं ब्रह्मरूपिणा॥ ३३॥
तच्छ्रुत्वा पार्थिवेन्द्रस्य रक्षसा विकृतं च तत्। पुनः प्रोवाच राजानं वसिष्ठः पुरुषर्षभम्॥ ३४॥
मया रोषपरीतेन यदिदं व्याहृतं वचः। नैतच्छक्यं वृथा कर्तुं प्रदास्यामि च ते वरम्॥ ३५॥
कालो द्वादशवर्षाणि शापस्यान्तो भविष्यति। मत् प्रसादाच्च राजेन्द्र अतीतं न स्मरिष्यसि॥ ३६॥
एवं स राजा तं शापमुपभुज्यारिसूदनः। प्रतिलेभे पुना राज्यं प्रजाश्चैवान्वपालयत्॥ ३७॥
तस्य कल्माषपादस्य यज्ञस्यायतनं शुभम्। आश्रमस्य समीपेऽस्य यन्मां पृच्छसि राघव॥ ३८॥
तस्य तां पार्थिवेन्द्रस्य कथां श्रुत्वा सुदारुणाम्। विवेश पर्णशालायां महर्षिमभिवाद्य च॥ ३९॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डे पञ्चषष्टितमः सर्गः॥ ६५॥

That King with his wife falling at the feet of Vasiṣṭha again and again repeated to

Vasiṣṭha what was uttered by the Rākṣasa, in the form of a Brāhmaṇa. (33) After having heard what the King said and (knowing) the (food being) contaminated by the Rākṣasa, Vasiṣṭha again spoke to Saudāsa the bull among men. (34) 'These words that have been uttered by me in anger, cannot be rendered ineffective, I will, however, grant you a boon.(35) The curse will come to an end after twelve years and by my grace, you will not remember the part." (36) Thus that King, the extirpator of enemies, having borne that curse, regained (his kingdom) and protected (his) subjects. (37) Of that Kalmāṣapāda is this holy place of sacrifice, near the hermitage about which you asked me'. (38) Having heard this dreadful story of that king Kalmāṣapāda, Śatrughna saluted the great Ṛṣi and entered the hutment. (39)

Thus ends Canto Sixty-five in the Uttarakāṇḍa of the gloriousRāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

* * *

षट्षष्टितमः सर्गः

Canto LXVI

Birth of two sons to Sītā, Vālmīki makes arrangement for their protection.
Śatrughna is happy over this and leaves for the bank of the Yamunạ

यामेव रात्रिं शत्रुघ्नः पर्णशालां समाविशत्। तामेव रात्रिं सीतापि प्रसूता दारकद्वयम्॥ १॥
ततोऽर्धरात्रसमये बालका मुनिदारकाः। वाल्मीकेः प्रियमाचख्युः सीतायाः प्रसवं शुभम्॥ २॥
भगवन् रामपत्नी सा प्रसूता दारकद्वयम्। ततो रक्षां महातेजः कुरु भूतविनाशिनीम्॥ ३॥
तेषां तद् वचनं श्रुत्वा महर्षिः समुपागमत्। बालचन्द्रप्रतीकाशौ देवपुत्रौ महौजसौ॥ ४॥
जगाम तत्र हृष्टात्मा ददर्श च कुमारकौ। भूतघ्नीं चाकरोत् ताभ्यां रक्षां रक्षोविनाशिनीम्॥ ५॥
कुशमुष्टिमुपादाय लवं चैव तु स द्विजः। वाल्मीकिः प्रददौ ताभ्यां रक्षां भूतविनाशिनीम्॥ ६॥
यस्तयोः पूर्वजो जातः स कुशैर्मन्त्रसत्कृतैः। निर्मार्जनीयस्तु तदा कुश इत्यस्य नाम तत्॥ ७॥
यश्चावरो भवेत् ताभ्यां लवेन सुसमाहितः। निर्मार्जनीयो वृद्धाभिर्लवेति च स नामतः॥ ८॥
एवं कुशलवौ नाम्ना तावुभौ यमजातकौ। मत्कृताभ्यां च नामभ्यां ख्यातियुक्तौ भविष्यतः॥ ९॥

During that night Śatrughna entered the arbour, in the same very night Sītā gave birth to two sons.(1) At midnight, the young ascetics spoke to sage Vālmīki about the auspicious motherhood of Sītā, which very much pleased him. (2) 'Sir, the wife of Rāma has given birth to two sons. So. O powerful one, make the protecting rites that destroys the ill spirits of the nether world; (3) Hearing these words from them the great sage, went there and saw the two sons, who were like sons of the gods and were as effulgent as the moon. (4) The sage went there joyfully and looked at the two sons and made the sacrament for both of them that kills the inauspicious Bhūtas and destroys the Rākṣasa. (5) That Brāhmaṇa Vālmīki took the handful of Kuśa and Lava (the lower portion of the Kuśa grass) and making it handed over to them performed the protective symbol that kills the Bhūtas. (6) 'He who of the two was born first should be cleansed with the Kuśas purified by chants and then his name will be 'Kuśa.' (7) Who happens to be born later, should be cleansed carefully with Lava by the old women and will be known by the name of Lava. (8) Thus these twins named, Kuśa and Lava will become famous bearing the names given by me.' (9)

तां रक्षां जगृहुस्तांश्च मुनिहस्तात् समाहिताः । अकुर्वंश्च ततो रक्षां तयोर्विगतकल्मषाः ॥ १० ॥
तथा तां क्रियमाणां च वृद्धाभिर्गोत्रनाम च । संकीर्तनं च रामस्य सीतायाः प्रसवौ शुभौ ॥ ११ ॥
अर्धरात्रे तु शत्रुघ्नः शुश्राव सुमहत् प्रियम् । पर्णशालां ततो गत्वा मातर्दिष्ट्येति चाब्रवीत् ॥ १२ ॥
तदा तस्य प्रहृष्टस्य शत्रुघ्नस्य महात्मनः । व्यतीता वार्षिकी रात्रिः श्रावणी लघुविक्रमा ॥ १३ ॥
प्रभाते सुमहावीर्यः कृत्वा पौर्वाह्णिकीं क्रियाम् । मुनिं प्राञ्जलिरामन्त्र्य ययौ पश्चान्मुखः पुनः ॥ १४ ॥
स गत्वा यमुनातीरं सप्तरात्रोषितः पथि । ऋषीणां पुण्यकीर्तीनामाश्रमे वासमभ्ययात् ॥ १५ ॥
स तत्र मुनिभिः सार्धं भार्गवप्रमुखैर्नृपः । कथाभिरभिरूपाभिर्वासं चक्रे महायशाः ॥ १६ ॥
स काञ्चनाद्यैर्मुनिभिः समेतै रघुप्रवीरो रजनीं तदानीम् ।
कथाप्रकारैर्बहुभिर्महात्मा विरामयामास नरेन्द्रसूनुः ॥ १७ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डे षट्षष्टितमः सर्गः ॥ ६६ ॥

Then the old women of Āśrama pure in mind took with care the totemic device from the hands of the sage and performed the protection of the twins. (10) While in this manner (the symbolic protection) was being performed by the old women, Śatrughna at midnight heard the joyful Gotra and name of Śrī Rāma and also (the news) of delivery of the two sons by Sītā and then having entered the arbour (of Sītā) said, 'O mother by the grace of God (two sons are born to you).'(11-12) Then the night of the rainy season of the month of Śrāvaṇa (full moon) passed swiftly with noble Śatrughna enjoying himself. (13) At break of dawn, having performed the morning duties, he (Śatrughna) taking leave of the sage with folded hands started forth to the western direction). (14) Reaching the banks of the Yamunā, and having spent seven nights on the way he (Śatrughna) made for residence in the hermitages of the sages of holy fame. (15) He, the famous one, dwelt there with the sages among whom Bhārgava was the foremost, (indulging) in talks proper (to the occasion). (16) This way the mightiest among Raghus and great souled Śatrughna in the company of sages like Cyavana passed that night through hearing various religious tales. (17)

Thus ends Canto Sixty-six in the Uttarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

* * *

सप्तषष्टितमः सर्गः

Canto LXVII

The sage Cyavana apprises Śatrughna with the power of Lavaṇa's lance and narrates the events connected with the slaying of king Māndhātā

अथ रात्र्यां प्रवृत्तायां शत्रुघ्नो भृगुनन्दनम् । पप्रच्छ च्यवनं विप्रं लवणस्य यथाबलम् ॥ १ ॥
शूलस्य च बलं ब्रह्मन् के च पूर्वं विनाशिताः । अनेन शूलमुख्येन द्वन्द्वयुद्धमुपागताः ॥ २ ॥
तस्य तद् वचनं श्रुत्वा शत्रुघ्नस्य महात्मनः । प्रत्युवाच महातेजाश्च्यवनो रघुनन्दनम् ॥ ३ ॥
असंख्येयानि कर्माणि यान्यस्य रघुनन्दन । इक्ष्वाकुवंशप्रभवे यद् वृत्तं तच्छृणुष्व मे ॥ ४ ॥
अयोध्यायां पुरा राजा युवनाश्वसुतो बली । मान्धाता इति विख्यातस्त्रिषु लोकेषु वीर्यवान् ॥ ५ ॥
स कृत्वा पृथिवीं कृत्स्नां शासने पृथिवीपतिः । सुरलोकमितो जेतुमुद्योगमकरोन्नृपः ॥ ६ ॥

Then as the night appeared, Śatrughna asked the Brāhmaṇa Cyavana, son of Bhṛgu the exact might of Lavaṇa, and the power of the trident also. (He enquired), 'O Brāhmaṇa, who were killed by this special trident having entered into a duel (with Lavaṇa).' (1-2) Hearing these words of the noble Śatrughna, the mighty Cyavana answered in reply to the scion of the Raghus. (3) Among the innumerable doings of this (Lavaṇa) listen to me that which took place in the context of the originator of the family of Ikṣvāku (Māndhātā). (4) In the old days, there was a powerful king, the son of Yuvanāśva, known as Māndhātā, noted for his might in three worlds. (5) Having ruled over the entire earth, that king lord of the earth, embarked on a conquest of the world of the god from here (this earth). (6)

इन्द्रस्य च भयं तीव्रं सुराणां च महात्मनाम् । मान्धातरि कृतोद्योगे देवलोकजिगीषया ॥ ७ ॥
अर्धासनेन शक्रस्य राज्यार्धेन च पार्थिवः । वन्द्यमानः सुरगणैः प्रतिज्ञामध्यरोहत ॥ ८ ॥
तस्य पापमभिप्रायं विदित्वा पाकशासनः । सान्त्वपूर्वमिदं वाक्यमुवाच युवनाश्वजम् ॥ ९ ॥
राजा त्वं मानुषे लोके न तावत् पुरुषर्षभ । अकृत्वा पृथिवीं वश्यां देवराज्यमिहेच्छसि ॥ १० ॥
यदि वीर समग्रा ते मेदिनी निखिला वशे । देवराज्यं कुरुष्वेह सभृत्यबलवाहनः ॥ ११ ॥

Great fear overcame Indra and other mighty gods, when Māndhātā prepared (to fight) with a desire to conquer the world of gods.(7) Propitiated by the host of gods (Māndhātā), the king having vowed to take one half of Indra's kingdom and the other half of earthly sovereignty went up to heaven.(8) Indra, the conqueror of Pāka Daitya, having known his evil intentions, uttered these conciliatory words to the progeny of Yuvanāśva.(9) 'O bull among men (Māndhātā), you are still not established as a king in the mortal worlds, you desire the kingdom of the gods here without subjugating the earth.(10) O brave one, if the entire earth is indeed under your sway then you may rule over the kingdom of the gods together with your attendants, army and carriers.(11)

इन्द्रमेवं ब्रुवाणं तं मान्धाता वाक्यमब्रवीत् । क्व मे शक्र प्रतिहतं शासनं पृथिवीतले ॥ १२ ॥
तमुवाच सहस्राक्षो लवणो नाम राक्षसः । मधुपुत्रो मधुवने न तेऽऽज्ञां कुरुतेऽनघ ॥ १३ ॥
तच्छ्रुत्वा विप्रियं घोरं सहस्राक्षेण भाषितम् । व्रीडितोऽवाङ्मुखो राजा व्याहर्तुं न शशाक ह ॥ १४ ॥
आमन्त्र्य तु सहस्राक्षं प्रायात् किंचिदवाङ्मुखः । पुनरेवागमच्छ्रीमानिमं लोकं नरेश्वरः ॥ १५ ॥
स कृत्वा हृदयेऽमर्षं सभृत्यबलवाहनः । आजगाम मधोः पुत्रं वशे कर्तुमरिंदमः ॥ १६ ॥

Māndhātā said to Indra, who had spoken thus: 'O Indra, where is my rule over the earth obstructed'? (12) The thousand-eyed one (Indra) told him, 'O sinless one, the son of Madhu, the Rākṣasa Lavaṇa by name does not obey your orders.'(13) Having heard the dreadful unpleasant words, conveyed by the Indra, the King, put to shame, with face turned downwards could not speak. (14) Taking leave of the thousand-eyed god, with his face turned somewhat downwards, the lord of the mortals proceeded and came back again to this world. (15) That king, the destroyer of foes, with anger in his heart and together with his attendants and carriers came to bring the son of Madhu under his sway. (16)

स काङ्क्षमाणो लवणं युद्धाय पुरुषर्षभः । दूतं सम्प्रेषयामास सकाशं लवणस्य सः ॥ १७ ॥
स गत्वा विप्रियाण्याह बहूनि मधुनः सुतम् । वदन्तमेवं तं दूतं भक्षयामास राक्षसः ॥ १८ ॥
चिरायमाणे दूते तु राजा क्रोधसमन्वितः । अर्दयामास तद् रक्षः शरवृष्ट्या समन्ततः ॥ १९ ॥
ततः प्रहस्य तद् रक्षः शूलं जग्राह पाणिना । वधाय सानुबन्धस्य मुमोचायुधमुत्तमम् ॥ २० ॥
तच्छूलं दीप्यमानं तु सभृत्यबलवाहनम् । भस्मीकृत्वा नृपं भूयो लवणस्यागमत् करम् ॥ २१ ॥

Desirous to fight with Lavaṇa, the bull among men (Māndhātā) sent a messenger to Lavaṇa. (17) He (the messenger), having approached the son of Madhu, said many unpleasant words; the Rākṣasa devoured that messenger while he was speaking thus. (18) On being late (in returning) of the messenger the King possessed of anger, inflicted injury on the Rākṣasa by shower of arrows on all sides. (19) Then that Rākṣasa laughed and took the trident in his hand and released that best among weapons (trident) for the purpose of slaying Māndhātā with all his followers. (20) That enflamed trident on its part, having rendered to ashes the king together with his attendants army and carriers came back to the hand of Lavaṇa. (21)

एवं स राजा सुमहान् हतः सबलवाहनः। शूलस्य तु बलं सौम्य अप्रमेयमनुत्तमम्॥ २२ ॥
श्वः प्रभाते तु लवणं वधिष्यसि न संशयः। अगृहीतायुधं क्षिप्रं ध्रुवो हि विजयस्तव॥ २३ ॥
लोकानां स्वस्ति चैवं स्यात् कृते कर्मणि च त्वया। एतत् ते सर्वमाख्यातं लवणस्य दुरात्मनः॥ २४ ॥
शूलस्य च बलं घोरमप्रमेयं नरर्षभ। विनाशश्चैव मान्धातुर्यत्नेनाभूच्च पार्थिव॥ २५ ॥
त्वं श्वः प्रभाते लवणं महात्मन् वधिष्यसे नात्र तु संशयो मे।
शूलं विना निर्गतमामिषार्थे ध्रुवो जयस्ते भविता नरेन्द्र॥ २६ ॥
इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डे सप्तषष्टितमः सर्गः॥ ६७ ॥

Thus that great King was killed together with his army and carriers, O gracious one, the power of the trident is impossible to fathom. (22) Tomorrow morning, you shall kill soon Lavaṇa while he is without the weapon, there is no doubt that your victory is sure.(23) By you performing this deed the welfare of the worlds (will be achieved), thus all has been narrated to you, O bull among men, about the might of the wicked Lavaṇa and the unfathomable dreadful power of the trident, O king Māndhātā perished due to his own endeavour. (24-25) At tomorrow morning you will slay Lavaṇa I have no doubt, O noble one, when, he will proceed for flesh, no trident with him and victory shall be yours, O king of men. (26)

Thus ends Canto Sixty-seven in the Uttarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

अष्टषष्टितमः सर्गः

Canto LXVIII

Lavaṇa goes out in search of food. Śatrughna stays at the citygate awaiting return of Lavaṇa and has an angry exchange of words with the latter

कथां कथयतां तेषां जयं चाकाङ्क्षतां शुभम्। व्यतीता रजनी शीघ्रं शत्रुघ्नस्य महात्मनः॥ १ ॥
ततः प्रभाते विमले तस्मिन् काले स राक्षसः। निर्गतस्तु पुराद् वीरो भक्ष्याहारप्रचोदितः॥ २ ॥
एतस्मिन्नन्तरे वीरः शत्रुघ्नो यमुनां नदीम्। तीर्त्वा मधुपुरद्वारि धनुष्पाणिरतिष्ठत॥ ३ ॥
ततोऽर्धदिवसे प्राप्ते क्रूरकर्मा स राक्षसः। आगच्छद् बहुसाहस्त्रं प्राणिनां भारमुद्वहन्॥ ४ ॥
ततो ददर्श शत्रुघ्नं स्थितं द्वारि धृतायुधम्। तमुवाच ततो रक्षः किमनेन करिष्यसि॥ ५ ॥
ईदृशानां सहस्त्राणि सायुधानां नराधम। भक्षितानि मया रोषात् कालेनानुगतो ह्यसि॥ ६ ॥
आहारश्चाप्यसम्पूर्णो ममायं पुरुषाधम। स्वयं प्रविष्टोऽद्य मुखं कथमासाद्य दुर्मते॥ ७ ॥

The night passed away quickly (while staying at the hermitage of Cyavana) for the noble Śatrughna conversing with Cyavana and other sages, who wished for his holy victory (against Lavaṇa). (1) Then in the morning when it was bright, that Rākṣasa (Lavaṇa) the heroic one, went out of (his) city impelled by the desire to bring (his) food. (2) In the meantime Śatrughna, the brave one having crossed the Yamunā, stood at the gates of the city of Madhu, with bow in his hand. (3) Then at midday that Rākṣasa, (Lavaṇa) the evil-doer returned bearing the load of many thousand creatures. (4) Then the Rākṣasa saw Śatrughna armed (with the bow), standing at the gate and said to him: 'What will you do with this (weapon)? (5) Many thousands of men (like you) accompanied with weapons, O wretched one, have been devoured by me in anger. Death seems to have come nearer to you. (6) O vile one, my food is yet incomplete, how have come, you enter to my mouth of your own accord?' (7)

तस्यैवं भाषमाणस्य हसतश्च मुहुर्मुहुः। शत्रुघ्नो वीर्यसम्पन्नो रोषादश्रूण्यवासृजत्॥ ८ ॥
तस्य रोषाभिभूतस्य शत्रुघ्नस्य महात्मनः। तेजोमया मरीच्यस्तु सर्वगात्रैर्विनिष्पतंन्॥ ९ ॥
उवाच च सुसंक्रुद्धः शत्रुघ्नः स निशाचरम्। योद्धुमिच्छामि दुर्बुद्धे द्वन्द्वयुद्धं त्वया सह॥ १० ॥
पुत्रो दशरथस्याहं भ्राता रामस्य धीमतः। शत्रुघ्नो नाम शत्रुघ्नो वधाकाङ्क्षी तवागतः॥ ११ ॥
तस्य मे युद्धकामस्य द्वन्द्वयुद्धं प्रदीयताम्। शत्रुस्त्वं सर्वभूतानां न मे जीवन् गमिष्यसि॥ १२ ॥

While (the Rākṣasa) spoke thus and laughing the heroic Śatrughna broke in tears with anger. (8) Fiery rays issued forth from all the limbs of the noble and angry Śatrughna. (9) Highly enraged Śatrughna then addressed the demon, who roamed about thus at right, 'O evil one, I wish to enter a duel with you.(10) I am the son of (King) Daśaratha, and the brother of the wise Śrī Rāma the extirpator of foes, Śatrughna by name. I have come with a desire to kill you.(11) So give the duel to me, who desires to fight with you! You are the enemy of all beings with me alive here you shall not escape.' (12)

तस्मिंस्तथा ब्रुवाणे तु राक्षसः प्रहसन्निव। प्रत्युवाच नरश्रेष्ठं दिष्ट्या प्राप्तोऽसि दुर्मते॥ १३ ॥
मम मातृष्वसुर्भ्राता रावणो नाम राक्षसः। हतो रामेण दुर्बुद्धे स्त्रीहेतोः पुरुषाधम॥ १४ ॥
तच्च सर्वं मया क्षान्तं रावणस्य कुलक्षयम्। अवज्ञां पुरतः कृत्वा मया यूयं विशेषतः॥ १५ ॥
निहताश्च हि ते सर्वे परिभूतास्तृणं यथा। भूताश्चैव भविष्याश्च यूयं च पुरुषाधमाः॥ १६ ॥
तस्य ते युद्धकामस्य युद्धं दास्यामि दुर्मते। तिष्ठ त्वं च मुहूर्तं तु यावदायुधमानये॥ १७ ॥
ईप्सितं यादृशं तुभ्यं सज्जये यावदायुधम्। तमुवाचाशु शत्रुघ्नः क्व मे जीवन् गमिष्यसि॥ १८ ॥
स्वयमेवागतः शत्रुर्न मोक्तव्यः कृतात्मना।
यो हि विक्लवया बुद्ध्या प्रसरं शत्रवे दिशेत्। स हतो मन्दबुद्धिः स्याद् यथा कापुरुषस्तथा॥ १९ ॥
तस्मात् सुदृष्टं कुरु जीवलोकं शरैः शितैस्त्वां विविधैर्नयामि।
यमस्य गेहाभिमुखं हि पापं रिपुं त्रिलोकस्य च राघवस्य॥ २० ॥
इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डेऽष्टषष्टितमः सर्गः॥ ६८ ॥

When he (Śatrughna) had spoken thus, that Rākṣasa (Lavaṇa) replied to the best among men, as if laughing: 'O wicked one, it is my good luck that you have come within my reach. (13) O insensate one, the Rākṣasa Rāvaṇa the brother of my maternal aunt, was killed by Rāma for the sake of a woman. (14) All I had forgiven, the destruction of the family of Rāvaṇa, and specially you, ignoring. (15) But now all of you, that have been born or will be born and even you vile ones, will be swept away by me like straws. (16) I shall indeed give you a fight, who wish it O of vicious intellect. Just wait for a moment, while I bring my weapon (trident). (17) I am going to prepare the weapon with which I desire to kill you.' At this Śatrughna at once spoke out:—'Where will you go as long as I am alive?(18) The enemy that has come of his own accord does not deserve to be set free by one disciplined in mind. Whoever with unsettled mind gives freedom to a foe to disappear that weak-minded one indeed would be killed as a coward. (19) You (therefore) have a good look at this world of mortals, O wicked one I shall carry you to Yama's abode with many sharp arrows, O foe of the three worlds and also of Raghu's family.' (20)

Thus ends Canto Sixty-eight in the Uttarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

* * *

एकोनसप्ततितमः सर्गः

Canto LXIX

Duel fight between Śatrughna and Lavaṇa, Śatrughna kills Lavaṇa

तच्छ्रुत्वा भाषितं तस्य शत्रुघ्नस्य महात्मनः। क्रोधमाहारयत् तीव्रं तिष्ठ तिष्ठेति चाब्रवीत्॥ १॥
पाणौ पाणिं स निष्पिष्य दन्तान् कटकटाय्य च। लवणो रघुशार्दूलमाह्वयामास चासकृत्॥ २॥
तं ब्रुवाणं तथा वाक्यं लवणं घोरदर्शनम्। शत्रुघ्नो देवशत्रुघ्न इदं वचनमब्रवीत्॥ ३॥
शत्रुघ्नो न तदा जातो यदान्ये निर्जितास्त्वया। तदद्य बाणाभिहतो व्रज त्वं यमसादनम्॥ ४॥
ऋषयोऽप्यद्य पापात्मन् मया त्वां निहतं रणे। पश्यन्तु विप्रा विद्वांसस्त्रिदशा इव रावणम्॥ ५॥
त्वयि मद्बाणनिर्दग्धे पतितेऽद्य निशाचर। पुरे जनपदे चापि क्षेममेव भविष्यति॥ ६॥
अद्य मद्बाहुनिष्क्रान्तः शरो वज्रनिभाननः। प्रवेक्ष्यते ते हृदयं पद्ममंशुरिवार्कजः॥ ७॥

Hearing these words of the noble Śatrughna, Lavaṇa became possessed of great anger and said: 'Wait (for a moment). (1) Rubbing his one hand with the other, and making a rattling sound with his teeth, Lavaṇa challenged the lion among Raghus many times. (2) To that Lavaṇa of fearful appearance, speaking thus, Śatrughna, the killer of the enemies of the gods, said these words: (3) Śatrughna was not born, when others were conquered by you in battle, so go to the abode of Yama today, killed by (my) arrow. (4) O sinful one, may the sages too see you killed in encounter today also the learned Brāhmaṇas as the gods saw Rāvaṇa (killed). (5) Today there will be peace indeed in the city and province, as you, the demon (roaming about at night) are burnt and slain prostrate by the arrow. (6) Today, the arrow, whose fore-point resembles the thunderbolt, released by my hand shall enter your heart as the ray of the sun enters in the lotus. (7)

एवमुक्तो महावृक्षं लवणः क्रोधमूर्च्छितः। शत्रुघ्नोरसि चिक्षेप स च तं शतधाच्छिनत्॥ ८॥
तद् दृष्ट्वा विफलं कर्म राक्षसः पुनरेव तु। पादपान् सुबहून् गृह्य शत्रुघ्नायासृजद् बली॥ ९॥
शत्रुघ्नश्चापि तेजस्वी वृक्षानापततो बहून्। त्रिभिश्चतुर्भिरेकैकं चिच्छेद नतपर्वभिः॥ १०॥
ततो बाणमयं वर्षं व्यसृजद् राक्षसोपरि। शत्रुघ्नो वीर्यसम्पन्नो विव्यथे न स राक्षसः॥ ११॥
ततः प्रहस्य लवणो वृक्षमुद्यम्य वीर्यवान्। शिरस्यभ्यहनच्छूरं स्रस्ताङ्गः स मुमोह वै॥ १२॥
तस्मिन् निपतिते वीरे हाहाकारो महानभूत्। ऋषीणां देवसंघानां गन्धर्वाप्सरसां तथा॥ १३॥

Being thus spoken, Lavaṇa enraged with anger threw a mightly tree on the breast of Śatrughna; but (Śatrughna) cut it thousand-fold (with arrows). (8) Thus seeing his action fruitless, the powerful Rākṣasa again taking hold of many trees hurled them at Śatrughna.(9) The brave Śatrughna too, tore asunder each one coming upon him, by three and four arrows of flatterend ends. (10) (Thus) Śatrughna then possessed of great might, let loose a shower of arrows on the Rākṣasa; but the Rākṣasa, (however) was not troubled. (11) Then the powerful Lavaṇa laughed, and uprising a tree attacked the brave one (Śatrughna) on the head; Śatrughna went into a swoon with the (bodily) joints loosened. (12) So as the breve (Śatrughna) fell, long cries of 'Hā' emanated from the sages, the host of the gods, the Gandharvas and Apsarās (the celestial beings). (13)

a

तमवज्ञाय तु हतं शत्रुघ्नं भुवि पातितम्। रक्षो लब्धान्तरमपि न विवेश स्वमालयम्॥ १४॥
नापि शूलं प्रजग्राह तं दृष्ट्वा भुवि पातितम्। ततो हत इति ज्ञात्वा तान् भक्षान् समुदावहत्॥ १५॥
मुहूर्ताल्लब्धसंज्ञस्तु पुनस्तस्थौ धृतायुधः। शत्रुघ्नो वै पुरद्वारि ऋषिभिः सम्प्रपूजितः॥ १६॥
ततो दिव्यममोघं तं जग्राह शरमुत्तमम्। ज्वलन्तं तेजसा घोरं पूरयन्तं दिशो दश॥ १७॥
वज्राननं वज्रवेगं मेरुमन्दरसंनिभम्। नतं पर्वसु सर्वेषु संयुगेष्वपराजितम्॥ १८॥
असृक्चन्दनदिग्धाङ्गं चारुपत्रं पतत्रिणम्। दानवेन्द्राचलेन्द्राणामसुराणां च दारुणम्॥ १९॥
तं दीप्तमिव कालाग्निं युगान्ते समुपस्थिते। दृष्ट्वा सर्वाणि भूतानि परित्रासमुपागमन्॥ २०॥

Ignoring Śatrughna, killed and fallen on the ground, the Rākṣasa did not enter his residence, although given time (to do so). (14) Nor even did he (Lavaṇa) take up the trident seeing him (Śatrughna) lying on the earth, and then considering him (Śatrughna) dead, carried again his provisions. (15) Gaining consciousness in a moment, Śatrughna, adored by the sages stood up and waited at the door of the city (of Madhu) weapon in his hand. (16) Then Śatrughna took hold of the arrow : the divine and excelling others, flaming with brilliance and filling the ten quarters (with brilliance), shaped like the thunderbolt in front, resembling the thunderbolt in speed, equalling Meru and Mandara (mountains), flat shaped, invincible in all encounters, smeared with red sandal-like blood, beautiful as the winged bird, dreadful for the lord of the Dānavas and also the mountains, resembling as if the fire of destruction kindled at the time of final dissolution. Seeing it all beings were very much frightened. (17—20)

सदेवासुरगन्धर्वं मुनिभिः साप्सरोगणम्। जगद्धि सर्वमस्वस्थं पितामहमुपस्थितम्॥ २१॥
उवाच देवदेवेशं वरदं प्रपितामहम्। देवानां भयसम्मोहो लोकानां संक्षयं प्रति॥ २२॥
कच्चिल्लोकक्षयो देव सम्प्राप्तो वा युगक्षयः। नेदृशं दृष्टपूर्वं च न श्रुतं प्रपितामह॥ २३॥
तेषां तद् वचनं श्रुत्वा ब्रह्मा लोकपितामहः। भयकारणमथाचष्ट देवानामभयंकरः॥ २४॥
उवाच मधुरां वाणीं शृणुध्वं सर्वदेवताः। वधाय लवणस्याजौ शरः शत्रुघ्नधारितः॥ २५॥
तेजसा तस्य सम्मूढाः सर्वे स्मः सुरसत्तमाः। एष पूर्वस्य देवस्य लोककर्तुः सनातनः॥ २६॥
शरस्तेजोमयो वत्सा येन वै भयमागतम्। एष वै कैटभस्यार्थे मधुनश्च महाशरः॥ २७॥
सृष्टो महात्मना तेन वधार्थे दैत्ययोस्तयोः। एक एव प्रजानाति विष्णुस्तेजोमयं शरम्॥ २८॥
एषा एव तनुः पूर्वा विष्णोस्तस्य महात्मनः। इतो गच्छत पश्यध्वं वध्यमानं महात्मना॥ २९॥
रामानुजेन वीरेण लवणं राक्षसोत्तमम्।

The whole world together with the Devas, Asuras and Gandharvas and the sages was in discomfort and all approached Pitāmaha (Brahmā). (21) They narrated the god of the gods the Prapitāmaha (Brahmā) the bewilderment of the gods with fear regarding the security of the worlds. (22) 'O lord ! Is the destruction of the world at hand or has the end of the universes approached ? O grand sire, never before has such a condition of the world been seen or heard.' (23) Hearing their words, Brahmā the grandfather of the worlds, protector of the gods revealed the cause of the fear (of the gods). (24) He said in sweet voice :—'All the gods listen to me, the arrow has been held by Śatrughna for the slaying of Lavaṇa in encounter. (25) All the great gods are bewildered at the power of that (arrow) ! O my children, this is the eternal powerful arrow of the former God, the creator of the world (Viṣṇu), due to which the gods are in fear; this mighty arrow was created for the destruction of those two sons of Diti, Madhu and Kaiṭabha; Viṣṇu alone knows well about this powerful arrow. (26—28) This (arrow) is the ancient form of the noble Viṣṇu, go from here (O my children) and witness Lavaṇa being killed by the noble and heroic one (Śatrughna) the younger brother of Śrī Rāma.'($29\frac{1}{2}$)

तस्य ते देवदेवस्य निशम्य वचनं सुराः॥ ३०॥
आजग्मुर्यत्र युध्येते शत्रुघ्नलवणावुभौ। तं शरं दिव्यसंकाशं शत्रुघ्नकरधारितम्॥ ३१॥
ददृशुः सर्वभूतानि युगान्ताग्निमिवोत्थितम्। आकाशमावृतं दृष्ट्वा देवैर्हि रघुनन्दनः॥ ३२॥
सिंहनादं भृशं कृत्वा ददर्श लवणं पुनः। आहूतश्च पुनस्तेन शत्रुघ्नेन महात्मना॥ ३३॥
लवणः क्रोधसंयुक्तो युद्धाय समुपस्थितः। आकर्णात् स विकृष्याथ तद् धनुर्धन्विनां वरः॥ ३४॥
स मुमोच महाबाणं लवणस्य महोरसि। उरस्तस्य विदार्याशु प्रविवेश रसातलम्॥ ३५॥
गत्वा रसातलं दिव्यः शरो विबुधपूजितः। पुनरेवागमत् तूर्णमिक्ष्वाकुकुलनन्दनम्॥ ३६॥
शत्रुघ्नशरनिर्भिन्नो लवणः स निशाचरः। पपात सहसा भूमौ वज्राहत इवाचलः॥ ३७॥
तच्च शूलं महद् दिव्यं हते लवणराक्षसे। पश्यतां सर्वदेवानां रुद्रस्य वशमन्वगात्॥ ३८॥

एकेषुपातेन भयं निपात्य लोकत्रयस्यास्य रघुप्रवीरः।
विनिर्बभावुत्तमचापबाणस्तमः प्रणुद्येव सहस्त्ररश्मिः॥ ३९॥
ततो हि देवा ऋषिपन्नगाश्च प्रपूजिरे ह्यप्सरसश्च सर्वाः।
दिष्ट्या जयो दाशरथेरवाप्तस्त्यक्त्वा भयं सर्प इव प्रशान्तः॥ ४०॥
इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डे एकोनसप्ततितमः सर्गः॥ ६९॥

The gods hearing the words of the God of the gods, came to the place where both Śatrughna and Lavaṇa were engaged in fighting; all beings witnessed that divine arrow borne by Śatrughna in his hand, like it was the fire that broke at the time of destruction. Seeing the sky filled with the gods Śatrughna again having roared like a loin looked at Lavaṇa, he (Lavaṇa) was again challenged by the noble Śatrughna. (30—33) Lavaṇa filled with anger appeared to give him (Śatrughna) the fight. He (Śatrughna), the best among archers, then having stretched that bow up to his ear, shot it at the mighty chest of Lavaṇa. That divine arrow descended to the netherworld breaking open his chest, and having gone there, being worshipped by the gods came back quickly again to Śatrughna, the descendant of the family of Ikṣvāku. (34—36) That demon Lavaṇa being struck by the arrow of Śatrughna, fell on the ground all at once like the mountain struck by the thunderbolt. (37) On the Rākṣasa Lavaṇa being killed, that mighty divine arrow too, came back to the quiver of Rudra as all the gods looked on. (38) Then the champion of Raghus felled with one arrow the terror of three worlds, shone forth as the sun dispelling the darkness, all gods, sages, serpents paid homage to him and Apsarās hailed to the fearless victory of the son of Śrī Daśaratha, the serpent laid to rest. (39-40)

Thus ends Canto Sixty-nine in the Uttarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

* * *

सप्ततितमः सर्गः

Canto LXX

Having obtained a boon from the gods and after founding Madhupurī, in the twelfth year Śatrughna decides to meet Śrī Rāma

हते तु लवणे देवाः सेन्द्राः साग्निपुरोगमाः। ऊचुः सुमधुरां वाणीं शत्रुघ्नं शत्रुतापनम्॥ १॥
दिष्ट्या ते विजयो वत्स दिष्ट्या लवणराक्षसः। हतः पुरुषशार्दूल वरं वरय सुव्रत॥ २॥
वरदास्तु महाबाहो सर्व एव समागताः। विजयाकाङ्क्षिणस्तुभ्यममोघं दर्शनं हि नः॥ ३॥
देवानां भाषितं श्रुत्वा शूरो मूर्ध्नि कृताञ्जलिः। प्रत्युवाच महाबाहुः शत्रुघ्नः प्रयतात्मवान्॥ ४॥
इयं मधुपुरी रम्या मधुरा देवनिर्मिता। निवेशं प्राप्नुयाच्छीघ्रमेष मेऽस्तु वरः परः॥ ५॥

After Lavaṇa was killed, the gods together with Indra and Agni as their head spoke these sweet words to Śatrughna, the agitator of the foes. (1) 'O lion among men, by good fortune, victory is yours and the Rākṣasa is dead. O of a noble vow ask (us) for a boon. (2) All desirous of your victory are intending to grant boon to you. We have come: our presence will not be fruitless.' (3) Hearing the words of the gods, Śatrughna, the long-armed one, disciplined in mind, keeping his folded hands on his head replied thus : (4) 'This city of Madhu, Madhurā (by name) built by the gods, may become the capital soon. This is the only boon that I desire: '. (5)

तं देवाः प्रीतमनसो बाढमित्येव राघवम्। भविष्यति पुरी रम्या शूरसेना न संशयः॥ ६॥

ते तथोक्त्वा महात्मानो दिवमारुरुहुस्तदा। शत्रुघ्नोऽपि महातेजास्तां सेनां समुपानयत्॥ ७ ॥
सा सेना शीघ्रमागच्छच्छ्रुत्वा शत्रुघ्नशासनम्। निवेशनं च शत्रुघ्नः श्रावणेन समारभत्॥ ८ ॥
स पुरा दिव्यसंकाशो वर्षे द्वादशमे शुभे। निविष्टः शूरसेनानां विषयश्चाकुतोभयः॥ ९ ॥
क्षेत्राणि सस्ययुक्तानि काले वर्षति वासवः। अरोगवीरपुरुषा शत्रुघ्नभुजपालिता॥ १०॥
अर्धचन्द्रप्रतीकाशा यमुनातीरशोभिता।
शोभिता गृहमुख्यैश्च चत्वरापणवीथिकैः। चातुर्वर्ण्यसमायुक्ता नानावाणिज्यशोभिता॥ ११॥
यच्च तेन पुरा शुभ्रं लवणेन कृतं महत्। तच्छोभयति शत्रुघ्नो नानावर्णोपशोभिताम्॥ १२॥
आरामैश्च विहारैश्च शोभमानां समन्ततः। शोभितां शोभनीयैश्च तथान्यैर्दैवमानुषैः॥ १३॥

The gods said: 'So be it' to the scion of the Raghus: 'This beautiful city will be Śūrasenā indeed: (possessed of an army of brave men) by name there is no doubt.' (6) Thus saying the holy gods then ascended to heaven. Śatrughna too, the powerful one, brought back the army (from the banks of the Yamunā). (7) That army came soon, hearing the news of the death (of Lavaṇa) at the hands of Śatrughna and commenced the establishment (of the capital) by the month of Śrāvaṇa (August). (8) That holy country was established as the territory of the Śūrasenas, in the course of twelve years, as there was no cause for fear. (9) The fields were full with grains, Indra (the rain-god) brought forth rain in time, the warriors protected by Śatrughna were free of diseases. (10) That city, shaped like the half-moon, beautified by the banks of the Yamunā, was also embellished with special mansions and quadrangular market-place. It was inhabited by the four Varṇas (cases) and abounded in forms of merchandise. (11) The white (mansion) that was formerly built by Lavaṇa, Śatrughna further beautified, with (pictures) of various colours, looking beautiful on all sides with Ārāmas and Vihāras, and that city adorned with human and celestial adornments. (12-13)

तां पुरीं दिव्यसंकाशां नानापण्योपशोभिताम्। नानादेशगतैश्चापि वणिग्भिरुपशोभिताम्॥ १४॥
तां समृद्धां समृद्धार्थः शत्रुघ्नो भरतानुजः। निरीक्ष्य परमप्रीतः परं हर्षमुपागमत्॥ १५॥
तस्य बुद्धिः समुत्पन्ना निवेश्य मधुरां पुरीम्। रामपादौ निरीक्षेऽहं वर्षे द्वादश आगते॥ १६॥

The prosperous Śatrughna, the younger brother of Bharata, having seen the mansion divine in appearance, filled with all forms of merchandise and inhabited by traders coming from various countries, was much pleased. (14-15) Then at the commencement of the twelfth year, having established the city Madhurā, he thought 'I shall see the feet of Śrī Rāma.' (16)

ततः सताममरपुरोपमां पुरीं निवेश्य वै विविधजनाभिसंवृताम्।
नराधिपो रघुपतिपाददर्शने दधे मतिं रघुकुलवंशवर्धनः॥ १७॥
इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डे सप्ततितमः सर्गः॥ ७०॥

Then establishing that city resembling with celestial one, Śatrughna filling it with men of various types, the foremost of Raghu's family, considered it apt to see Śrī Rāma's feet. (17)

Thus ends Canto Seventy in the Uttarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

* * *

एकसप्ततितमः सर्गः

Canto LXXI

Śatrughna accompanied by a few soldiers proceeds to Ayodhyā, on the way listening Śrī Rāma glory being sung and getting surprized

ततो द्वादशमे वर्षे शत्रुघ्नो रामपालिताम्। अयोध्यां चक्रमे गन्तुमल्पभृत्यबलानुगः॥ १॥
ततो मन्त्रिपुरोगांश्च बलमुख्यान् निवर्त्य च। जगाम हयमुख्येन रथानां च शतेन सः॥ २॥
स गत्वा गणितान् वासान् सप्ताष्टौ रघुनन्दनः। वाल्मीकाश्रममागत्य वासं चक्रे महायशाः॥ ३॥
सोऽभिवाद्य ततः पादौ वाल्मीकेः पुरुषर्षभः। पाद्यमर्घ्यं तथातिथ्यं जग्राह मुनिहस्ततः॥ ४॥
बहुरूपाः सुमधुराः कथास्तत्र सहस्रशः। कथयामास स मुनिः शत्रुघ्नाय महात्मने॥ ५॥

Then in the twelfth year Śatrughna followed by a few attendants and the army desired to proceed to Ayodhyā ruled over by Śrī Rāma. (1) Then making the army-chiefs headed by the councillors to retreat, he (Śatrughna) proceeded (riding) on a special horse, accompanied by a hundred chariots. (2) Śatrughna, the descendant of the Raghus, possessed of fame, halting at seven to eight places reached the hermitage of Vālmīki and dwelt there. (3) Having paid obeisance at the feet of sage Vālmīki, the famous one (Śatrughna) accepted ablutions, offerings and hospitality from the hands of the sage. (4) That sage (Vālmīki) narrated to the noble Śatrughna sweet tales of various themes. (5)

उवाच च मुनिर्वाक्यं लवणस्य वधाश्रितम्। सुदुष्करं कृतं कर्म लवणं निघ्नता त्वया॥ ६ ॥
बहवः पार्थिवाः सौम्य हताः सबलवाहनाः। लवणेन महाबाहो युध्यमाना महाबलाः॥ ७ ॥
स त्वया निहतः पापो लीलया पुरुषर्षभ। जगतश्च भयं तत्र प्रशान्तं तव तेजसा॥ ८ ॥
रावणस्य वधो घोरो यत्नेन महता कृतः। इदं च सुमहत्कर्म त्वया कृतमयत्नतः॥ ९ ॥
प्रीतिश्चास्मिन् परा जाता देवानां लवणे हते। भूतानां चैव सर्वेषां जगतश्च प्रियं कृतम्॥ १०॥
तच्च युद्धं मया दृष्टं यथावत् पुरुषर्षभ। सभायां वासवस्याथ उपविष्टेन राघव॥ ११॥
ममापि परमा प्रीतिर्हृदि शत्रुघ्न वर्तते। उपाघ्रास्यामि ते मूर्ध्नि स्नेहस्यैषा परा गतिः॥ १२॥

Referring to the killing of Lavaṇa, the sage said: 'By killing Lavaṇa, a difficult task has been performed by you. (6) O gracious one, of long-arms, many powerful kings, together with their army and carriers have been killed by Lavaṇa, when they came in encounter with him. (7) O Bull among men, that evil one has been killed by you with ease, and by your prowess, the fright of worlds due to him has been dispelled. (8) The dreadful killing of Rāvaṇa by Śrī Rāma was performed with great effort, this great task (of killing Lavaṇa) was performed by you without effort. (9) On Lavaṇa beeing killed, the gods are highly pleased. This dear deed to all beings and the world has been done by you. (10) That encounter (with Lavaṇa) was indeed seen by me as it ensued while sitting in the assembly of Vāsava (Indra), O bull among men. (11) My heart too, O Śatrughna, is filled with joy; I shall smell the crown of your head (as) this is the highest course of affection.' (12)

इत्युक्त्वा मूर्ध्नि शत्रुघ्नमुपाघ्राय महामतिः। आतिथ्यमकरोत् तस्य ये च तस्य पदानुगाः॥ १३॥
स भुक्तवान् नरश्रेष्ठो गीतमाधुर्यमुत्तमम्। शुश्राव रामचरितं तस्मिन् काले यथाक्रमम्॥ १४॥
तन्त्रीलयसमायुक्तं त्रिस्थानकरणान्वितम्। संस्कृतं लक्षणोपेतं समतालसमन्वितम्॥ १५॥
शुश्राव रामचरितं तस्मिन् काले पुरा कृतम्। तान्यक्षराणि सत्यानि यथावृत्तानि पूर्वशः॥ १६॥
श्रुत्वा पुरुषशार्दूलो विसंज्ञो बाष्पलोचनः। स मुहूर्तमिवासंज्ञो विनिःश्वस्य मुहुर्मुहुः॥ १७॥

Thus saying and smelling the crown of the head of Śatrughna, the wise one (Vālmīki) offered hospitality to him and all those who followed him. (13) That jewel among men, (Śatrughna) took the food (offered by Vālmīki); then heard the deeds of Śrī Rāma, as they were performed by Him at that time melodiously, accompanied with the sound of the lute with proper beats and the three musical tunes manifested at proper beats, and at proper places, in Sanskrit, and according to the rules of music and also with the beat of drums at proper intervals. (14-15) He (Śatrughna) heard the deeds of Śrī Rāma as they were performed formerly, those words (comprising the song) were true and (narrated) as they (the deeds) were performed in sequence. (16) Having heard the song, the lion among men (Śatrughna) with tears in his eyes, was rendered unconscious, and fell into a swoon immediately taking deep sighs repeatedly. (17)

तस्मिन् गीते यथावृत्तं वर्तमानमिवाशृणोत्। पदानुगाश्च ये राज्ञस्तां श्रुत्वा गीतिसम्पदम्॥ १८॥
अवाङ्मुखाश्च दीनाश्च ह्याश्चर्यमिति चाब्रुवन्। परस्परं च ये तत्र सैनिकाः सम्बभाषिरे॥ १९॥
किमिदं क्व च वर्तामः किमेतत् स्वप्नदर्शनम्। अर्थो यो नः पुरा दृष्टस्तमाश्रमपदे पुनः॥ २०॥
शृणुमः किमिदं स्वप्ने गीतबन्धनमुत्तमम्। विस्मयं ते परं गत्वा शत्रुघ्नमिदमब्रुवन्॥ २१॥
साधु पृच्छ नरश्रेष्ठ वाल्मीकिं मुनिपुङ्गवम्। शत्रुघ्नस्त्वब्रवीत् सर्वान् कौतूहलसमन्वितान्॥ २२॥
सैनिकानक्षमोऽस्माकं परिप्रष्टुमिहेदृशः। आश्चर्याणि बहूनीह भवन्त्यस्याश्रमे मुनेः॥ २३॥
न तु कौतूहलाद् युक्तमन्वेष्टुं तं महामुनिम्।
एवं तद् वाक्यमुक्त्वा तु सैनिकान् रघुनन्दनः। अभिवाद्य महर्षिं तं स्वं निवेशं ययौ तदा॥ २४॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डे एकसप्ततितमः सर्गः॥ ७१॥

He (Śatrughna) heard (the deeds) as if they were performed in the present. The warriors who followed him, on hearing the rich song, were speechless and pained indeed, and exclaimed to each other—'How wonderful' (it was). (18-19) What is this, where are we, have we been in the dream, that thing, which we had seen formerly, we see again in the hermitage. (20) 'Do we hear in dream this beautifully composed song:' filled with great surprise they said to Śatrughna: (21) 'Please ask Vālmīki, O best among men, (who composed this song ?)'. Śatrughna on his part, told all the warriors filled with surprise: 'Here I am not able to ask (Vālmīki) in this manner, many wonders exist here in this hermitage of the sage, it is not proper to go and question the great sage out of curiosity.' Thus having spoken to the warriors, the scion of the Raghus then having saluted the great sage started for his residence. (22—24)

Thus ends Canto Seventy-one in the Uttarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

द्विसप्ततितमः सर्गः

Canto LXXII

After taking leave from Vālmīki, Śatrughna meets Śrī Rāma and others at Ayodhyā and after staying there for a week leaves again for Madhupurī

तं शयानं नरव्याघ्रं निद्रा नाभ्यागमत् तदा। चिन्तयानमनेकार्थं रामगीतमनुत्तमम्॥ १॥
तस्य शब्दं सुमधुरं तन्त्रीलयसमन्वितम्। श्रुत्वा रात्रिर्जगामाशु शत्रुघ्नस्य महात्मनः॥ २॥
तस्यां रजन्यां व्युष्टायां कृत्वा पौर्वाह्णिकक्रमम्। उवाच प्राञ्जलिर्वाक्यं शत्रुघ्नो मुनिपुङ्गवम्॥ ३॥
भगवन् द्रष्टुमिच्छामि राघवं रघुनन्दनम्। त्वयानुज्ञातुमिच्छामि सहैभिः संशितव्रतैः॥ ४॥
इत्येवंवादिनं तं तु शत्रुघ्नं शत्रुसूदनम्। वाल्मीकिः सम्परिष्वज्य विससर्ज स राघवम्॥ ५॥

सोऽभिवाद्य मुनिश्रेष्ठं रथमारुह्य सुप्रभम् । अयोध्यामगमत् तूर्णं राघवोत्सुकदर्शनः ॥ ६ ॥
स प्रविष्टः पुरीं रम्यां श्रीमानिक्ष्वाकुनन्दनः । प्रविवेश महाबाहुर्यत्र रामो महाद्युतिः ॥ ७ ॥

Śatrughna, a tiger among men, could not sleep in the night ruminating over the song of Rāma's deeds full of meaning. (1) Night passed away for the noble Śatrughna quickly hearing the melodious sound of the song accompanied with that of the Vīṇā (lute) and also proper beats. (2) After the night had ended, Śatrughna with folded hands said to Vālmīki, the best among sages, having performed the morning duties: (3) 'Sir, I wish to see Śrī Rāma the scion of the Raghus, with your permission. and also that of these (sages) firmly adhering their owes.' (4) Then Vālmīki embraced Śatrughna, the extirpator of foes, the scion of the Raghus, who thus spoke, and let him go. (5) Saluting Vālmīki, the best among sages, he (Śatrughna) ascending the shining chariot, went on speedily to Ayodhyā, eager to see the scion of the Raghus (Śrī Rāma). (6) The descendant of Ikṣvāku, the prosperous one (Śatrughna) reached the city (Ayodhyā) and entered the room, where Śrī Rāma, the illustrious one, was. (7)

स रामं मन्त्रिमध्यस्थं पूर्णचन्द्रनिभाननम् । पश्यन्नमरमध्यस्थं सहस्त्रनयनं यथा ॥ ८ ॥
सोऽभिवाद्य महात्मानं ज्वलन्तमिव तेजसा । उवाच प्राञ्जलिर्भूत्वा रामं सत्यपराक्रमम् ॥ ९ ॥
यदाज्ञप्तं महाराज सर्वं तत् कृतवानहम् । हतः स लवणः पापः पुरी चास्य निवेशिता ॥ १० ॥
द्वादशैतानि वर्षाणि त्वां विना रघुनन्दन । नोत्सहेयमहं वस्तुं त्वया विरहितो नृप ॥ ११ ॥
स मे प्रसादं काकुत्स्थ कुरुष्वामितविक्रम । मातृहीनो यथा वत्सो न चिरं प्रवसाम्यहम् ॥ १२ ॥

Seeing Śrī Rāma with a face like full moon, seated among the councillors like Indra among the gods, and as if enflamed with vigour. Śatrughna with folded hands spoke to resplendant one after saluting Him. (8-9) 'All that you ordered me to do. I have done, the evil Lavaṇa has been killed and the city (Madhupurī) has been reinstituted. (10) These twelve years I have (spent) without you. O king, I cannot (now) stay separated from you. (11) O scion of the Kakutsthas, possessed of unmitigated power, give me thy favour, I cannot live without you for long, like the child separated from its mother.' (12)

एवं ब्रुवाणं शत्रुघ्नं परिष्वज्येदमब्रवीत् । मा विषादं कृथाः शूर नैतत् क्षत्रियचेष्टितम् ॥ १३ ॥
नावसीदन्ति राजानो विप्रवासेषु राघव । प्रजा च परिपाल्या हि क्षात्रधर्मेण राघव ॥ १४ ॥
काले काले तु मां वीर अयोध्यामवलोकितुम् । आगच्छ त्वं नरश्रेष्ठ गन्तासि च पुरं तव ॥ १५ ॥
ममापि त्वं सुदयितः प्राणैरपि न संशयः । अवश्यं करणीयं च राज्यस्य परिपालनम् ॥ १६ ॥
तस्मात् त्वं वस काकुत्स्थ सप्तरात्रं मया सह । ऊर्ध्वं गन्तासि मधुरां सभृत्यबलवाहनः ॥ १७ ॥

Then the scion of the Kakutsthas (Śrī Rāma) embraced him (Śatrughna) who spoke thus and said; 'O brave one, do not lose heart, this does not behove a Kṣatriya. (13) O descendant of Raghu (Śatrughna) the Kings staying away (from their kingdom) are not disheartened, the subjects are indeed to be protected as laid down (among duties) for the Kṣatriya, (14) O brave one, come from time to time again to Ayodhyā to see me. O best among men, you should go to your city (the city of Madhu). (15) You indeed are dearer to me than my life, there is no doubt. But looking after (your) territory is indeed obligatory. (16) Therefore, O scion of the Kakutsthas, stay with me for seven nights and then you should proceed to Madhurā with attendants, army and carriers.' (17)

रामस्यैतद् वचः श्रुत्वा धर्मयुक्तं मनोऽनुगम् । शत्रुघ्नो दीनया वाचा बाढमित्येव चाब्रवीत् ॥ १८ ॥
सप्तरात्रं च काकुत्स्थो राघवस्य यथाज्ञया । उष्य तत्र महेष्वासो गमनायोपचक्रमे ॥ १९ ॥
आमन्त्र्य तु महात्मानं रामं सत्यपराक्रमम् । भरतं लक्ष्मणं चैव महारथमुपारुहत् ॥ २० ॥

दूरं पद्भ्यामनुगतो लक्ष्मणेन महात्मना। भरतेन च शत्रुघ्नो जगामाशु पुरीं तदा॥२१॥
इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डे द्विसप्ततितमः सर्गः॥७२॥

Hearing these words of Śrī Rāma, spoken rightfully and in accordance with his scion, Śatrughna in a depressed tone spoke 'So be it.' (18) As desired by the descendant of Raghu (Śrī Rāma) Śatrughna, the mighty one, made himself ready to depart having spent seven nights there. (19) Taking leave of the noble Śrī Rāma of true valour, and also Bharata and Lakṣmaṇa, he ascended the marvellous chariot. (20) Followed by the noble Lakṣmaṇa and Bharata on foot, for a long distance, Śatrughna sped in haste to the city Madhupurī. (21)

Thus ends Canto Seventy-two in the Uttarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

त्रिसप्ततितमः सर्गः

Canto LXXIII

A Brāhmaṇa arrives at the palace-gate, carrying the dead body of his son, and laments blaming king for the death of the child

प्रस्थाप्य तु स शत्रुघ्नं भ्रातृभ्यां सह राघवः। प्रमुमोद सुखी राज्यं धर्मेण परिपालयन्॥१॥
ततः कतिपयाहःसु वृद्धो जानपदो द्विजः। मृतं बालमुपादाय राजद्वारमुपागमत्॥२॥
रुदन् बहुविधा वाचः स्नेहदुःखसमन्वितः। असकृत् पुत्रपुत्रेति वाक्यमेतदुवाच ह॥३॥
किं नु मे दुष्कृतं कर्म पुरा देहान्तरे कृतम्। यदहं पुत्रमेकं तु पश्यामि निधनं गतम्॥४॥
अप्राप्तयौवनं बालं पञ्चवर्षसहस्रकम्। अकाले कालमापन्नं मम दुःखाय पुत्रक॥५॥
अल्पैरहोभिर्निधनं गमिष्यामि न संशयः। अहं च जननी चैव तव शोकेन पुत्रक॥६॥
न स्मराम्यनृतं ह्युक्तं न च हिंसां स्मराम्यहम्। सर्वेषां प्राणिनां पापं न स्मरामि कदाचन॥७॥
केनाद्य दुष्कृतेनायं बाल एव ममात्मजः। अकृत्वा पितृकार्याणि गतो वैवस्वतक्षयम्॥८॥
नेदृशं दृष्टपूर्वं मे श्रुतं वा घोरदर्शनम्। मृत्युरप्राप्तकालानां रामस्य विषये ह्ययम्॥९॥

Having despatched Śatrughna, the descendant of Raghu (Śrī Rāma) together with the two brothers lived happily and contented, ruling rightfully over his kingdom. (1) Then after a few days an old Brāhmaṇa citizen (of Ayodhyā) carrying (his) dead son's body appeared at the royal gate. (2) Filled with affection and sorrow, and crying, pronounced these words repeatedly (exclamations) 'O son ! O son !' What evil deed have I committed in my former birth that I should see my only son dead. (3-4) O son, you have met with death untimely, having not reached adolescence and being a child of (merely) five thousand days (about five years) which leads to my sorrow. (5) O son, I alongwith your mother shall meet death in a few days, there is no doubt about it. (6) I do not remember having spoken untruth, nor, even ever having committed sinful acts with regard to all beings. (7) Due to what evil deed, my own son, (although) a child, has gone away to the abode of the son of Vivasvān (Yama) without having performed the paternal rites (the last rites). (8) I have neither seen nor heard of such death, of immature type, in the territory of Śrī Rāma. (9)

रामस्य दुष्कृतं किञ्चिन्महदस्ति न संशयः। यथा हि विषयस्थानां बालानां मृत्युरागतः॥१०॥
नह्यन्यविषयस्थानां बालानां मृत्युतो भयम्। स राजञ्जीवयस्वैनं बालं मृत्युवशं गतम्॥११॥

राजद्वारि मरिष्यामि पत्न्या सार्धमनाथवत्। ब्रह्महत्यां ततो राम समुपेत्य सुखी भव॥१२॥
भ्रातृभिः सहितो राजन् दीर्घमायुरवाप्स्यसि। उषिताः स्म सुखं राज्ये तवास्मिन् सुमहाबल॥१३॥
इदं तु पतितं तस्मात् तव राम वशे स्थितान्। कालस्य वशमापन्नाः स्वल्पं हि नहि नः सुखम्॥१४॥
सम्प्रत्यनाथो विषय इक्ष्वाकूणां महात्मनाम्। रामं नाथमिहासाद्य बालान्तकरणं ध्रुवम्॥१५॥
राजदोषैर्विपद्यन्ते प्रजा ह्यविधिपालिताः। असद्वृत्ते हि नृपतावकाले म्रियते जनः॥१६॥
यद् वा पुरेष्वयुक्तानि जना जनपदेषु च। कुर्वते न च रक्षास्ति तदा कालकृतं भयम्॥१७॥
सुव्यक्तं राजदोषो हि भविष्यति न संशयः। पुरे जनपदे चापि तथा बालवधो ह्ययम्॥१८॥
एवं बहुविधैर्वाक्यैरुपरुध्य मुहुर्मुहुः। राजानं दुःखसंतप्तः सुतं तमुपगूहति॥१९॥
इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डे त्रिसप्ततितमः सर्गः॥७३॥

'There is no doubt, that there must have been some evil deed performed by Śrī Rāma due to which indeed death meets the children in his territory. (10) There is no fear of death for the children in other territories, so O king, bring back to life this child, possessed by death. (11) At the (very) royal gate, I shall lay down my life with my wife, like an orphan, O Śrī Rāma, be happy having committed the (sin) of killing a Brāhmaṇa. (12) You will attain longlife with your brothers: (till now) we have lived happily in your kingdom O mighty one. (13) This (death of my son) has befallen (on me), therefore O Śrī Rāma, staying under you we are under the sway of death, and there is little chance of happiness (now). (14) Presently here the territory of the noble Ikṣvākus is rendered orphan, now having accepted Śrī Rāma as the master, (in whose) reign certainly children's death will occur. (15) The subjects who are not protected rightfully perish on account of the faults of the kings, when the king is not rightful, the people die untimely. (16) Whatever, improper is committed by men in towns and provinces, and if there is no protection (from them), then there is (indeed) such utterances destruction by death. (17) Both in the towns and provinces it is clear that there must be some fault in the king, there is no doubt, (due to which) this death of (my son) has occured.' (18) Thus making again and again and keeping in check the King inflicted by sorrow, he embraced the child. (19)

Thus ends Canto Seventy-three in the Uttarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

चतुःसप्ततितमः सर्गः

Canto LXXIV

Nārada told Śrī Rāma the cause of the death of Brāhmaṇa's son as an unauthorized practice of penance by a Śūdra

तथा तु करुणं तस्य द्विजस्य परिदेवनम्। शुश्राव राघवः सर्वं दुःखशोकसमन्वितम्॥१॥
स दुःखेन च संतप्तो मन्त्रिणस्तानुपाह्वयत्। वसिष्ठं वामदेवं च भ्रातृंश्च सह नैगमान्॥२॥
ततो द्विजा वसिष्ठेन सार्धमष्टौ प्रवेशिताः। राजानं देवसंकाशं वर्धस्वेति ततोऽब्रुवन्॥३॥
मार्कण्डेयोऽथ मौद्गल्यो वामदेवश्च काश्यपः। कात्यायनोऽथ जाबालिर्गौतमो नारदस्तथा॥४॥

The scion of the Raghus (Śrī Rāma) heard all the pitiful lamentations of that Brāhmaṇa full of pain and sorrow. (1) Inflicted by pain He (Śrī Rāma) called His councillors, Vasiṣṭha and Vāmadeva and also (his) brothers together with the citizens. (2) Then eight Brāhmaṇas together with Vasiṣṭha were made to appear before the King comparable with the gods, (and) they said 'victory to you.' (3) Mārkaṇḍeya, Maudgalya, Vāmadeva, Kaśyapa, Kātyāyana, Jābāli, Gautama and Nārada were made to enter. (4)

एते द्विजर्षभाः सर्वे आसनेषूपवेशिताः । महर्षीन् समनुप्राप्तानभिवाद्य कृताञ्जलिः ॥ ५ ॥
मन्त्रिणो नैगमाश्चैव यथार्हमनुकूलतः । तेषां समुपविष्टानां सर्वेषां दीप्ततेजसाम् ॥ ६ ॥
राघवः सर्वमाचष्टे द्विजोऽयमुपरोधते । तस्य तद् वचनं श्रुत्वा राज्ञो दीनस्य नारदः ॥ ७ ॥
प्रत्युवाच शुभं वाक्यमृषीणां संनिधौ स्वयम् । शृणु राजन् यथाकाले प्राप्तो बालस्य संक्षयः ॥ ८ ॥
श्रुत्वा कर्तव्यतां राजन् कुरुष्व रघुनन्दन । पुरा कृतयुगे राजन् ब्राह्मणा वै तपस्विनः ॥ ९ ॥
अब्राह्मणस्तदा राजन् न तपस्वी कथंचन । तस्मिन् युगे प्रज्वलिते ब्रह्मभूते त्वनावृते ॥ १० ॥
अमृत्यवस्तदा सर्वे जज्ञिरे दीर्घदर्शिनः । ततस्त्रेतायुगं नाम मानवानां वपुष्मताम् ॥ ११ ॥
क्षत्रिया यत्र जायन्ते पूर्वेण तपसान्विताः । वीर्येण तपसा चैव तेऽधिकाः पूर्वजन्मनि ॥ १२ ॥

These excellent Brāhmaṇas were all provided with seats. The councillors and citizens all were suitably seated after all those effulgent ones had taken their seats, the descendant of Raghu (Śrī Rāma) having saluted the great sages with folded hands conveyed to them: 'This Brāhmaṇa obstructs the royal gate. Nārada hearing those words of the King in grief, replied with these auspicious words in the presence of the sages; 'Listen, O King, how the death of child has taken place untimely. Hearing that (what I say) O king, descendant of Raghu, perform what should be done. In the Kṛtayuga formerly the Brāhmaṇas alone were performers of austerities; no non-Brāhmaṇas ever practised austerities, in that Yuga inflamed (by penances), and dominated by Brāhmaṇa, and (also) unconcealed (by ignorance) All were born immortal ones and also possessed of distant vision; then (came) the Tretāyuga for men possessed of mortal frame (5—10). In Tretā strongly built Kṣatriyas were dominant and practised austere penance. But those of Kṛtayuga were certainly superior in merit to those who belonged to Tretā (11-12)

मानवा ये महात्मानस्तत्र त्रेतायुगे युगे । ब्रह्म क्षत्रं च तत् सर्वं यत् पूर्वमवरं च यत् ॥ १३ ॥
युगयोरुभयोरासीत् समवीर्यसमन्वितम् । अपश्यन्तस्तु ते सर्वे विशेषमधिकं ततः ॥ १४ ॥
स्थापनं चक्रिरे तत्र चातुर्वर्ण्यस्य सम्मतम् । तस्मिन् युगे प्रज्वलिते धर्मभूते ह्यनावृते ॥ १५ ॥
अधर्मः पादमेकं तु पातयत् पृथिवीतले । अधर्मेण हि संयुक्तस्तेजो मन्दं भविष्यति ॥ १६ ॥
आमिषं यच्च पूर्वेषां राजसं च मलं भृशम् । अनृतं नाम तद् भूतं पादेन पृथिवीतले ॥ १७ ॥
अनृतं पातयित्वा तु पादमेकमधर्मतः । ततः प्रादुष्कृतं पूर्वमायुषः परिनिष्ठितम् ॥ १८ ॥
पातिते त्वनृते तस्मिन्नधर्मेण महीतले । शुभान्येवाचरँल्लोकः सत्यधर्मपरायणः ॥ १९ ॥
त्रेतायुगे च वर्तन्ते ब्राह्मणाः क्षत्रियाश्च ये । तपोऽतप्यन्त ते सर्वे शुश्रूषामपरे जनाः ॥ २० ॥
स्वधर्मः परमस्तेषां वैश्यशूद्रं तदागमत् । पूजां च सर्ववर्णानां शूद्राश्चक्रुर्विशेषतः ॥ २१ ॥
एतस्मिन्नन्तरे तेषामधर्मे चानृते च ह । ततः पूर्वे पुनर्ह्रासमगमन्नृपसत्तम ॥ २२ ॥

In Kṛtayuga Brāhmaṇas were superior and Kṣatriyas were inferior in the merits of austerity and effulgence but in Tretā both became equal and at par. (13-14) Tretā is dominated by Varṇāśrama Dharma. But here itself irreligion had stepped in even though by one foot yet hereafter gradually there will be decline in Dharma. (15-16) The Rājasika acts like agriculture was known to be अनृत and was supposed to be not recommendable. The same act in the form of a foot of irreligion was firmly rooted on the earth in Tretā. (17) This way by establishing one of his fruit in the shape of falsehood, the irreligion limited the life span of beings in Tretā in comparison to Satyayuga. (18) Therefore in order to save themselves from the evil effect of the falsehood, a foot of irreligion; people who were dedicated to the truthful conduct scrupulously practised fully auspicious deeds. (19) Yet in Tretā only Brāhmaṇas and Kṣatriyas engaged themselves in penancing. The rest of the people did servicing (like production and manual labour) out of these four categories the Vaiśyas and Śūdras got as their share—the service as their own Dharma. Śūdras particularly served and adored the other three castes. (21) O best among the kings, in the meanwhile the Tretā approaches its end, the Vaiśyas and Śūdras get indulged in irreligion through falsehood as of its feet. Then in order to Brāhmaṇas and Kṣatriyas suffer more and more deterioration.(22)

ततः पादमधर्मस्य द्वितीयमवतारयत्। ततो द्वापरसंख्या सा युगस्य समजायत॥ २३॥
तस्मिन् द्वापरसंख्ये तु वर्तमाने युगक्षये। अधर्मश्चानृतं चैव ववृधे पुरुषर्षभ॥ २४॥
अस्मिन् द्वापरसंख्याने तपो वैश्यान् समाविशत् । त्रिभ्यो युगेभ्यस्त्रीन् वर्णान्क्रमाद् वै तप आविशत्॥ २५॥
त्रिभ्यो युगेभ्यस्त्रीन् वर्णान् धर्मश्च परिनिष्ठितः। न शूद्रो लभते धर्मं युगतस्तु नरर्षभ॥ २६॥
हीनवर्णो नृपश्रेष्ठ तप्यते सुमहत्तपः। भविष्यच्छूद्रयोन्यां हि तपश्चर्या कलौ युगे॥ २७॥
अधर्मः परमो राजन् द्वापरे शूद्रजन्मनः। स वै विषयपर्यन्ते तव राजन् महातपाः॥ २८॥
अद्य तप्यति दुर्बुद्धिस्तेन बालवधो ह्ययम्। यो ह्यधर्ममकार्यं वा विषये पार्थिवस्य तु॥ २९॥
करोति चाश्रीमूलं तत्पुरे वा दुर्मतिर्नरः। क्षिप्रं च नरकं याति स च राजा न संशयः॥ ३०॥
अधीतस्य च तप्तस्य कर्मणः सुकृतस्य च। षष्ठं भजति भागं तु प्रजा धर्मेण पालयन्॥ ३१॥
षड्भागस्य च भोक्तासौ रक्षते न प्रजाः कथम्। स त्वं पुरुषशार्दूल मार्गस्व विषयं स्वकम्॥ ३२॥
दुष्कृतं यत्र पश्येथास्तत्र यत्नं समाचर।
एवं चेद धर्मवृद्धिश्च नृणां चायुर्विवर्धनम्। भविष्यति नरश्रेष्ठ बालस्यास्य च जीवितम्॥ ३३॥
इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डे चतुःसप्ततितमः सर्गः॥ ७४॥

Then unrighteousness placed (on the earth) its second foot, (and) by that the third Yuga was counted as Dvāpara (given to two). (23) With the coming into existence of the Dvāparayuga, unrighteousness and Anṛta flourished, O bull among men. (24) In this Yuga, known as Dvāpara, penance entered the Vaiśya, thus through the three Yugas penance entered the three Varṇas (classes) successively. (25) Righteousness was established in these three Yugas (resorting to) the three Varṇas (classes), the Śūdra could not attain righteousness in these Yugas, O bull among men. (26) O best among kings, one belonging to lower caste performs severe penances. In the future Kali age the performance of penance will go to Śūdra. (27) Even in Dvāpara, penance by a Śūdra is taken to be great irreligion. (Now in Tretā surely) some Śūdra is engaged in severe penance in some frontier provinces—the wreched one. (28) This infantile death is the result of the same. If some one practises Adharma in the territory of a King, it causes a great loss to the state prosperity and the king goes to hell. (29-30) Righteously ruling over the subjects, the king shares one sixth portion of the (merit) that accrues to pious deeds performed by study and penance, why should partaker of one sixth not protect the subjects? So you, O lion among kings, investigate your territory. Wherever you see unrighteous actions done, then make efforts (to put them right); thus righteousness and longlife will prevail among men, O best among men, and also the child will come back to life.' (31—33)

Thus ends Canto Seventy-four in the Uttarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

* * *

पञ्चसप्ततितमः सर्गः

Canto LXXV

Śrī Rāma goes round in the aerial celestial car Puṣpaka of Kubera, in order to trace out unrighteousness in his kingdom, but finding no trace of it anywhere, He proceeds to the south and comes across a Śūdra, practising penance

नारदस्य तु तद् वाक्यं श्रुत्वामृतमयं यथा। प्रहर्षमतुलं लेभे लक्ष्मणं चेदमब्रवीत्॥ १॥
गच्छ सौम्य द्विजश्रेष्ठं समाश्वासय सुव्रत। बाल्स्य च शरीरं तत् तैलद्रोण्यां निधापय॥ २॥
गन्धैश्च परमोदारैस्तैलैश्च सुसुगन्धिभिः। यथा न क्षीयते बालस्तथा सौम्य विधीयताम्॥ ३॥
यथा शरीरो बालस्य गुप्तः सन् क्लिष्टकर्मणः। विपत्तिः परिभेदो वा न भवेच्च तथा कुरु॥ ४॥
एवं संदिश्य काकुत्स्थो लक्ष्मणं शुभलक्षणम्। मनसा पुष्पकं दध्यावागच्छेति महायशाः॥ ५॥
इङ्गितं स तु विज्ञाय पुष्पको हेमभूषितः। आजगाम मुहूर्तेन समीपे राघवस्य वै॥ ६॥
सोऽब्रवीत् प्रणतो भूत्वा अयमस्मि नराधिप। वश्यस्तव महाबाहो किंकरः समुपस्थितः॥ ७॥
भाषितं रुचिरं श्रुत्वा पुष्पकस्य नराधिपः। अभिवाद्य महर्षीन् स विमानं सोऽध्यरोहत॥ ८॥

Hearing those nectar-like words of Nārada, Śrī Rāma was highly pleased and spoke thus to Lakṣmaṇa. (1) 'O gracious one, go and console the best among Brāhmaṇas, and place the body of the dead child in an oil tub. (2) O gracious one, provide it (the tub) with lasting and fragrant oils, so that (the body of) the child may not decompose. (3) Make arrangements to preserve the body of the childs, the innocent one, so that it may not get decomposed and the limbs are not disjointed' (4) Having thus ordered to the auspicious Lakṣmaṇa, the scion of the Kakutsthas, Śrī Rāma summoned mentaly Puṣpaka—'Come O famous one.' (5) Puṣpaka adorned with gold taking the hint came at once near the descendant of Raghu (Śrī Rāma). (6) It (the Puṣpaka) spoke bending down, to Śrī Rāma: 'O King of long arms, here I am your servant at your command.' (7) Hearing these appealing words of the Puṣpaka the king (Śrī Rāma) having saluted the great sages, ascended the plane. (8)

धनुर्गृहीत्वा तूणीं च खड्गं च रुचिरप्रभम्। निक्षिप्य नगरे चैतौ सौमित्रिभरतावुभौ॥ ९॥
प्रायात् प्रतीचीं हरितं विचिन्वंश्च ततस्ततः। उत्तरामगमच्छ्रीमान् दिशं हिमवतावृताम्॥ १०॥
अपश्यमानस्तत्रापि स्वल्पमप्यथ दुष्कृतम्। पूर्वामपि दिशं सर्वामथापश्यन्नराधिपः॥ ११॥
प्रविशुद्धसमाचारामादर्शतलनिर्मलाम्। पुष्पकस्थो महाबाहुस्तदापश्यन्नराधिपः॥ १२॥
दक्षिणां दिशमाक्रामत् ततो राजर्षिनन्दनः। शैवलस्योत्तरे पार्श्वे ददर्श सुमहत्सरः॥ १३॥
तस्मिन् सरसि तप्यन्तं तापसं सुमहत्तपः। ददर्श राघवः श्रीमाँल्लम्बमानमधोमुखम्॥ १४॥

Taking His bow and quiver and a dazzling sword, and leaving both Lakṣmaṇa and Bharata in the city, (He) went looking here and there to the western direction full of greenery and then proceeded to the northern direction covered by the snow-clad mountain (Himālaya). (9-10) Seeing not the slightest unrighteous thing done there, then He (Śrī Rāma) scanned also the whole eastern direction. (11) The King (Śrī Rāma) then, seated on the Puṣpaka saw the southern quarter, where conduct was the purest, and which was as clear as the base of mirror, (He) saw on the northern side of the Śaivala (mountain) a great lake. (12-13) In that lake the descendant of Raghu, the noble one, saw an ascetic performing great penances, while suspended with face turned downward. (14)

राघवस्तमुपागम्य तप्यन्तं तप उत्तमम्। उवाच च नृपो वाक्यं धन्यस्त्वमसि सुव्रत॥ १५॥
कस्यां योन्यां तपोवृद्ध वर्तसे दृढविक्रम। कौतूहलात् त्वां पृच्छामि रामो दाशरथिर्ह्यहम्॥ १६॥

कोऽर्थो मनीषितस्तुभ्यं स्वर्गलाभोऽपरोऽथवा। वराश्रयो यदर्थं त्वं तपस्यन्यैः सुदुश्चरम्॥ १७॥
यमाश्रित्य तपस्तप्तं श्रोतुमिच्छामि तापस।
ब्राह्मणो वासि भद्रं ते क्षत्रियो वासि दुर्जयः। वैश्यस्तृतीयो वर्णो वा शूद्रो वा सत्यवाग् भव॥ १८॥
इत्येवमुक्तः स नराधिपेन अवाक्शिरा दाशरथाय तस्मै।
उवाच जातिं नृपपुङ्गवाय यत्कारणं चैव तपःप्रयत्नः॥ १९॥
इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डे पञ्चसप्ततितमः सर्गः॥ ७५॥

The son of Raghu, the kind one (Śrī Rāma), having approached that ascetic performing great penances said to him:— 'O performer of vows, you are great. (15) O powerful one, aged through penances, to which caste do you belong, I ask you out of curiosity. I am Rāma, the son of (King) Daśaratha. (16) What object is desired by you to be obtained as boon, (is it) the attainment of the heaven or some other (object), for which you perform penances, difficult to be performed by others ? (17) For which object have you practised penances (that) I want to hear, O ascetic ? Are you a Brāhmaṇa ? O good man, may welfare be with you, are you a Kṣatriya difficult to overcome, or belonging to the third caste a Vaiśya, or a Śūdra ? Please speak out the truth.' (18) Thus enquired by the King the son of Daśaratha, King of Kings, spoke he his own caste and reason for practising the penances gem.' (19)

Thus ends Canto Seventy-five in the Uttarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

* * *

षट्सप्ततितमः सर्गः

Canto LXXVI

Śrī Rāma kills Śambūka for which gods laud Him. Sage Agastya welcomes Śrī Rāma and presents a celestial ornament to Him

तस्य तद् वचनं श्रुत्वा रामस्याक्लिष्टकर्मणः। अवाक्शिरास्तथाभूतो वाक्यमेतदुवाच ह॥ १॥
शूद्रयोन्यां प्रजातोऽस्मि तप उग्रं समास्थितः। देवत्वं प्रार्थये राम सशरीरो महायशः॥ २॥
न मिथ्याहं वदे राम देवलोकजिगीषया। शूद्रं मां विद्धि काकुत्स्थ शम्बूकं नाम नामतः॥ ३॥

Hearing those words of Śrī Rāma capable of doing any thing with ears remaining with the head downwards, he (the ascetic) replied :—(1) 'O famous one, I am born in the line of the Śūdra caste, and have resorted to great penance. I desire godhood O Śrī Rāma, with this body. (2) I do not speak the untruth as I wish to conquer the world of the gods, know me as Śūdra, Śambūka by name, O scion of the Kakutsthas (Śrī Rāma).' (3)

भाषतस्तस्य शूद्रस्य खड्गं सुरुचिरप्रभम्। निष्कृष्य कोशाद् विमलं शिरश्चिच्छेद राघवः॥ ४॥
तस्मिञ्शूद्रे हते देवाः सेन्द्राः साग्निपुरोगमाः। साधुसाध्विति काकुत्स्थं ते शशंसुर्मुहुर्मुहुः॥ ५॥
पुष्पवृष्टिर्महत्यासीद् दिव्यानां सुसुगन्धिनाम्। पुष्पाणां वायुमुक्तानां सर्वतः प्रपपात ह॥ ६॥
सुप्रीताश्चाब्रुवन् रामं देवाः सत्यपराक्रमम्। सुरकार्यमिदं देव सुकृतं ते महामते॥ ७॥
गृहाण च वरं सौम्य यं त्वमिच्छस्यरिंदम। स्वर्गभाङ् नहि शूद्रोऽयं त्वत्कृते रघुनन्दन॥ ८॥

On this the descendant of Raghu, taking out dazling sword from its sheath, chopped off the head of the Śūdra, while he was speaking thus. (4) On the Śūdra being killed, the gods headed by Agni together with Indra repeatedly praised the scion of the Kakutsthas saying: '(It has been) well done.' (5) A shower of very fragrant divine flowers carried by the wind, fell from all sides. (6) The gods highly pleased said to Śrī Rāma of true valour: 'O king, O wise one, you have done this wonderful job for goods. (7) Take whatever boon you desire, O Subjugator of foes, this Śūdra will not attain heaven due to you, O descendant of Raghu'. (8)

देवानां भाषितं श्रुत्वा रामः सत्यपराक्रमः। उवाच प्राञ्जलिर्वाक्यं सहस्राक्षं पुरंदरम्॥ ९ ॥
यदि देवाः प्रसन्ना मे द्विजपुत्रः स जीवतु। दिशन्तु वरमेतं मे ईप्सितं परमं मम॥ १० ॥
ममापचाराद् बालोऽसौ ब्राह्मणस्यैकपुत्रकः। अप्राप्तकालः कालेन नीतो वैवस्वतक्षयम्॥ ११ ॥
तं जीवयत भद्रं वो नानृतं कर्तुमर्हथ। द्विजस्य संश्रुतोऽर्थो मे जीवयिष्यामि ते सुतम्॥ १२ ॥

Hearing the words of the gods, Śrī Rāma of true valour spoke to Indra the destroyer of fortresses (of enemies) thus : (9) "If the gods are pleased, may that son of the Brāhmaṇa come back to life, grant me this boon, this is most desired by me. (10) The only child of the Brāhmaṇa was taken to the abode of Yama' the son of Vivasvān untimely due to my misdeeds. (11) So (please) bring the child to life (again) may welfare be with you. 'I shall bring your child back to life,' thus I have promised to the twice-born one (Brāhmaṇa). May my words not be untrue. (12)

राघवस्य तु तद् वाक्यं श्रुत्वा विबुधसत्तमाः। प्रत्यूचू राघवं प्रीता देवा प्रीतिसमन्वितम्॥ १३ ॥
निवृतो भव काकुत्स्थ सोऽस्मिन्नहनि बालकः। जीवितं प्राप्तवान् भूयः समेतश्चापि बन्धुभिः॥ १४ ॥
यस्मिन् मुहूर्ते काकुत्स्थ शूद्रोऽयं विनिपातितः। तस्मिन् मुहूर्ते बालोऽसौ जीवेन समयुज्यत॥ १५ ॥
स्वस्ति प्राप्नुहि भद्रं ते साधु याम नरर्षभ। अगस्त्यस्याश्रमपदं द्रष्टुमिच्छाम राघव॥ १६ ॥
तस्य दीक्षा समाप्ता हि ब्रह्मर्षेः सुमहाद्युतेः। द्वादशं हि गतं वर्षं जलशय्यां समासतः॥ १७ ॥
काकुत्स्थ तद् गमिष्यामो मुनिं समभिनन्दितुम्। त्वं चापि गच्छ भद्रं ते द्रष्टुं तमृषिसत्तमम्॥ १८ ॥

Hearing these words of Śrī Rāma, the best among the gods, highly pleased' replied to the descendant of Raghu, pleasingly. (13) 'Be contended O Scion of Kakutstha, that child has come back to life and joined his kinsmen. (14) At the moment, when the Śūdra was killed, that very moment this child came to life. (15) Hail to Thee, may welfare (be with you), now we may proceed, O bull among men, O descendant of Raghu, we wish to see the hermitage of Agastya. (16) The brilliant one, the initiation of that Ṛṣi (sage) among Brāhmaṇas (Agastya) has come to an end, twelfth year he has passed observing the (vow) of sleeping on the water. (17) Therefore, O scion of Kakutstha, we shall go to applaud the sage, you too should go to see that great sage, may welfare be with you.' (18)

स तथेति प्रतिज्ञाय देवानां रघुनन्दनः। आरुरोह विमानं तं पुष्पकं हेमभूषितम्॥ १९ ॥
ततो देवाः प्रयातास्ते विमानैर्बहुविस्तरैः। रामोऽप्यनुजगामाशु कुम्भयोनेस्तपोवनम्॥ २० ॥
दृष्ट्वा तु देवान् सम्प्राप्तानगस्त्यस्तपसां निधिः। अर्चयामास धर्मात्मा सर्वांस्तानविशेषतः॥ २१ ॥
प्रतिगृह्य ततः पूजां सम्पूज्य च महामुनिम्। जग्मुस्ते त्रिदशा हृष्टा नाकपृष्ठं सहानुगाः॥ २२ ॥
गतेषु तेषु काकुत्स्थः पुष्पकादवरुह्य च। ततोऽभिवादयामास अगस्त्यमृषिसत्तमम्॥ २३ ॥
सोऽभिवाद्य महात्मानं ज्वलन्तमिव तेजसा। आतिथ्यं परमं प्राप्य निषसाद नराधिपः॥ २४ ॥

That descendant of the Raghus (Śrī Rāma) having promised to do so, ascended that chariot Puṣpaka ornamented with gold. (19) Then the gods proceeded on spacious Vimānas, (planes) : Śrī Rāma too followed them soon to the hermitage of the pitcher-born one (Agastya). (20) Seeing the gods had arrived, Agastya, the storehouse of penances, the holy one, worshipped all of them without discrimination. (21) Accepting the worship and adoring the great sage (Agastya), the gods highly pleased went away to the upper-most heaven together with their followers. (22) After they (the gods) had departed, The scion of Kakutstha descending from Puṣpaka, (then) saluted the great sage Agastya. (23) He (Śrī Rāma), having saluted the noble one enflamed with vigour and having obtained the best hospitality, took his seat. (24)

Mouer

तमुवाच महातेजाः कुम्भयोनिर्महातपाः । स्वागतं ते नरश्रेष्ठ दिष्ट्या प्राप्तोऽसि राघव॥ २५॥
त्वं मे बहुमतो राम गुणैर्बहुभिरुत्तमैः । अतिथिः पूजनीयश्च मम राजन् हृदि स्थितः॥ २६॥
सुरा हि कथयन्ति त्वामागतं शूद्रघातिनम् । ब्राह्मणस्य तु धर्मेण त्वया जीवापितः सुतः॥ २७॥
उष्यतां चेह रजनीं सकाशे मम राघव । प्रभाते पुष्पकेण त्वं गन्तासि पुरमेव हि॥ २८॥
त्वं हि नारायणः श्रीमांस्त्वयि सर्वं प्रतिष्ठितम् । त्वं प्रभुः सर्वदेवानां पुरुषस्त्वं सनातनः॥ २९॥
इदं चाभरणं सौम्य निर्मितं विश्वकर्मणा । दिव्यं दिव्येन वपुषा दीप्यमानं स्वतेजसा॥ ३०॥
प्रतिगृह्णीष्व काकुत्स्थ मत्प्रियं कुरु राघव । दत्तस्य हि पुनर्दाने सुमहत् फलमुच्यते॥ ३१॥
भरणे हि भवाञ्शक्तः फलानां महतामपि । त्वं हि शक्तस्तारयितुं सेन्द्रानपि दिवौकसः॥ ३२॥
तस्मात् प्रदास्ये विधिवत् तत् प्रतीच्छ नराधिप।

Agastya; O sage, performer of mighty penances, said to Him (Śrī Rāma) : 'Welcome to you best among men, O descendant of Raghu, it is by fortune that you have come. (25) By your excellent virtues you are my honoured guest and worthy of adoration, O king, you dwell in my heart. (26) The gods say that You come here after having killed the Śūdra and by the righteous act, (of killing the Śūdra) You have restored to life, the son of the Brāhmaṇa. (27) Stay one night with me O descendant of Raghu, You are Nārāyaṇa (God the abode of all souls), and all is established in You. You are lord of all the gods, the eternal Puruṣa, You may indeed go back to your city at dawn. (28-29) This divine ornament glowing with its own divine lusture O gracious one, has been made by Viśvakarmā (the divine artisan). (30) Please accept this, O scion of Kakutstha, for my pleasure, a gift when offered again constitutes great merit. (31) You are worthy of wearing this ornament. You indeed are capable of giving highly gifts, and also protecting the gods together with Indra. Therefore, duly I give this to you, please accept it.' (32 1/2)

अथोवाच महात्मानमिक्ष्वाकूणां महारथः॥ ३३॥
रामो मतिमतां श्रेष्ठः क्षत्रधर्ममनुस्मरन् । प्रतिग्रहोऽयं भगवन् ब्राह्मणस्याविगर्हितः॥ ३४॥
क्षत्रियेण कथं विप्र प्रतिग्राह्यं भवेत् ततः । प्रतिग्रहो हि विप्रेन्द्र क्षत्रियाणां सुगर्हितः॥ ३५॥
ब्राह्मणेन विशेषेण दत्तं तद् वक्तुमर्हसि । एवमुक्तस्तु रामेण प्रत्युवाच महानृषिः॥ ३६॥
आसन् कृतयुगे राम ब्रह्मभूते पुरायुगे । अपार्थिवाः प्रजाः सर्वाः सुराणां तु शतक्रतुः॥ ३७॥
ताः प्रजा देवदेवेशं राजार्थं समुपाद्रवन् । सुराणां स्थापितो राजा त्वया देव शतक्रतुः॥ ३८॥
प्रयच्छास्मासु लोकेश पार्थिवं नरपुङ्गवम् । यस्मै पूजां प्रयुञ्जाना धूतपापाश्चरेमहि॥ ३९॥
न वसामो विना राज्ञा एष नो निश्चयः परः । ततो ब्रह्मा सुरश्रेष्ठो लोकपालान् सवासवान्॥ ४०॥
समाहूयाब्रवीत् सर्वांस्तेजोभागान् प्रयच्छत । ततो ददुर्लोकपालाः सर्वे भागान् स्वतेजसः॥ ४१॥

The wisest among the wise, the great charioteer of Ikṣvāku dynasty, Śrī Rāma while aware of his Kṣatriya duties, asked the Mahātmā—"Sir, accepting donation is not prohibited only for Brāhmaṇas! (33-34) O best among the Brāhmaṇas, it is strictly prohibited for the Kṣatriya who accept any charitable gift. It is more so in case a Brāhmaṇa is the donor". Kindly explain. (34-$35\frac{1}{2}$) Having been thus enquired by Śrī Rāma, the great sage Agastya said in reply. (36) 'O Śrī Rāma ! In the times during the Satya age an age of Brahma all the subject, were without a king. Later on Indra was declared as king of gods. (37) Then people went to god Brahmā in order to have a king (and prayed to him), 'O Lord, you have appointed Indra as king of gods. Similarly for us also make a worthy man as our king, so that worshipping him we could move about, in the world becoming free of sins. (38-39) We shall not live without a king, This is our supreme decision.' Then Brahmā, the highest god, after calling the guardians of regions alongwith Indra, said, 'All of you give me a portion of your authority.' Then all the guardians gave away a portion of their power. (40-41)

अक्षुपच्च ततो ब्रह्मा यतो जातः क्षुपो नृपः । तं ब्रह्मा लोकपालानां समांशैः समयोजयत् ॥ ४२ ॥
ततो ददौ नृपं तासां प्रजानामीश्वरं क्षुपम् । तत्रैन्द्रेण च भागेन महीमाज्ञापयन्नृपः ॥ ४३ ॥
वारुणेन तु भागेन वपुः पुष्यति पार्थिवः । कौबेरेण तु भागेन वित्तपाभां ददौ तदा ॥ ४४ ॥
यस्तु याम्योऽभवद् भागस्तेन शास्ति स्म स प्रजाः ।

'Then Brahmā sneezed, whence was born king Kṣupa. Brahmā invested him with the entire might of the guardians (of regions given away by them). (42) Then he made Kṣupa the ruling king of the people. Kṣupa after becoming king ruled the earth by virtue of the portion of the might given by Indra. (43) The king nourished the people by the portion of power given to him by Varuṇa. By the portion of the mighty Kubera, he then, lent to the people the glory of Kubera, the Lord of riches. By the portion of Yama he awarded punishment to the people when they committed sins. (44 1/2)

तत्रैन्द्रेण नरश्रेष्ठ भागेन रघुनन्दन ॥ ४५ ॥
प्रतिगृह्णीष्व भद्रं ते तारणार्थं मम प्रभो । तद् रामः प्रतिजग्राह मुनेस्तस्य महात्मनः ॥ ४६ ॥
दिव्यमाभरणं चित्रं प्रदीप्तमिव भास्करम् । प्रतिगृह्य ततो रामस्तदाभरणमुत्तमम् ॥ ४७ ॥
आगमं तस्य दीप्तस्य प्रष्टुमेवोपचक्रमे । अत्यद्भुतमिदं दिव्यं वपुषा युक्तमद्भुतम् ॥ ४८ ॥
कथं वा भवता प्राप्तं कुतो वा केन वाऽऽहृतम् । कौतूहलतया ब्रह्मन् पृच्छामि त्वां महायशः ॥ ४९ ॥
आश्चर्याणां बहूनां हि निधिः परमको भवान् । एवं ब्रुवति काकुत्स्थे मुनिर्वाक्यमथाब्रवीत् ॥ ५० ॥
शृणु राम यथावृत्तं पुरा त्रेतायुगे युगे ॥ ५१ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डे षट्सप्ततितमः सर्गः ॥ ७६ ॥

'O Śrī Rāma, the foremost among men ! (as king, you are also invested with the might of the guardians of regions). For my deliverance accept this ornament through the portion (of the might) of Indra, O Lord ! Prosperity unto you !' Then Śrī Rāma accepted the divine ornament, bright like the sun, given by the high-souled hermit, and asked about the acquisition of the ornament. 'O Eminent Brāhmaṇa ! How and from where did you acquire this divine and wonderful ornament ? I am asking this out of curiosity, as you are a great repository of wonders.' After Śrī Rāma enquired of, the sage said to Śrī Rāma, 'Listen, O Śrī Rāma, what happened in the olden Tretā age.' (45—51)

Thus ends Canto Seventy-six in the Uttarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

* * *

सप्तसप्ततितमः सर्गः

Canto LXXVII

Sage Agastya narrates the story of the king Śweta, who after eating corpse acquires heaven

पुरा त्रेतायुगे राम बभूव बहुविस्तरम् । समन्ताद् योजनशतं विमृगं पक्षिवर्जितम् ॥ १ ॥
तस्मिन् निर्मानुषेऽरण्ये कुर्वाणस्तप उत्तमम् । अहमाक्रमितुं सौम्य तदरण्यमुपागमम् ॥ २ ॥
तस्य रूपमरण्यस्य निर्देष्टुं न शशाक ह । फलमूलैः सुखास्वादैर्बहुरूपैश्च पादपैः ॥ ३ ॥
तस्यारण्यस्य मध्ये तु सरो योजनमायतम् । हंसकारण्डवाकीर्णं चक्रवाकोपशोभितम् ॥ ४ ॥
पद्मोत्पलसमाकीर्णं समतिक्रान्तशैवलम् । तदाश्चर्यमिवात्यर्थं सुखास्वादमनुत्तमम् ॥ ५ ॥
अरजस्कं तदक्षोभ्यं श्रीमत्पक्षिगणायुतम् । तस्मिन् सरःसमीपे तु महदद्भुतमाश्रमम् ॥ ६ ॥
पुराणं पुण्यमत्यर्थं तपस्विजनवर्जितम् । तत्राहमवसं रात्रिं नैदाघीं पुरुषर्षभ ॥ ७ ॥

"O Śrī Rāma! In the former Tretāyuga there was a forest, extending to hundred Yojanas, where there were neither animals nor birds. (1) In that forest uninhabited by men, I practising askesis, which was the best of penances, O gracious one ! set my foot to know all about the forest. (2) I could not indeed specify the beauty of that forest with its tasty fruits and roots and groves of various types. (3) In the midst of the forest was a lake, one Yojana wide; filled with swans and ducks and beautified with Cakrawāka birds. (4) (The lake) was full of lotuses and water-lilies with no amount of moss, it was a great wonder, enjoyable and excelled by none, it was clear (like crystal) and calm and inhabited by innumerable lovely birds. Near that lake there was a strong brilliant wonderful hermitage old and extremely holy; but not inhabited by the ascetics: There O bull among men ! I dwelt one summer night. (5—7)

प्रभाते कल्यमुत्थाय सरस्तंदुपचक्रमे । अथापश्यं शवं तत्र सुपुष्टमरजः क्वचित्॥ ८ ॥
तिष्ठन्तं परया लक्ष्म्या तस्मिंस्तोयाशये नृप । तमर्थं चिन्तयानोऽहं मुहूर्तं तत्र राघव॥ ९ ॥
विष्ठितोऽस्मि सरस्तीरे किं न्विदं स्यादिति प्रभो । अथापश्यं मुहूर्तात् तु दिव्यमद्भुतदर्शनम्॥ १० ॥
विमानं परमोदारं हंसयुक्तं मनोजवम् । अत्यर्थं स्वर्गिणं तत्र विमाने रघुनन्दन॥ ११ ॥
उपास्तेऽप्सरसां वीर सहस्त्रं दिव्यभूषणम् । गायन्ति काश्चिद् रम्याणि वादयन्ति तथापराः ॥ १२ ॥
मृदङ्गवीणापणवान् नृत्यन्ति च तथापराः । अपराश्चन्द्ररश्म्याभैर्हेमदण्डैर्महाधनैः ॥ १३ ॥
दोधूयुर्वदनं तस्य पुण्डरीकनिभेक्षणाः । ततः सिंहासनं हित्वा मेरुकूटमिवांशुमान्॥ १४ ॥
पश्यतो मे तदा राम विमानादवरुह्य च । तं शवं भक्षयामास स स्वर्गी रघुनन्दन॥ १५ ॥

"Rising in the early morning for day-break-duties I reached the lake and then saw there a corpse (dead body) plump and spotless shining in the water. (8) Pondering over it lying with all its beauty inside the lake, I, for a moment, O descendant of Raghu, stood apart and thought: O lord, what could this be. Then all at once I saw a divine and wonderful spacious chariot yoked by swans and having the speed of mind; O scion of Raghus (I saw) a denizen of the heaven on that chariot, thousands of divinely ornamented nymphs served him, some were singing, others were melodiously playing on the Mṛdaṅga (drum), lute and Paṇava (symbol), and others were dancing; Some other with lotus-like eyes fanned his face with expensive chowries with gold-handles and the lustre comparable with the rays of the moon; Then raising himself up from the throne, as the sun (rises on) the summits of Meru (mountain), he, the denizen of heaven getting down from the chariot ate up the corpse, while I looked on, O descendant of Raghu. (9—15)

ततो भुक्त्वा यथाकामं मांसं बहु सुपीवरम् । अवतीर्य सरः स्वर्गी संस्प्रष्टुमुपचक्रमे॥ १६ ॥
उपस्पृश्य यथान्यायं स स्वर्गी रघुनन्दन । आरोढुमुपचक्राम विमानवरमुत्तमम्॥ १७ ॥
तमहं देवसंकाशमारोहन्तमुदीक्ष्य वै । अथाहमब्रुवं वाक्यं तमेव पुरुषर्षभ॥ १८ ॥
को भवान् देवसंकाश आहारश्च विगर्हितः । त्वयेदं भुज्यते सौम्य किमर्थं वक्तुमर्हसि॥ १९ ॥
कस्य स्यादीदृशो भाव आहारो देवसम्मतः ।
आश्चर्यं वर्तते सौम्य श्रोतुमिच्छामि तत्त्वतः । नाहमौपयिकं मन्ये तव भक्ष्यमिमं शवम्॥ २० ॥
इत्येवमुक्तः स नरेन्द्र नाकी कौतूहलात् सूनृतया गिरा च।
श्रुत्वा च वाक्यं मम सर्वमेतत् सर्वं तथा चाकथयन्ममेति॥ २१ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डे सप्तसप्ततितम: सर्गः॥ ७७ ॥

"Then having consumed to his satisfaction, the flesh rich in fat, the celestial being, going down the lake performed ablutions. (16) Having sipped water (in ablution) in the prescribed way that celestial being, O descendant of Raghu, got ready to ascend the excellent chariot. (17) Seeing him, who was like a god, ascending the chariot, I, on my part, spoke to him these words: O bull among men ! 'Who are you ? O god-like one, O gracious one, You should tell me why you eat this forbidden food, looked down by others. (18) You are praised by the gods. Sir, whose food is like this; (therefore) O gracious one, I am wonder-stricken. I wish to know the facts. I do not consider this corpse as your food in expediency.' (19-20) Thus spoken to, out of curiosity, and also in well-chosen words, the celestial one, O King, having heard me narrated all to me that I had enquired." (21)

Thus ends Canto Seventy-seven in the Uttarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

* * *

अष्टसप्ततितमः सर्गः

Canto LXXVIII

King Śweta tells Agastya the reason as to why he had to eat the condemned food and recounts his conversation with Brahmā, He gives Agastya a divine ornament and gets freed from hunger and thirst

श्रुत्वा तु भाषितं वाक्यं मम राम शुभाक्षरम् । प्राञ्जलिः प्रत्युवाचेदं स स्वर्गी रघुनन्दन॥ १॥
शृणु ब्रह्मन् पुरा वृत्तं ममैतत् सुखदुःखयोः । अनतिक्रमणीयं च यथा पृच्छसि मां द्विज॥ २॥
पुरा वैदर्भको राजा पिता मम महायशाः । सुदेव इति विख्यातस्त्रिषु लोकेषु वीर्यवान्॥ ३॥
तस्य पुत्रद्वयं ब्रह्मन् द्वाभ्यां स्त्रीभ्यामजायत । अहं श्वेत इति ख्यातो यवीयान् सुरथोऽभवत्॥ ४॥
ततः पितरि स्वर्याते पौरा मामभ्यषेचयन् । तत्राहं कृतवान् राज्यं धर्म्यं च सुसमाहितः॥ ५॥
एवं वर्षसहस्राणि समतीतानि सुव्रत । राज्यं कारयतो ब्रह्मन् प्रजा धर्मेण रक्षतः॥ ६॥

Hearing the words comprised of holy syllables spoken by me, O descendant of Raghu, Śrī Rāma, the celestial being, with folded hands replied thus: (1) "O Brāhmaṇa ! listen to what happened formerly, that could not be resisted and which is the cause of my pleasure and sorrow, as you desire to know it. (2) In the old days, my father Vaidarbha of great fame was possessed of great power and was known in the three worlds by the name of Sudeva. (3) Two sons were born to him from his two wives, I, the elder one, was known as Śweta, while my younger brother was known as Suratha. (4) On my father having attained heaven, the citizens consecrated me. And with care I ruled righteously. (5) O Brāhmaṇa observer of vows, thus thousand years passed by, with my ruling over the kingdom and protecting (my) subjects. (6)

सोऽहं निमित्ते कस्मिंश्चिद् विज्ञातायुर्द्विजोत्तम । कालधर्मं हृदि न्यस्य ततो वनमुपागमम्॥ ७ ॥
सोऽहं वनमिदं दुर्गं मृगपक्षिविवर्जितम् । तपश्चर्तुं प्रविष्टोऽस्मि समीपे सरसः शुभे॥ ८ ॥
भ्रातरं सुरथं राज्ये ह्यभिषिच्य महीपतिम् । इदं सरः समासाद्य तपस्तप्तं मया चिरम्॥ ९ ॥
सोऽहं वर्षसहस्राणि तपस्त्रीणि महावने । तप्त्वा सुदुष्करं प्राप्तो ब्रह्मलोकमनुत्तमम्॥ १०॥
तस्येमे स्वर्गभूतस्य क्षुत्पिपासे द्विजोत्तम । बाधेते परमोदार ततोऽहं व्यथितेन्द्रियः॥ ११॥
गत्वा त्रिभुवनश्रेष्ठं पितामहमुवाच ह । भगवन् ब्रह्मलोकोऽयं क्षुत्पिपासाविवर्जितः॥ १२॥
कस्यायं कर्मणः पाकः क्षुत्पिपासानुगो ह्यहम् । आहारः कश्च मे देव तन्मे ब्रूहि पितामह॥ १३॥

'So, O best among Brāhmaṇas, knowing from some men about the span of my life, keeping in mind the approach of death, I came and entered this forest near the beautiful lake difficult to enter and with no animals or birds residing therein to perform penances. (7-8) Having consecrated Suratha as the king, reaching this lake, I performed penances for long. (9) Practising severe austerities for three thousand years in this great forest, I obtained the world of Brahmā (heaven) excelling all other (worlds). (10) Having reached the heaven, O best among Brāhmaṇas, great hunger and thirst pained me and my senses were badly afflicted. (11) (Then) approaching Brahmā the best in the three worlds, I said this, 'Sir, this world of Brahmā is free from hunger and thirst. (12) Due to the result of which actions I am afflicted by hunger and thirst ? What my food is O God ? O Brahmā! please tell me that'. (13)

पितामहस्तु मामाह तवाहारः सुदेवज । स्वादूनि स्वानि मांसानि तानि भक्षय नित्यशः ॥ १४ ॥
स्वशरीरं त्वया पुष्टं कुर्वता तप उत्तमम् । अनुप्तं रोहते श्वेत न कदाचिन्महामते ॥ १५ ॥
दत्तं न तेऽस्ति सूक्ष्मोऽपि तप एव निषेवसे । तेन स्वर्गगतो वत्स बाध्यसे क्षुत्पिपासया ॥ १६ ॥
स त्वं सुपुष्टमाहारैः स्वशरीरमनुत्तमम् । भक्षयित्वामृतरसं तेन वृत्तिर्भविष्यति ॥ १७ ॥
यदा तु तद्वनं श्वेत अगस्त्यः स महानृषिः । आगमिष्यति दुर्धर्षस्तदा कृच्छ्राद् विमोक्ष्यसे ॥ १८ ॥
स हि तारयितुं सौम्य शक्तः सुरगणानपि । किं पुनस्त्वां महाबाहो क्षुत्पिपासावशं गतम् ॥ १९ ॥

"On this Brahmā told me, 'O son of Sudeva, your food is your own tasty flesh, eat that: for ever. (14) You have well-nourished your own body performing the best of penances. That which is not sown, shall never sprout O wise one. (15) You have not given even the smallest thing uncharity, and have only practised great penances. Therefore having reached heaven hunger and thirst afflict you. (16) As you eat your own body well-nourished by edibles full of the flavour of nectar, (therefore) by that (eating flesh) you will live. (17) When the great and unconquerable sage Agastya will come to that forest O Śweta, you will be delivered of (this) trouble. (18) O gracious one, he (Agastya) is capable of delivering even the host of gods. What to say of you afflicted with hunger and thirst O long armed one. ? (19)

सोऽहं भगवतः श्रुत्वा देवदेवस्य निश्चयम् । आहारं गर्हितं कुर्मि स्वशरीरं द्विजोत्तम ॥ २० ॥
बहून् वर्षगणान् ब्रह्मन् भुज्यमानमिदं मया । क्षयं नाभ्येति ब्रह्मर्षे तृप्तिश्चापि ममोत्तमा ॥ २१ ॥
तस्य मे कृच्छ्रभूतस्य कृच्छ्रादस्माद् विमोक्षय । अन्येषां न गतिर्ह्यत्र कुम्भयोनिमृते द्विजम् ॥ २२ ॥
इदमाभरणं सौम्य तारणार्थं द्विजोत्तम । प्रतिगृह्णीष्व भद्रं ते प्रसादं कर्तुमर्हसि ॥ २३ ॥
इदं तावत् सुवर्णं च धनं वस्त्राणि च द्विज । भक्ष्यं भोज्यं च ब्रह्मर्षे ददात्याभरणानि च ॥ २४ ॥
सर्वान् कामान् प्रयच्छामि भोगांश्च मुनिपुङ्गव । तारणे भगवन् मह्यं प्रसादं कर्तुमर्हसि ॥ २५ ॥

"Thus having learnt of the decision of the god of the gods (Brahmā), O best among men, I make food of my own body. (20) O Brāhmaṇa, this (body) does not come to exhaust, although enjoyed by me for many years, and O Ṛṣi I am fully quenched too. (21) So deliver me troubled one, from the difficulty, None other than the pitcher-born one has power to do so. (22) O gracious one, best among Brāhmaṇas, accept this ornament for wearing, may welfare be with you, please favour me (by accepting this). (23) All this gold, wealth, apparel, edibles and enjoyables, O Ṛṣi among Brāhmaṇas, I offer you and also the ornaments. (24) All desirables and enjoyables also I surrender to you, you deserve to favour me by releasing me of troubles." (25)

तस्याहं स्वर्गिणो वाक्यं श्रुत्वा दुःखसमन्वितम् । तारणायोपजग्राह तदाभरणमुत्तमम् ॥ २६ ॥
मया प्रतिगृहीते तु तस्मिन्नाभरणे शुभे । मानुषः पूर्वको देहो राजर्षेर्विननाश ह ॥ २७ ॥
प्रणष्टे तु शरीरेऽसौ राजर्षिः परया मुदा । तृप्तः प्रमुदितो राजा जगाम त्रिदिवं सुखम् ॥ २८ ॥
तेनेदं शक्रतुल्येन दिव्यमाभरणं मम । तस्मिन्निमित्ते काकुत्स्थ दत्तमद्भुतदर्शनम् ॥ २९ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डेऽष्टसप्ततितमः सर्गः ॥ ७८ ॥

'Having heard these words full of sorrow from the celestial one, I accepted this wonderful ornament for releaving him. (26) As soon as I accepted that auspicious ornament the former body of the Ṛṣi among kings (Śweta) vanished and the Ṛṣi among kings, extremely happy and satisfied, went to the heaven. (27-28) By him (Śweta) equal to Indra, this divine ornament, of wonderful form, was given to me, O scion of Kakutstha, for that purpose.' (29)

Thus ends Canto Seventy-eight in the Uttarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

* * *

एकोनाशीतितमः सर्गः

Canto LXXIX

Reign of king Daṇḍa, a son of Ikṣvāku

तदद्भुततमं वाक्यं श्रुत्वागस्त्यस्य राघवः। गौरवाद् विस्मयाच्चैव भूयः प्रष्टुं प्रचक्रमे॥ १॥
भगवंस्तद् वनं घोरं तपस्तप्यति यत्र सः। श्वेतो वैदर्भको राजा कथं तदमृगद्विजम्॥ २॥
तद् वनं स कथं राजा शून्यं मनुजवर्जितम्। तपश्चर्तुं प्रविष्टः स श्रोतुमिच्छामि तत्त्वतः॥ ३॥

Hearing that most wonderful and marvellous story, narrated by Agastya, Śrī Rāma asked him again full of dismay and reverence. (1) 'Sir, how was that fearful forest, where the Vaidarbhaka king Śweta was performing penances, devoid of animals and birds. (2) I wish to know in detail how that king entered that forest, which was barren and uninhabited by men, to perform penances.' (3)

रामस्य वचनं श्रुत्वा कौतूहलसमन्वितम्। वाक्यं परमतेजस्वी वक्तुमेवोपचक्रमे॥ ४॥
पुरा कृतयुगे राम मनुर्दण्डधरः प्रभुः। तस्य पुत्रो महानासीदिक्ष्वाकुः कुलनन्दनः॥ ५॥
तं पुत्रं पूर्वकं राज्ये निक्षिप्य भुवि दुर्जयम्। पृथिव्यां राजवंशानां भव कर्तेत्युवाच तम्॥ ६॥
तथैव च प्रतिज्ञातं पितुः पुत्रेण राघव। ततः परमसंतुष्टो मनुः पुत्रमुवाच ह॥ ७॥

Hearing the words of Śrī Rāma uttered out of curiosity, the highly powerful one (Agastya) spoke thus. (4) 'In the former Kṛtayuga, Manu (Vaivasvata) was the king. His son, a joy to his family, was the famous Ikṣvāku. (5) Placing the first son (Ikṣvāku), unconquerable on the earth, incharge of the kingdom, Manu said to him. 'Be the progenitor of all royal families.' (6) (Then) O descendant of Raghu, the son promised to do so (and) being fully satisfied Manu addressed him thus. (7)

प्रीतोऽस्मि परमोदार कर्ता चासि न संशयः। दण्डेन च प्रजा रक्ष मा च दण्डमकारणे॥ ८॥
अपराधिषु यो दण्डः पात्यते मानवेषु वै। स दण्डो विधिवन्मुक्तः स्वर्गं नयति पार्थिवम्॥ ९॥
तस्माद् दण्डे महाबाहो यत्नवान् भव पुत्रक। धर्मो हि परमो लोके कुर्वतस्ते भविष्यति॥ १०॥
इति तं बहु संदिश्य मनुः पुत्रं समाधिना। जगाम त्रिदिवं हृष्टो ब्रह्मलोकं सनातनम्॥ ११॥
प्रयाते त्रिदिवं तस्मिन्निक्ष्वाकुरमितप्रभः। जनयिष्ये कथं पुत्रानिति चिन्तापरोऽभवत्॥ १२॥
कर्मभिर्बहुरूपैश्च तैस्तैर्मनुसुतस्तदा। जनयामास धर्मात्मा शतं देवसुतोपमान्॥ १३॥
तेषामवरजस्तात सर्वेषां रघुनन्दन। मूढश्चाकृतविद्यश्च न शुश्रूषति पूर्वजान्॥ १४॥
नाम तस्य च दण्डेति पिता चक्रेऽल्पमेधसः। अवश्यं दण्डपतनं शरीरेऽस्य भविष्यति॥ १५॥

"O noble one, I am pleased, you will be (the forerunner of all royal families), there is no doubt. By punishment (as a source of authority) protect the subjects, do not mete out of unnecessary punisment. (8) That (form) of punishment which is meted out to the guilty men, being given in the proper manner leads the king to heaven. (9) Therefore, O dear son of long arms, make efforts to (mete out) punishment (according to prescriptions in the Śāstras). Resorting to just punishment properly, you will attain great righteousness.' (10) Thus having instructed (him) Manu, pleased with himself went to the eternal abode of Brahmā through Samādhi (trance). (11) When he (Manu) had left for heaven, Ikṣvāku of unlimited brilliance, fell to thinking, 'How shall I create sons ?' (12) Through true actions of many types, then the son of Manu, the pious one, procreated the hundred (sons) comparable with the sons of the gods. (13) The youngest one of them, was ignorant, and illiterate and did not serve his elders. His father gave to him, dull-witted, by name Daṇḍa (thinking) that punishment in body shall certainly be the fate of this one (son). (14-15)

अपश्यमानस्तं देशं घोरं पुत्रस्य राघव। विन्ध्यशैवलयोर्मध्ये राज्यं प्रादादरिंदम॥ १६ ॥
स दण्डस्तत्र राजाभूद् रम्ये पर्वतरोधसि। पुरं चाप्रतिमं राम न्यवेशयदनुत्तमम्॥ १७॥
पुरस्य चाकरोन्नाम मधुमन्तमिति प्रभो। पुरोहितं तूशनसं वरयामास सुव्रतम्॥ १८॥
एवं स राजा तद् राज्यमकरोत् सपुरोहितः। प्रहृष्टमनुजाकीर्णं देवराजो यथा दिवि॥ १९॥
ततः स राजा मनुजेन्द्रपुत्रः सार्धं च तेनोशनसा तदानीम्।
चकार राज्यं सुमहान्महात्मा शक्रो दिवीवोशनसा समेतः॥ २०॥
इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डे एकोनाशीतितमः सर्गः॥ ७९ ॥

"Not seeing any territory fully fearful, (the father) gave him the kingdom situated between the Vindhya and Śaivala (mountains). (16) That Daṇḍa became the king of that territory situated at the foot of the mountains and established a city unmatched and the best (among the cities). (17) As (Daṇḍa) named the city Madhumanta O lord, and chose as his chief priest Uśanā rich in vows. (18) Thus that king (Daṇḍa) ruled over that kingdom together with the chief priest, the Kingdom being filled with joyful men as the king of gods (rules) in the heaven. (19) Then that King, the grand son of the Manu, together with Uśana of great fame, ruled as a highly pious king, like Indra ruling over the gods." (20)

Thus ends Canto Seventy-nine in the Uttarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

अशीतितमः सर्गः

Canto LXXX

The story of Daṇḍakavana. King Daṇḍa violates the chastity of Bhārgava's daughter and is cursed by him

एतदाख्याय रामाय महर्षिः कुम्भसम्भवः। अस्यामेवापरं वाक्यं कथायामुपचक्रमे॥ १ ॥
ततः स दण्डः काकुत्स्थ बहुवर्षगणायुतम्। अकरोत् तत्र दान्तात्मा राज्यं निहतकण्टकम्॥ २॥
अथ काले तु कस्मिंश्चिद् राजा भार्गवमाश्रमम्। रमणीयमुपाक्रामच्चैत्रे मासि मनोरमे॥ ३॥
तत्र भार्गवकन्यां स रूपेणाप्रतिमां भुवि। विचरन्तीं वनोद्देशे दण्डोऽपश्यदनुत्तमाम्॥ ४॥
स दृष्ट्वा तां सुदुर्मेधा अनङ्गशरपीडितः। अभिगम्य सुसंविग्नां कन्यां वचनमब्रवीत्॥ ५॥
कुतस्त्वमसि सुश्रोणि कस्य वासि सुता शुभे। पीडितोऽहमनङ्गेन पृच्छामि त्वां शुभानने॥ ६॥

Having thus narrated (the story of Ikṣvāku) to Śrī Rāma, the great sage, Agastya (pitcher-born one,) began to narrate another story connected with the same. (1) 'Then O scion of Kakutstha, that Daṇḍa, the self-controlled one, ruled over that kingdom there, uprooting all thorns (foes), for successively ten thousand years. (2) Then at one time the king (Daṇḍa) went to the beautiful hermitage of Bhārgava (Śukra), in the enjoyable month of Caitra. (3) There Daṇḍa saw the daughter of Bhārgava, a paragone of beauty, roaming about in the forest. (4)

Having seen her, that wicked minded Daṇḍa dull-witted one afflicted by the arrows of cupid, greatly agitated approached the daughter (of Bhārgava) and said. (5) 'O one of beautiful hips and loins, wherefrom do you hail, O beautiful one ! whose daughter you are ? O of auspicious face, afflicted as I am by cupid, I ask you.' (6)

तस्य त्वेवं ब्रुवाणस्य मोहोन्मत्तस्य कामिनः । भार्गवी प्रत्युवाचेदं वचः सानुनयं त्विदम्॥ ७ ॥
भार्गवस्य सुतां विद्धि देवस्याक्लिष्टकर्मणः । अरजां नाम राजेन्द्र ज्येष्ठामाश्रमवासिनीम्॥ ८ ॥
मा मां स्पृश बलाद् राजन् कन्या पितृवशा ह्यहम् । गुरुः पिता मे राजेन्द्र त्वं च शिष्यो महात्मनः॥ ९ ॥
व्यसनं सुमहत् क्रुद्धः स ते दद्यान्महातपाः । यदि वान्यन्मया कार्यं धर्मदृष्टेन सत्पथा॥ १०॥
वरयस्व नरश्रेष्ठ पितरं मे महाद्युतिम् । अन्यथा तु फलं तुभ्यं भवेद् घोराभिसंहितम्॥ ११॥
क्रोधेन हि पिता मेऽसौ त्रैलोक्यमपि निर्दहेत् । दास्यते चानवद्याङ्ग तव मां याचितः पिता॥ १२॥

When he said so, blinded by the sexual urge and madly infatuated as he was,, the daughter of Bhārgava replied thus courteously: (7) 'Know me as the daughter of the lord Bhārgava, unwearied in action, (named) Arajā, the eldest one residing in the hermitage. (8) Do not touch me by force, I am under the control of my father, O best among kings. My father is (your) preceptor and you are the pupil of that noble one. (9) Enraged he (Bhārgava), the performer of great penances, shall cause you much grief, if (however) for something other (than mere passion) you desire from me, (then) ask my (hand) (following) the righteous path from my father O best among men, otherwise you will meet with frightful consequence. (10-11) In anger my father would burn up the three worlds O one of perfect limbs, he will give me (to you) if asked for.' (12)

एवं ब्रुवाणामरजां दण्डः कामवशं गतः । प्रत्युवाच मदोन्मत्तः शिरस्याधाय चाञ्जलिम्॥ १३॥
प्रसादं कुरु सुश्रोणि न कालं क्षेसुमर्हसि । त्वत्कृते हि मम प्राणा विदीर्यन्ते वरानने॥ १४॥
त्वां प्राप्य तु वधो वापि पापं वापि सुदारुणम् । भक्तं भजस्व मां भीरु भजमानं सुविह्वलम्॥ १५॥
एवमुक्त्वा तु तां कन्यां दोर्भ्यां प्राप्य बलाद् बली । विस्फुरन्तीं यथाकामं मैथुनायोपचक्रमे॥ १६॥

To Arajā speaking thus, Daṇḍa under (the power) of cubid, intoxicated with passion, replied folding his hands over his head: (13) 'Please favour me, O one of beautiful hips and loins, do not delay, O beautiful one, my vital breaths are shattering on your account. (14) By possessing you, let there be (my) death, or a great sin (committed), accept me, devoted to you and asking for you, highly agitated.' (15) Thus saying, he (Daṇḍa) the strong one, seizing the trembling daughter (of Bhārgava) between his arms by force, the raped her. (16)

तमनर्थं महाघोरं दण्डः कृत्वा सुदारुणम् । नगरं प्रययावाशु मधुमन्तमनुत्तमम्॥ १७॥
अरजापि रुदन्ती सा आश्रमस्याविदूरतः । प्रतीक्षते सुसंत्रस्ता पितरं देवसंनिभम्॥ १८॥
इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डेऽशीतितमः सर्गः॥ ८०॥

Having committed that terrible heinous crime, he went back soon to the unparalleled Madhumanta. (17) That Arajā too, remained weeping near the hermitage, and in great fright waited for (her) father, who was just like a god. (18)

Thus ends Canto Eighty in the Uttarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

* * *

~~heiness~~ heinousness

एकाशीतितमः सर्गः

Canto LXXXI

End of king Daṇḍa, his family and kingdom, as a result of Śukra's curse

स मुहूर्तादुपश्रुत्य देवर्षिरमितप्रभः। स्वमाश्रमं शिष्यवृतः क्षुधार्तः संन्यवर्तत॥ १ ॥
सोऽपश्यदरजां दीनां रजसा समभिप्लुताम्। ज्योत्स्नामिव ग्रहग्रस्तां प्रत्यूषे न विराजतीम्॥ २ ॥
तस्य रोषः समभवत् क्षुधार्तस्य विशेषतः। निर्दहन्निव लोकांस्त्रीञ्शिष्यांश्चैतदुवाच ह॥ ३ ॥
पश्यध्वं विपरीतस्य दण्डस्याविदितात्मनः। विपत्तिं घोरसंकाशां क्रुद्धादग्निशिखामिव॥ ४ ॥
क्षयोऽस्य दुर्मतेः प्राप्तः सानुगस्य दुरात्मनः। यः प्रदीप्तां हुताशस्य शिखां वै स्प्रष्टुमर्हति॥ ५ ॥
यस्मात् स कृतवान् पापमीदृशं घोरसंहितम्। तस्मात् प्राप्स्यति दुर्मेधा फलं पापस्य कर्मणः॥ ६ ॥
सप्तरात्रेण राजासौ सपुत्रबलवाहनः। पापकर्मसमाचारो वधं प्राप्स्यति दुर्मतिः॥ ७ ॥
समन्ताद् योजनशतं विषयं चास्य दुर्मतेः। धक्ष्यते पांसुवर्षेण महता पाकशासनः॥ ८ ॥
सर्वसत्त्वानि यानीह स्थावराणि चराणि च। महता पांसुवर्षेण विलयं सर्वतोऽगमन्॥ ९ ॥
दण्डस्य विषयो यावत् तावत् सर्वं समुच्छ्रयम्। पांसुवर्षमिवालक्ष्यं सप्तरात्रं भविष्यति॥१०॥

Having heard the account (of Arajā) that gracious divine Ṛṣi (Bhārgava) came back at once to his hermitage surrounded by his pupils (although) bitten by hunger. (1) He saw the pitiable Arajā covered with semen, as the full-moon at dawn faded out due being eclipsed. (2) Anger flared up in him, specially as he was bitten by hunger, as if to burn the three worlds, and he said to his pupils: (3) 'See (how) this performer of action contrary (to good conduct), and ignorant one meets with severe calamities produced by me in anger, and comparable with the flames of fire. (4) Destruction is the fate of that dull-witted one who wishes to touch the flames of the kindled fire. (5) As he has performed this heinous crime, so this dull-witted one will obtain the fruit of his sin. (6) In seven nights, this king dull-witted one, with his sons, army and carriers, and of sinful conduct, shall attain death. (7) For a hundred Yojanas all round, this territory of this dull-witted one, the extirpator of Pāka (Indra) shall burn up with a shower of dust. (8) All beings, stationery and moving, that are here, will perish due to this heavy shower of dust. (9) After seven nights, the territory of Daṇḍa in prosperity will entirely disappear alongwith the shower of dust'. (10)

इत्युक्त्वा क्रोधताम्राक्षस्तमाश्रमनिवासिनम्। जनं जनपदान्तेषु स्थीयतामिति चाब्रवीत्॥ ११ ॥
श्रुत्वा तूशनसो वाक्यं सोऽऽश्रमावसथो जनः। निष्क्रान्तो विषयात् तस्मात् स्थानं चक्रेऽथ बाह्यतः॥ १२ ॥
स तथोक्त्वा मुनिजनमरजामिदमब्रवीत्। इहैव वस दुर्मेधे आश्रमे सुसमाहिता॥ १३ ॥
इदं योजनपर्यन्तं सरः सुरुचिरप्रभम्। अरजे विज्वरा भुङ्क्ष्व कालश्चात्र प्रतीक्ष्यताम्॥ १४ ॥
त्वत्समीपे च ये सत्त्वा वासमेष्यन्ति तां निशाम्। अवध्याः पांसुवर्षेण ते भविष्यन्ति नित्यदा॥ १५ ॥
श्रुत्वा नियोगं ब्रह्मर्षेः सारजा भार्गवी तदा। तथेति पितरं प्राह भार्गवं भृशदुःखिता॥ १६ ॥

Thus speaking to the inhabitors of the hermitage, he (Bhārgava) possessed of red eyes with rage said to them (again), 'stay at the outskirts of this territory.' (11) Hearing these words of Uśanā, the Āśrama-dwellers, went out of his territory and made place (for themselves) elsewhere. (12) Having thus spoken to the ascetics, he (Bhārgava) then addressed to Arajā, 'O dull-witted, you will stay in this Āśrama conscious of your duties. (13) O Arajā, free from worry, enjoy this lake of beautiful form and extending on a Yojana, and also wait for some time. (14) Those beings who will come to stay near you for a night, they will be unassailable forever by the shower of dust.' (15) On hearing the command of the Brahmarṣi, Arajā, the daughter of Bhṛgu, despite being very much pained said, to her father "Very well." (16)

इत्युक्त्वा भार्गवो वासमन्यत्र समकारयत्। तच्च राज्यं नरेन्द्रस्य सभृत्यबलवाहनम्॥ १७॥
सप्ताहाद् भस्मसाद् भूतं यथोक्तं ब्रह्मवादिना। तस्यासौ दण्डविषयो विन्ध्यशैवलयोर्नृप॥ १८॥
शप्तो ब्रह्मर्षिणा तेन वैधर्म्ये सहिते कृते। ततः प्रभृति काकुत्स्थ दण्डकारण्यमुच्यते॥ १९॥
तपस्विनः स्थिता ह्यत्र जनस्थानमतोऽभवत्। एतत् ते सर्वमाख्यातं यन्मां पृच्छसि राघव॥ २०॥
संध्यामुपासितुं वीर समयो ह्यतिवर्तते। एते महर्षयः सर्वे पूर्णकुम्भाः समन्ततः॥ २१॥
कृतोदका नरव्याघ्र आदित्यं पर्युपासते।
स तैर्ब्राह्मणमभ्यस्तं सहितैर्ब्रह्मवित्तमैः। रविरस्तंगतो राम गच्छोदकमुपस्पृश॥ २२॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डे एकाशीतितमः सर्गः॥ ८१॥

Having said this Bhṛgu took up his abode elsewhere. That kingdom of the chief of the kings alongwith his servants, the army and the vehicles, was reduced to ashes within seven days, as was declared by the Brahmavādī Bhṛgu. This kingdom of Daṇḍa lying between the Vindhya and the Śaivala mountains, was cursed by the Brahmarṣi, since Daṇḍa had acted unrighteously. Since then, O descendant of Kakutstha, it has been called Daṇḍakāraṇya. (17—19) Since ascetics came and inhabited here it has been known as 'Janasthāna', O Rāma ! I have told you everything about what you had enquired me. (20) O Valiant one ! The time for the performance of Sandhyā is passing. All these great sages, O foremost among men ! after having finished their bath, are worshipping the sun, with their pitcher filled with water. The sun, having accepted the worship in the form of recitation of Vedic hymns by the knowers of Brahma, has set in. You also go and take bath and sip your mouth with water and perform Sandhyā." (21-22)

Thus ends Canto Eighty-one in the Uttarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

* * *

द्व्यशीतितमः सर्गः

Canto LXXXII

Śrī Rāma leaves Agastya's hermitage and starts for Ayodhyā

ऋषेर्वचनमाज्ञाय रामः संध्यामुपासितुम्। अपाक्रामत् सरः पुण्यमप्सरोगणसेवितम्॥ १॥
तत्रोदकमुपस्पृश्य संध्यामन्वास्य पश्चिमाम्। आश्रमं प्राविशद् रामः कुम्भयोनेर्महात्मनः॥ २॥
तस्यागस्त्यो बहुगुणं कन्दमूलं तथौषधम्। शाल्यादीनि पवित्राणि भोजनार्थमकल्पयत्॥ ३॥
स भुक्तवान् नरश्रेष्ठस्तदन्नममृतोपमम्। प्रीतश्च परितुष्टश्च तां रात्रिं समुपाविशत्॥ ४॥
प्रभाते काल्यमुत्थाय कृत्वाऽऽह्निकमरिंदमः। ऋषिं समुपचक्राम गमनाय रघूत्तमः॥ ५॥
अभिवाद्याब्रवीद् रामो महर्षिं कुम्भसम्भवम्। आपृच्छे स्वां पुरीं गन्तुं मामनुज्ञातुमर्हसि॥ ६॥
धन्योऽस्म्यनुगृहीतोऽस्मि दर्शनेन महात्मनः। द्रष्टुं चैवागमिष्यामि पावनार्थमिहात्मनः॥ ७॥

Having heard with reverence the words of the sage Agastya, Śrī Rāma approached the holy lake inhabited by the host of Apsarās, for performing his evening adoration. (1) Having sipped the water there and performed the evening Pūjā Śrī Rāma entered the hermitage of Agastya the holy pitcher-born one. (2) Agastya offered to him for food radish of good quality and also purified rice and other edibles. (3) That best among men (Śrī Rāma) enjoyed that food comparable with nectar, was most pleased and satisfied. He spent that night together with the sage. (4) Śrī Rāma (the best among the Raghus) the humbler of foes, getting up at dawn and having performed the morning daily rites, approached the sage to beg leave of him and to depart. (5) Having saluted the great sage, born of the pitcher (Agastya), Śrī Rāma said to him: 'I beg leave of you to depart to my own capital, may you permit me to do so. (6) I am fortunate and have been favoured by seeing you, I shall come (again) to see you O holy one, for purification (of myself).' (7)

तथा वदति काकुत्स्थे वाक्यमद्भुतदर्शनम् । उवाच परमप्रीतो धर्मनेत्रस्तपोधनः ॥ ८ ॥
अत्यद्भुतमिदं वाक्यं तव राम शुभाक्षरम् । पावनः सर्वभूतानां त्वमेव रघुनन्दन ॥ ९ ॥
मुहूर्तमपि राम त्वां येऽनुपश्यन्ति केचन । पाविताः स्वर्गभूताश्च पूज्यास्ते त्रिदिवेश्वरैः ॥ १० ॥
ये च त्वां घोरचक्षुर्भिः पश्यन्ति प्राणिनो भुवि । हतास्ते यमदण्डेन सद्यो निरयगामिनः ॥ ११ ॥
ईदृशस्त्वं रघुश्रेष्ठ पावनः सर्वदेहिनाम् । भुवि त्वां कथयन्तो हि सिद्धिमेष्यन्ति राघव ॥ १२ ॥
त्वं गच्छारिष्टमव्यग्रः पन्थानमकुतोभयम् । प्रशाधि राज्यं धर्मेण गतिर्हि जगतो भवान् ॥ १३ ॥
एवमुक्तस्तु मुनिना प्राञ्जलिः प्रग्रहो नृपः । अभ्यवादयत प्राज्ञस्तमृषिं सत्यशीलिनम् ॥ १४ ॥
अभिवाद्य ऋषिश्रेष्ठं तांश्च सर्वांस्तपोधनान् । अध्यारोहत् तदव्यग्रः पुष्पकं हेमभूषितम् ॥ १५ ॥
तं प्रयान्तं मुनिगणा आशीर्वादैः समन्ततः । अपूजयन् महेन्द्राभं सहस्राक्षमिवामराः ॥ १६ ॥
खस्थः स ददृशे रामः पुष्पके हेमभूषिते । शशी मेघसमीपस्थो यथा जलधरागमे ॥ १७ ॥
ततोऽर्धदिवसे प्राप्ते पूज्यमानस्ततस्ततः । अयोध्यां प्राप्य काकुत्स्थो मध्यकक्षामवातरत् ॥ १८ ॥

While Rāma spoke in this marvellous manner the great ascetic possessed of virtuous vision (was) highly pleased (and) said : (8) 'O Rāma, your speech of auspicious syllables is indeed very wonderful, O descendant of Raghu, you are the purifier of all beings. (9) The few who see you even for a moment, they are purified, and attain heaven, and are worshipped by the lord of heaven (gods). (10) Those beings on earth, who see you with inimical eyes, they are instantly struck by the rod of Yama and descend to hell. (11) O best among the Raghus, in this manner you are the purifier of all mortals, O scion of Raghu, describing your (Līlās) on earth shall attain perfection. (12) You go with pleasure on your path unagitated and without fear; and rule over your Kingdom righteously; you are the resort of this world.' (13) Thus spoken to by the sage, the king with folded and outstretched hands, the wise one, saluted that sage of truthful conduct. (14) Saluting the best among sages (Agastya) and all those other great ascetics (He) ascended unagitated that Puṣpaka ornamented with gold. (15) The host of sages on all sides honoured him with blessing as the gods (honour), Indra (the thousand-eyed one). (16) The well-composed Śrī Rāma on the Puṣpaka, ornamented with gold, looked like the moon near the cloud at the approach of the rainy season. (17) Then by the advent of midday, being honoured here and there, and having reached Ayodhyā, the scion of Kakutstha descended at the middle of the city. (18)

ततो विसृज्य रुचिरं पुष्पकं कामगामिनम् । विसर्जयित्वा गच्छेति स्वस्ति तेऽस्त्विति च प्रभुः ॥ १९ ॥
कक्षान्तरस्थितं क्षिप्रं द्वाःस्थं रामोऽब्रवीद् वचः ।
लक्ष्मणं भरतं चैव गत्वा तौ लघुविक्रमौ । ममागमनमाख्याय शब्दापयत मा चिरम् ॥ २० ॥
इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डे द्व्यशीतितमः सर्गः ॥ ८२ ॥

Then leaving the beautiful Puṣpaka moving at will (He said):' 'Leaving me go (to Kubera), O powerful one, may welfare be with thee.' (19) (Then) Śrī Rāma ordered soon the door-keeper in the other apartment : 'Go to Lakṣmaṇa and Bharata, those two of swift valour, and having conveyed to them my arrival call them (here), do not delay.' (20)

Thus ends Canto Eighty-two in the Uttarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

* * *

त्र्यशीतितमः सर्गः

Canto LXXXIII

Śrī Rāma abandons the proposal of performing Rājasūya sacrifice at the instance of Bharata

तच्छ्रुत्वा भाषितं तस्य रामस्याक्लिष्टकर्मणः। द्वाःस्थः कुमारावाहूय राघवाय न्यवेदयत्॥ १ ॥
दृष्ट्वा तु राघवः प्राप्तावुभौ भरतलक्ष्मणौ। परिष्वज्य ततो रामो वाक्यमेतदुवाच ह॥ २ ॥
कृतं मया यथा तथ्यं द्विजकार्यमनुत्तमम्। धर्मसेतुमथो भूयः कर्तुमिच्छामि राघवौ॥ ३ ॥
अक्षयश्चाव्ययश्चैव धर्मसेतुर्मतो मम। धर्मप्रवचनं चैव सर्वपापप्रणाशनम्॥ ४ ॥
युवाभ्यामात्मभूताभ्यां राजसूयमनुत्तमम्। सहितो यष्टुमिच्छामि तत्र धर्मस्तु शाश्वतः॥ ५ ॥
इष्ट्वा तु राजसूयेन मित्रः शत्रुनिबर्हणः। सुहुतेन सुयज्ञेन वरुणत्वमुपागमत्॥ ६ ॥
सोमश्च राजसूयेन इष्ट्वा धर्मेण धर्मवित्। प्राप्तश्च सर्वलोकेषु कीर्तिं स्थानं च शाश्वतम्॥ ७ ॥
अस्मिन्नहनि यच्छ्रेयश्चिन्त्यतां तन्मया सह। हितं चायतियुक्तं च प्रयतौ वक्तुमर्हथः॥ ८ ॥
श्रुत्वा तु राघवस्यैतद् वाक्यं वाक्यविशारदः। भरतः प्राञ्जलिर्भूत्वा वाक्यमेतदुवाच ह॥ ९ ॥
त्वयि धर्मः परः साधो त्वयि सर्वा वसुंधरा। प्रतिष्ठिता महाबाहो यशश्चामितविक्रम॥ १० ॥
महीपालाश्च सर्वे त्वां प्रजापतिमिवामराः। निरीक्षन्ते महात्मानं लोकनाथं यथा वयम्॥ ११ ॥
पुत्राश्च पितृवद् राजन् पश्यन्ति त्वां महाबल। पृथिव्या गतिभूतोऽसि प्राणिनामपि राघव॥ १२ ॥
स त्वमेवंविधं यज्ञमाहर्तासि कथं नृप। पृथिव्यां राजवंशानां विनाशो यत्र दृश्यते॥ १३ ॥
पृथिव्यां ये च पुरुषा राजन् पौरुषमागताः। सर्वेषां भविता तत्र संक्षयः सर्वकोपजः॥ १४ ॥
सर्वं पुरुषशार्दूल गुणैरतुलविक्रम। पृथिवीं नार्हसे हन्तुं वशे हि तव वर्तते॥ १५ ॥
भरतस्य तु तद् वाक्यं श्रुत्वामृतमयं यथा। प्रहर्षमतुलं लेभे रामः सत्यपराक्रमः॥ १६ ॥
उवाच च शुभं वाक्यं कैकेय्यानन्दवर्धनम्। प्रीतोऽस्मि परितुष्टोऽस्मि तवाद्य वचनेऽनघ॥ १७ ॥
इदं वचनमक्लीबं त्वया धर्मसमागतम्। व्याहृतं पुरुषव्याघ्र पृथिव्याः परिपालनम्॥ १८ ॥
एष्यदस्मदभिप्रायाद् राजसूयात् क्रतूत्तमात्। निवर्तयामि धर्मज्ञ तव सुव्याहृतेन च॥ १९ ॥
लोकपीडाकरं कर्म न कर्तव्यं विचक्षणैः।
बालानां तु शुभं वाक्यं ग्राह्यं लक्ष्मणपूर्वज। तस्माच्छृणोमि ते वाक्यं साधु युक्तं महाबल॥ २० ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डे त्र्यशीतितमः सर्गः॥ ८३ ॥

Having heard the words of Śrī Rāma who was unwearied in performance, the door-keeper called the two princes and reported (the matter) to the scion of Raghu. (1) The scion of the Raghus seeing both the princes arrived, embraced them and then spoke these words : (2) I have done the service to the Brāhmaṇa as expected. Now I want to perform Rājasūya—the outer limit of piety, O brother. (3) In my opinion the bridge of righteousness is imperishable and unchangeable, the discourse on righteousness destroys all sins. (4) Together with both of you who are dear to me as myself I wish to perform the excellent Rājasūya. Therein (resides) eternal righteousness. (5) The killer of foes, Mitra attained the (position) of Varuṇa having performed the Rājasūya with proper offerings and sacrifice. (6) The knower of Dharma (Law) Soma, having performed the Rājasūya righteously, attained fame and eternal place in all the worlds. (7) Reflect on what is the best this day together with me, you two active ones should tell me what is good (for the world) and also what is proper for the future.' (8) Hearing these words of the scion of Raghus (Śrī Rāma), Bharata, proficient in speaking, spoke this folding his hands: (9) 'O righteous one, in you is established the highest form of righteousness, this entire earth and all fame, O one of long arms and possessing, uncomparable valour. (10) All kings like us, look upon Thee holy one, the lord of worlds as the gods (look upon) Prajāpati. (11) O King of mighty strength, all kings regard you as sons to their fathers, you are the resort of this world and also of beings, O scion of Raghu. (12) How, O king, you being so, wish to perform the sacrifice (Rājasūya), in which there shall be the destruction of royal families on earth. (13) O King, those men, who on this earth are possessed of valour, all of them, will be destroyed, due to the anger of all. (14) O lion among men, possessed of unparalleled valour, accompanied with merits, it befits to you not to destroy this earth, all indeed are under your sway.' (15) Hearing these nectar-like words of Bharata, Śrī Rāma of true valour was extremely pleased and said these auspicious words to the enhancer of the joy of Kaikeyī (Bharata). 'I am pleased and satisfied today at what you say, O sinless one. (16-17) These words spoken by you are potent and accompanied by righteousness. O tiger among men, (as they relate to the protection of this earth. (18) I refrain after you say so from the performance of the excellent sacrifice, Rājasūya, that was our intention, O Knower of Dharma (Law). (19) That action is not to be undertaken by the wise which causes pain to the worlds. O elder brother of Lakṣmaṇa, the words (even) of the young ones are worthy of consideration if they are carrier of good. Therefore I listen to what you say, O mighty one, you have spoken well. (20)

Thus ends Canto Eighty-three in the Uttarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

* * *

चतुरशीतितमः सर्गः

Canto LXXXIV

Lakṣmaṇa advises Śrī Rāma to perform Aśwamedha sacrifice and narrates the story of Indra and Vṛtra. Vṛtra's penance and Indra's appeal to Viṣṇu to kill him

तथोक्तवति रामे तु भरते च महात्मनि । लक्ष्मणोऽथ शुभं वाक्यमुवाच रघुनन्दनम्॥ १ ॥
अश्वमेधो महायज्ञः पावनः सर्वपाप्मनाम् । पावनस्तव दुर्धर्षो रोचतां रघुनन्दन॥ २ ॥
श्रूयते हि पुरावृत्तं वासवे सुमहात्मनि । ब्रह्महत्यावृतः शक्रो हयमेधेन पावितः॥ ३ ॥
पुरा किल महाबाहो देवासुरसमागमे । वृत्रो नाम महानासीद् दैतेयो लोकसम्मतः॥ ४ ॥
विस्तीर्णो योजनशतमुच्छ्रितस्त्रिगुणं ततः । अनुरागेण लोकांस्त्रीन् स्नेहात् पश्यति सर्वतः॥ ५ ॥
धर्मज्ञश्च कृतज्ञश्च बुद्ध्या च परिनिष्ठितः । शशास पृथिवीं स्फीतां धर्मेण सुसमाहितः॥ ६ ॥
तस्मिन् प्रशासति तदा सर्वकामदुघा मही । रसवन्ति प्रसूनानि मूलानि च फलानि च॥ ७ ॥
अकृष्टपच्या पृथिवी सुसम्पन्ना महात्मनः । स राज्यं तादृशं भुङ्क्ते स्फीतमद्भुतदर्शनम्॥ ८ ॥
तस्य बुद्धिः समुत्पन्ना तपः कुर्यामनुत्तमम् । तपो हि परमं श्रेयः सम्मोहमितरत् सुखम्॥ ९ ॥
स निक्षिप्य सुतं ज्येष्ठं पौरेषु मधुरेश्वरम् । तप उग्रं समातिष्ठत् तापयन् सर्वदेवताः॥ १० ॥
तपस्तप्यति वृत्रे तु वासवः परमार्तवत् । विष्णुं समुपसंक्रम्य वाक्यमेतदुवाच ह॥ ११ ॥
तपस्यता महाबाहो लोकाः सर्वे विनिर्जिताः । बलवान् स हि धर्मात्मा नैनं शक्ष्यामि शासितुम्॥ १२ ॥
यद्यसौ तप आतिष्ठेद् भूय एव सुरेश्वर । यावल्लोका धरिष्यन्ति तावदस्य वशानुगाः॥ १३ ॥
तं चैनं परमोदारमुपेक्षसि महाबल । क्षणं हि न भवेद् वृत्रः क्रुद्धे त्वयि सुरेश्वर॥ १४ ॥
यदा हि प्रीतिसंयोगं त्वया विष्णो समागतः । तदाप्रभृति लोकानां नाथत्वमुपलब्धवान्॥ १५ ॥
स त्वं प्रसादं लोकानां कुरुष्व सुसमाहितः । त्वत्कृतेन हि सर्वं स्यात् प्रशान्तमरुजं जगत्॥ १६ ॥
इमे हि सर्वे विष्णो त्वां निरीक्षन्ते दिवौकसः । वृत्रघातेन महता तेषां साह्यं कुरुष्व ह॥ १७ ॥
त्वया हि नित्यशः साह्यं कृतमेषां महात्मनाम् । असह्यमिदमन्येषामगतीनां गतिर्भवान्॥ १८ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डे चतुरशीतितमः सर्गः॥ ८४॥

When Śrī Rāma and the noble Bharata had spoken thus, Lakṣmaṇa addressed these auspicious words to Śrī Rāma : (1) 'O descendant of Raghu, the great sacrifice Aśvamedha is the purifier of all sins (and) shall be your purifier, (although) difficult (to perform), if you so please. (2) The legend about the very noble Vāsava (Indra) is heard, that Indra tainted by the sin of the killing of Brāhmaṇa was purified by the Horse-sacrifice. (3) In the ancient times, O one of long arms in the struggle that ensued between the gods and demons there happened to be the mighty Vṛtra, son of Diti honoured by the worlds. (4) A hundred Yojanas horizently and thrice in height, he out of affection for three worlds, looked on all (beings) with compassion. (5) Righteous and dutiful and well-composed in mind he ruled over this wide earth righteously with great care. (6) In his reign the earth yielded all such as, desirables all flavoured things, (all) flowers, roots and fruits. (7) The earth (belonging) to him yielded forth fruits without being ploughed. He ruled over that sort of kingdom prosperous with wonderful appearance. (8) It arose in his mind:—'I shall perform the penance unequalled, penance is indeed the highest form of welfare; all other forms of happiness are out of illusions.' (9) Leaving his eldest son Madhureśwara as in charge of the citizens, he performed frightful penances, tormenting all gods. (10) On Vṛtra performing penances, Vāsava (Indra) being highly afraid, approaching Viṣṇu spoke thus indeed. (11) 'O one of long arms, all the worlds have been conquered by him performing penances, he is righteous and powerful, I cannot subdue him. (12) If again he performs penances, all (beings) of the worlds will be under him. (13) O powerful one, you convince this very liberal one, O lord of the gods, if you are in anger, Vṛtra will not stand even for a moment. (14) Since when you patronised him he attained supremacy over the worlds. (15) So have mercy on have peace the worlds now, by your favour, indeed this world will be free from pain. (16) These denizens of heaven (gods) look upon thee O Viṣṇu, please help them killing the mighty Vṛtra. (17) By you forever succour was given to these noble one's for others (ignoble ones, Asuras). This is unhearable, you Sir, are the resort of those who have no shelter'. (18)

Thus ends Canto Eighty-four in the Uttarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

* * *

पञ्चाशीतितमः सर्गः

Canto LXXXV

Viṣṇu's lustre enters Indra's body and his thunderbolt, Indra kills Vṛtra with his thunderbolt and is guilty of killing a Brāhmaṇa and as a consequence has to go the region of darkness

लक्ष्मणस्य तु तद् वाक्यं श्रुत्वा शत्रुनिबर्हणः । वृत्रघातमशेषेण कथयेत्याह सुव्रत ॥ १ ॥
राघवेणैवमुक्तस्तु सुमित्रानन्दवर्धनः । भूय एव कथां दिव्यां कथयामास सुव्रतः ॥ २ ॥
सहस्राक्षवचः श्रुत्वा सर्वेषां च दिवौकसाम् । विष्णुर्देवानुवाचेदं सर्वानिन्द्रपुरोगमान् ॥ ३ ॥
पूर्वं सौहृदबद्धोऽस्मि वृत्रस्येह महात्मनः । तेन युष्मत्प्रियार्थं हि नाहं हन्मि महासुरम् ॥ ४ ॥
अवश्यं करणीयं च भवतां सुखमुत्तमम् । तस्मादुपायमाख्यास्ये सहस्राक्षो वधिष्यति ॥ ५ ॥
त्रेधाभूतं करिष्यामि आत्मानं सुरसत्तमाः । तेन वृत्रं सहस्राक्षो वधिष्यति न संशयः ॥ ६ ॥
एकांशो वासवं यातु द्वितीयो वज्रमेव तु । तृतीयो भूतलं यातु तदा वृत्रं हनिष्यति ॥ ७ ॥

Hearing those words of Lakṣmaṇa, the extirpator of foes (Śrī Rāma) said : 'O observer of vows, narrate in totality the killing of Vṛtra.' (1) Being thus spoken to by the scion of Raghu (Śrī Rāma) the enhancer of the joy of Sumitrā (Lakṣmaṇa), the observer of vows, narrated the divine story (of the killing of Vṛtra) again. (2) "Having heard the words of the thousand-eyed one (Indra) and also of all the gods, Viṣṇu spoke thus to all the gods headed by Indra. (3) 'Formerly I was attached affectionately to Vṛtra here (and) thus for your good indeed I am not killing the great Asura. (4) That which leads to your great happiness, has indeed to be performed: Therefore I shall tell you (the) means (by which Vṛtra will be killed), the thousand-eyed one (Indra) will kill (Vṛtra). (5) O best among gods, I shall divide myself threefold, by that the thousand-eyed one will indeed kill (Vṛtra). There is no doubt about it. (6) One part of mine may go to Vāsava (Indra), the second part may enter the thunderbolt and the third the earth; then (Indra) shall kill Vṛtra. (7)

तथा ब्रुवति देवेशे देवा वाक्यमथाब्रुवन्। एवमेतन्न संदेहो यथा वदसि दैत्यहन्॥ ८ ॥
भद्रं तेऽस्तु गमिष्यामो वृत्रासुरवधैषिणः। भजस्व परमोदार वासवं स्वेन तेजसा॥ ९ ॥
ततः सर्वे महात्मानः सहस्राक्षपुरोगमाः। तदरण्यमुपाक्रामन् यत्र वृत्रो महासुरः॥ १० ॥
तेऽपश्यंस्तेजसा भूतं तप्यन्तमसुरोत्तमम्। पिबन्तमिव लोकांस्त्रीन् निर्दहन्तमिवाम्बरम्॥ ११ ॥
दृष्ट्वैव चासुरश्रेष्ठं देवास्त्रासमुपागमन्। कथमेनं वधिष्यामः कथं न स्यात् पराजयः॥ १२ ॥

On the lord of gods (Viṣṇu) speaking thus, the gods then uttered, 'This is as you say, there is no doubt, O killer of the Daityas (sons of Diti). (8) Let welfare be with you, we shall (now) depart desiring the killing of the Asura Vṛtra, O extremely liberal one (Viṣṇu), may you (on your part) serve Vāsava with your power.' (9) Then all the noble ones headed by the thousand-eyed god (Indra), went to that forest where the great Asura Vṛtra was. (10) They saw the mighty Asura possessed of his (own) power performing penance, as if drinking the three worlds and burning up the sky. (11) On seeing the best of Asuras, gods were frightened, (and thought) how shall we kill him, and how indeed we shall not be conquered (by him) ?' (12)

तेषां चिन्तयतां तत्र सहस्राक्षः पुरंदरः। वज्रं प्रगृह्य पाणिभ्यां प्राहिणोद् वृत्रमूर्धनि॥ १३ ॥
कालाग्निनेव घोरेण दीप्तेनेव महार्चिषा। पतता वृत्रशिरसा जगत् त्रासमुपागमत्॥ १४ ॥
असम्भाव्यं वधं तस्य वृत्रस्य विबुधाधिपः। चिन्तयानो जगामाशु लोकस्यान्तं महायशाः॥ १५ ॥
तमिन्द्रं ब्रह्महत्याऽऽशु गच्छन्तमनुगच्छति। अपतच्चास्य गात्रेषु तमिन्द्रं दुःखमाविशत्॥ १६ ॥
हतारयः प्रणष्टेन्द्रा देवाः साग्निपुरोगमाः। विष्णुं त्रिभुवनेशानं मुहुर्मुहुरपूजयन्॥ १७ ॥

While they (gods) were thus contemplating, the thousand-eyed one, the destroyer of fortress (Indra) taking hold of the thunderbolt with both of his hands, hurled it at the head of Vṛtra. (13) When the head of Vṛtra struck by the thunderbolt blazing like fire of destruction and inflamed by its own lustre, fell down, it simultaneously terrified the whole universe. (14) The lord of the gods possessed of fame (Indra) thinking that the killing of Vṛtra was not proper fled soon to the ends of the earth (out of fear). (15) The slaughter of a Brāhmaṇa pursued that Indra fleeing fast and pervaded his limbs, sorrow came to Indra. (16) With the foes killed, and bereft of Indra, the gods with Agni at their head, worshipped Viṣṇu the lord of the three worlds again and again. (17)

त्वं गतिः परमेशान पूर्वजो जगतः पिता। रक्षार्थं सर्वभूतानां विष्णुत्वमुपजग्मिवान्॥ १८ ॥
हतश्चायं त्वया वृत्रो ब्रह्महत्या च वासवम्। बाधते सुरशार्दूल मोक्षं तस्य विनिर्दिश॥ १९ ॥
तेषां तद् वचनं श्रुत्वा देवानां विष्णुरब्रवीत्। मामेव यजतां शक्रः पावयिष्यामि वज्रिणम्॥ २० ॥
पुण्येन हयमेधेन मामिष्ट्वा पाकशासनः। पुनरेष्यति देवानामिन्द्रत्वमकुतोभयः॥ २१ ॥
एवं संदिश्य तां वाणीं देवानां चामृतोपमाम्। जगाम विष्णुर्देवेशः स्तूयमानस्त्रिविष्टपम्॥ २२ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डे पञ्चाशीतितमः सर्गः॥ ८५ ॥

'O mightiest of all, you are the resort, and being born first, the father of this earth, you assumed the form of Viṣṇu for the protection of all beings. (18) By you Vṛtra is killed, the slaughter of a Brāhmaṇa afflicts Vāsava (Indra), O lion among gods, arrange for his deliverance.' (19) Hearing those words of the gods, Viṣṇu said "Let Indra worship me, I shall purify the carrier of the thunderbolt. (20) Having propitiated me through the holy Aśvamedha, the humbler of Pāka (Indra) shall again attain the position of Indra among the gods without fear from anywhere.' (21) Thus pronouncing those nectar-like words before the gods, the lord of the gods, Viṣṇu being eulogized (by the gods) proceeded to heaven. (22)

Thus ends Canto Eighty-five in the Uttarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

षडशीतितमः सर्गः

Canto LXXXVI

Indra is freed from the sin of Brahmahatyā as a result of performing Aśvamedha

तदा वृत्रवधं सर्वमखिलेन स लक्ष्मणः। कथयित्वा नरश्रेष्ठः कथाशेषं प्रचक्रमे॥ १ ॥
ततो हते महावीर्ये वृत्रे देवभयंकरे। ब्रह्महत्यावृतः शक्रः संज्ञां लेभे न वृत्रहा॥ २ ॥
सोऽन्तमाश्रित्य लोकानां नष्टसंज्ञो विचेतनः। कालं तत्रावसत् कंचिद् वेष्टमान इवोरगः॥ ३ ॥
अथ नष्टे सहस्राक्षे उद्विग्नमभवज्जगत्। भूमिश्च ध्वस्तसंकाशा निःस्नेहा शुष्ककानना॥ ४ ॥
निःस्रोतसस्ते सर्वे तु ह्रदाश्च सरितस्तथा। संक्षोभश्चैव सत्त्वानामनावृष्टिकृतोऽभवत्॥ ५ ॥
क्षीयमाणे तु लोकेऽस्मिन् सम्भ्रान्तमनसः सुराः। यदुक्तं विष्णुना पूर्वं तं यज्ञं समुपानयन्॥ ६ ॥
ततः सर्वे सुरगणाः सोपाध्यायाः सहर्षिभिः। तं देशं समुपाजग्मुर्यत्रेन्द्रो भयमोहितः॥ ७ ॥
ते तु दृष्ट्वा सहस्राक्षमावृतं ब्रह्महत्यया। तं पुरस्कृत्य देवेशमश्वमेधं प्रचक्रिरे॥ ८ ॥
ततोऽश्वमेधः सुमहान् महेन्द्रस्य महात्मनः। ववृते ब्रह्महत्यायाः पावनार्थं नरेश्वर॥ ९ ॥
ततो यज्ञे समाप्ते तु ब्रह्महत्या महात्मनः। अभिगम्याब्रवीद् वाक्यं क्व मे स्थानं विधास्यथ॥ १०॥
ते तामूचुस्ततो देवास्तुष्टाः प्रीतिसमन्विताः। चतुर्धा विभजात्मानमात्मनैव दुरासदे॥ ११॥
देवानां भाषितं श्रुत्वा ब्रह्महत्या महात्मनाम्। संदधौ स्थानमन्यत्र वरयामास दुर्वसा॥ १२॥
एकेनांशेन वत्स्यामि पूर्णोदासु नदीषु वै। चतुरो वार्षिकान् मासान् दर्पघ्नी कामचारिणी॥ १३॥
भूम्यामहं सर्वकालमेकेनांशेन सर्वदा। वसिष्यामि न संदेहः सत्येनैतद् ब्रवीमि वः॥ १४॥
योऽयमंशस्तृतीयो मे स्त्रीषु यौवनशालिषु। त्रिरात्रं दर्पपूर्णासु वसिष्ये दर्पघातिनी॥ १५॥
हन्तारो ब्राह्मणान् ये तु मृषापूर्वमदूषकान्। तांश्चतुर्थेन भागेन संश्रयिष्ये सुरर्षभाः॥ १६॥

That Lakṣmaṇa, having narrated the whole episode of the slaying of Vṛtra, proceeded to describe the remaining part of the story. On, Vṛtra of mighty power, a terror to the gods being killed, Indra, the killer of Vṛtra, possessed of (the sin) of Brāhmaṇa-slaughter, became unconscious. (2) Deprived of consciousness he (Indra) beyond the border of the world (where he was) remained for sometime as if writhing like a snake. (3) On the thousand-eyed one (Indra) having disappeared, the world was agitated, and the earth lost its form, moisture and the forestations all lakes and rivulets dried up commotion prevailed among beings due to draught. (4-5) When this world was tottering, the gods agitated in mind, started the sacrifice that had been mentioned by Viṣṇu formerly. (6) Then all hosts of gods, together with the preceptors and the sages, approached the place where Indra (was hiding) quite unconscious due to fear. (7) Having seen the thousand-eyed one possessed by (the sin) of Brāhmaṇa-slaughter, performed the Aśvamedha with the Lord of gods (Indra) at their head. (8) Then O lord of men (Śrī Rāma) the mighty Aśvamedha came to be performed for the purification of the noble Mahendra (Indra) from the Brahmahatyā. (9) Then as the sacrifice (Aśvamedha) came to an end, Brahmahatyā (in person) of the noble (Indra) approached (the god) and said : 'Where would you give me place ?' (10) Then the gods satisfied, happily said to her (the Brahmahatyā), 'O one difficult to reach, divide yourself four-fold.' (11) Having heard the words of the noble gods Brahmahatyā (in person) split itself, and staying with difficulty, chose shelter elsewhere. (12) 'By one part, I shall stay for four months of the rainy season, shattering the pride (of sinful ones) and moving at will in the rivers swollen with water. (13) By another part, I shall stay for all times on earth, there is no doubt, I speak out the truth to you all. (14) By the part which is my third one, I shall stay for three nights in the proud (and) youthful women, destroying their pride. (15) Those who kill innocent Brāhmanas on false pleas, them I shall possess by the fourth part, O bulls among gods.' (16)

प्रत्यूचुस्तां ततो देवा यथा वदसि दुर्वसे। तथा भवतु तत् सर्वं साधयस्व यदीप्सितम्॥ १७॥
ततः प्रीत्यान्विता देवाः सहस्राक्षं ववन्दिरे। विज्वरः पूतपाप्मा च वासवः समपद्यत॥ १८॥

Then the gods replied : 'O one of painful stay, may all that be as you say, do as you like.' (17) Then the gods fully pleased saluted the thousand-eyed one; Vāsava (Indra) since he was now carefree and purified from sin. (18)

प्रशान्तं च जगत् सर्वं सहस्राक्षे प्रतिष्ठिते। यज्ञं चाद्भुतसंकाशं तदा शक्रोऽभ्यपूजयत्॥ १९॥
ईदृशो ह्यश्वमेधस्य प्रभावो रघुनन्दन। यजस्व सुमहाभाग हयमेधेन पार्थिव॥ २०॥
इति लक्ष्मणवाक्यमुत्तमं नृपतिरतीव मनोहरं महात्मा।
परितोषमवाप हृष्टचेताः स निशम्येन्द्रसमानविक्रमौजाः॥ २१॥
इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डे षडशीतितमः सर्गः॥ ८६॥

On Indra being established (again), the whole world was rendered calm, then Indra worshipped through the wonderful sacrifice (Aśvamedha). (19) O descendant of Raghu, this is the results from Aśvamedha, so O fortunate one, O King, perform the sacrifice of the horse. (20) The mighty king, Indra-like in valour and vigour, cheerful having heard the beautiful and charming words of Lakṣmaṇa, the king Śrī Rāmacandra of great soul and equal to Indra in might and valour was very much pleased and fully satisfied. (21)

Thus ends Canto Eighty-six in the Uttarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

सप्ताशीतितमः सर्गः

Canto LXXXVII

Śrī Rāma narrates to Lakṣmaṇa the story of King Ila

तच्छ्रुत्वा लक्ष्मणेनोक्तं वाक्यं वाक्यविशारदः। प्रत्युवाच महातेजाः प्रहसन् राघवो वचः॥ १॥
एवमेव नरश्रेष्ठ यथा वदसि लक्ष्मण। वृत्रघातमशेषेण वाजिमेधफलं च यत्॥ २॥
श्रूयते हि पुरा सौम्य कर्दमस्य प्रजापतेः। पुत्रो बाह्लीश्वरः श्रीमानिलो नाम सुधार्मिकः॥ ३॥
स राजा पृथिवीं सर्वां वशे कृत्वा महायशाः। राज्यं चैव नरव्याघ्र पुत्रवत् पर्यपालयत्॥ ४॥
सुरैश्च परमोदारैर्दैतेयैश्च महाधनैः। नागराक्षसगन्धर्वैर्यक्षैश्च सुमहात्मभिः॥ ५॥

पूज्यते नित्यशः सौम्य भयार्तै रघुनन्दन । अबिभ्यंश्च त्रयो लोकाः सरोषस्य महात्मनः ॥ ६ ॥

Having heard the words spoken by Lakṣmaṇa, the mighty scion of Raghu, knower of the import of words, replied smilingly to him :— (1) 'O best among men, Lakṣmaṇa, it is as you say, all (that you say) about the killing of Vṛtra and also the fruit of the horse-sacrifice. (2) O gracious one, it is heard that in the former days there was prosperous and pious Ila, ruler of Bāhlīka and the son of the Prajāpati Kardama. (3) That King of high fame having brought under his sway the whole earth, protected the kingdom like (his) son,' O tiger among men (Lakṣmaṇa). (4) He was honoured always, O gracious one, by the liberal gods and the wealthy sons of Diti, and also by the Nāgas, Rākṣasas, Gandharvas and (even) the noble Yakṣas, possessed of fear. The three worlds were frightened when the powerful one was in rage. (5-6)

स राजा तादृशोऽप्यासीद् धर्मे वीर्ये च निष्ठितः । बुद्ध्या च परमोदारो बाह्लीकेशो महायशाः ॥ ७ ॥
स प्रचक्रे महाबाहुर्मृगयां रुचिरे वने । चैत्रे मनोरमे मासे सभृत्यबलवाहनः ॥ ८ ॥
प्रजघ्ने स नृपोऽरण्ये मृगाञ्शतसहस्रशः । हत्वैव तृप्तिर्नाभूच्च राज्ञस्तस्य महात्मनः ॥ ९ ॥
नानामृगाणामयुतं वध्यमानं महात्मना । यत्र जातो महासेनस्तं देशमुपचक्रमे ॥ १० ॥
तस्मिन् प्रदेशे देवेशः शैलराजसुतां हरः । रमयामास दुर्धर्षः सर्वैरनुचरैः सह ॥ ११ ॥
कृत्वा स्त्रीरूपमात्मानमुमेशो गोपतिध्वजः । देव्याः प्रियचिकीर्षुः संस्तस्मिन् पर्वतनिर्झरे ॥ १२ ॥

That king, lord of Bāhlīka, of high fame (although) so proficient in righteousness and valour was very liberal at heart. (7) That one of long arms went out to hunt in a beautiful forest together with his attendants, army and carriers in the charming month of Caitra. (8) The King killed hundreds and thousands of animals in the forest, having killed (them), however, the noble king was not satisfied. (9) By that noble one, were killed ten thousand animals of many species, he reached the place, where Mahāsena (Kārtikeya) was born. (10) In that place the lord of gods, the unconquerable Hara (Śiva) dallied with the daughter of the lord of mountains, (Pārvatī) together with all his attendants. (11) Assuming himself the form of a woman, desiring to please the Devī (Pārvatī), the lord, having the bull as emblem (stayed near) that hilly stream: (12)

यत्र यत्र वनोद्देशे सत्त्वाः पुरुषवादिनः । वृक्षाः पुरुषनामानस्ते सर्वे स्त्रीजना भवन् ॥ १३ ॥
यच्च किंचन तत् सर्वं नारीसंज्ञं बभूव ह । एतस्मिन्नन्तरे राजा स इलः कर्दमात्मजः ॥ १४ ॥
निघ्नन् मृगसहस्राणि तं देशमुपचक्रमे । स दृष्ट्वा स्त्रीकृतं सर्वं सव्यालमृगपक्षिणम् ॥ १५ ॥
आत्मानं स्त्रीकृतं चैव सानुगं रघुनन्दन । तस्य दुःखं महच्चासीद् दृष्ट्वाऽऽत्मानं तथागतम् ॥ १६ ॥
उमापतेश्च तत् कर्म ज्ञात्वा त्रासमुपागमत् । ततो देवं महात्मानं शितिकण्ठं कपर्दिनम् ॥ १७ ॥
जगाम शरणं राजा सभृत्यबलवाहनः । ततः प्रहस्य वरदः सह देव्या महेश्वरः ॥ १८ ॥
प्रजापतिसुतं वाक्यमुवाच वरदः स्वयम् । उत्तिष्ठोत्तिष्ठ राजर्षे कार्दमेय महाबल ॥ १९ ॥
पुरुषत्वमृते सौम्य वरं वरय सुव्रत । ततः स राजा शोकार्तः प्रत्याख्यातो महात्मना ॥ २० ॥

Whatever masculine beings were there in the forest, (all of them) and (even) the trees masculine names were changed in the form of female beings. (13) Whatever there was, was rendered feminine. In the meantime that King Ila, the son of Kardama, killing thousands of animals reached that place, and seeing all reptiles, animals and birds rendered feminine, and also himself together with his followers turned into feminine, he felt great sorrow (specially) seeing himself in that form. (14—16) Knowing that it was wrought by the lord of Umā (Śiva), he was afraid. Then the King together with the army and carriers sought refuge in the mighty lord, the blue-throated and skull-adorned one; the great lord (Śiva), giver of boons, together with his goddess himself spoke to the son of Prajāpati :— 'Arise, O Ṛṣi among Kings, O mighty one, son of Kardama, performer of vows, gracious one barring manhood ask for any boon'. Then that King being (thus) rebuffed, was afflicted by sorrow. (17—20)

स्त्रीभूतोऽसौ न जग्राह वरमन्यं सुरोत्तमात्। ततः शोकेन महता शैलराजसुतां नृपः॥ २१॥
प्रणिपत्य उमां देवीं सर्वेणैवान्तरात्मना। ईशे वराणां वरदे लोकानामसि भामिनी॥ २२॥
अमोघदर्शने देवि भज सौम्येन चक्षुषा। हृद्गतं तस्य राजर्षेर्विज्ञाय हरसंनिधौ॥ २३॥
प्रत्युवाच शुभं वाक्यं देवी रुद्रस्य सम्मता। अर्धस्य देवो वरदो वरार्धस्य तव ह्यहम्॥ २४॥
तस्मादर्धं गृहाण त्वं स्त्रीपुंसोर्यावदिच्छसि। तदद्भुततरं श्रुत्वा देव्या वरमनुत्तमम्॥ २५॥
सम्प्रहृष्टमना भूत्वा राजा वाक्यमथाब्रवीत्। यदि देवि प्रसन्ना मे रूपेणाप्रतिमा भुवि॥ २६॥
मासं स्त्रीत्वमुपासित्वा मासं स्यां पुरुषः पुनः। ईप्सितं तस्य विज्ञाय देवी सुरुचिरानना॥ २७॥
प्रत्युवाच शुभं वाक्यमेवमेव भविष्यति। राजन् पुरुषभूतस्त्वं स्त्रीभावं न स्मरिष्यसि॥ २८॥
स्त्रीभूतश्च परं मासं न स्मरिष्यसि पौरुषम्।
एवं स राजा पुरुषो मासं भूत्वाथ कार्दमिः। त्रैलोक्यसुन्दरी नारी मासमेकमिलाभवत्॥ २९॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डे सप्ताशीतितमः सर्गः॥ ८७॥

Becoming a woman, he did not ask for any other boon from the lord of the gods (Śiva). Then in great sorrow, the King paying obeisance to the daughter of the lord of mountains (Pārvatī) with all his heart (said) :— 'O goddess of boons, giver of boons, you are the loveliest woman of the worlds. O goddess whose vision is not fruitless with your benevolent eye favour (me); knowing what was in the mind of the Ṛṣi among kings (Ila). She spoke these auspicious words approved by Lord Śiva in his presence : 'The giver of one half of the boon is the Lord and that of the other half I am (the giver). (21—24) Therefore accept half of woman and man for as long as you desire'. Hearing this most wonderful and excellent boon (being granted) by the goddess highly pleased the king then said: 'O goddess possessed of loveliness, uncomparable on this earth, if thou art pleased with me, I may remain as man for a month, and a woman for the other,' The goddess of lovely face, having known the desire of the king, replied in these auspicious words : 'Thus will it be; O king, becoming a man you shall not remember your woman-hood. Becoming a woman (too) you shall not remember your manhood'. Thus that King, son of Kardama, became a man for one month and a most beautiful lady in the next (one month Ila and one month Ilā). (25—29)

Thus ends Canto Eighty-seven in the Uttarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

* * *

अष्टाशीतितमः सर्गः

Canto LXXXVIII

Ilā and Budha see each other, Budha gives the name Kimpuruṣīs to her and her companions and asks them to take their abode in the foot of the mountain

तां कथामैलसम्बद्धां रामेण समुदीरिताम्। लक्ष्मणो भरतश्चैव श्रुत्वा परमविस्मितौ॥ १॥
तौ रामं प्राञ्जली भूत्वा तस्य राज्ञो महात्मनः। विस्तरं तस्य भावस्य तदा पप्रच्छतुः पुनः॥ २॥
कथं स राजा स्त्रीभूतो वर्तयामास दुर्गतिः। पुरुषः स यदा भूतः कां वृत्तिं वर्तयत्यसौ॥ ३॥
तयोस्तद् भाषितं श्रुत्वा कौतूहलसमन्वितम्। कथयामास काकुत्स्थस्तस्य राज्ञो यथागमम्॥ ४॥

Lakṣmaṇa and Bharata were extremely wonderstruck, after hearing the story of Ila, narrated by Śrī Rāma. (1) Both of them again asked Śrī Rāma with folded hands (to delineate) in detail (the story) of Ila and also his (double) form. (2) 'Being formed into a woman, how did the king fare in misery, and when he was changed a male what was his way of life.' (3) Hearing the words of the two, spoken out of curiosity, Śrī Rāma, the scion of Kakutstha narrated (the story) of that king as was traditionally handed down. (4)

तमेव प्रथमं मासं स्त्री भूत्वा लोकसुन्दरी। ताभिः परिवृता स्त्रीभिर्येऽस्य पूर्वं पदानुगाः॥ ५॥
तत्काननं विगाह्याशु विजह्रे लोकसुन्दरी। द्रुमगुल्मलताकीर्णं पद्भ्यां पद्मदलेक्षणा॥ ६॥
वाहनानि च सर्वाणि संत्यक्त्वा वै समन्ततः। पर्वताभोगविवरे तस्मिन् रेमे इला तदा॥ ७॥
अथ तस्मिन् वनोद्देशे पर्वतस्याविदूरतः। सरः सुरुचिरप्रख्यं नानापक्षिगणायुतम्॥ ८॥

Becoming a lady matchlessly beautiful for the first month, (he) was surrounded by those (women), who formerly followed him in their masculine form. (5) The feminine bea She the unparalleled beauty of the worlds having penetrated that forest full of trees, chesters and creepers, roamed on foot, possessed of eyes like lotus-petals. (6) Leaving aside all carriers Ilā then sported on in that cavity of the great mountain. (7) Then in that forest, not far from the mountain, was a pond beautiful in appearance, abided by many groups of birds. (8)

ददर्श सा इला तस्मिन् बुधं सोमसुतं तदा। ज्वलन्तं स्वेन वपुषा पूर्णं सोममिवोदितम्॥ ९॥
तपन्तं च तपस्तीव्रमम्भोमध्ये दुरासदम्। यशस्करं कामकरं तारुण्ये पर्यवस्थितम्॥ १०॥
सा तं जलाशयं सर्वं क्षोभयामास विस्मिता। सह तैः पूर्वपुरुषैः स्त्रीभूतै रघुनन्दन॥ ११॥
बुधस्तु तां समीक्ष्यैव कामबाणवशं गतः। नोपलेभे तदात्मानं स चचाल तदाम्भसि॥ १२॥

Ilā then saw in that lake Budha, the son of Soma (moon), quite youthful effulgent with his own brilliant form as if (he was) the moon arisen. (He was) performing severe penance inside the waters (of the lake), producing fame and fulfilling desires. (9-10) O descendant of Raghu, fully amazed, she stirred up the entire lake together with those former men changed into women. (11) Budha on seeing her, came under the influence of the arrow of cupid, he could not control himself and moved in the waters. (12)

इलां निरीक्षमाणस्तु त्रैलोक्यादधिकां शुभाम्। चित्तं समभ्यतिक्रामत् का न्वियं देवताधिका॥ १३॥
न देवीषु न नागीषु नासुरीष्वप्सरःसु च। दृष्टपूर्वा मया काचिद् रूपेणानेन शोभिता॥ १४॥
सदृशीयं मम भवेद् यदि नान्यपरिग्रहः। इति बुद्धिं समास्थाय जलात् कूलमुपागमत्॥ १५॥
आश्रमं समुपागम्य ततस्ताः प्रमदोत्तमाः। शब्दापयत धर्मात्मा ताश्चैनं च ववन्दिरे॥ १६॥
स ताः पप्रच्छ धर्मात्मा कस्यैषा लोकसुन्दरी। किमर्थमागता चैव सर्वमाख्यात मा चिरम्॥ १७॥

Perceiving Ilā who was more auspicious than (any other) in the three worlds, it came to his mind: 'Who indeed is She lovlier than a goddess. (13) I have not seen formerly any woman possessed of such beauty among the goddesses, the female Nāgas, the wives of Asuras or even the Apsarās. (14) If not wedded to another, she may be favourable to me, thus thinking, (Budha) came out of the waters on the bank (of the lake). (15) Reaching the hermitage he, the noble one, called those beautiful women, and they all also saluted him. (16) He, the noble one, then enquired of those women, thus : 'To whom belongs this faminine beauty of the worlds? Why has she come, please let me know fully without delay?' (17)

शुभं तु तस्य तद् वाक्यं मधुरं मधुराक्षरम्। श्रुत्वा स्त्रियश्च ताः सर्वा ऊचुर्मधुरया गिरा॥ १८॥
अस्माकमेषा सुश्रोणी प्रभुत्वे वर्तते सदा। अपतिः काननान्तेषु सहास्माभिश्चरत्यसौ॥ १९॥
तद् वाक्यमाव्यक्तपदं तासां स्त्रीणां निशम्य च। विद्यामावर्तनीं पुण्यामावर्तयत स द्विजः॥ २०॥
सोऽर्थं विदित्वा सकलं तस्य राज्ञो यथा तथा। सर्वा एव स्त्रियस्ताश्च बभाषे मुनिपुङ्गवः॥ २१॥
अत्र किंपुरुषीर्भूत्वा शैलरोधसि वत्स्यथ। आवासस्तु गिरावस्मिञ्शीघ्रमेव विधीयताम्॥ २२॥

मूलपत्रफलैः सर्वा वर्तयिष्यथ नित्यदा। स्त्रियः किंपुरुषान्नाम भर्तॄन् समुपलप्स्यथ॥ २३॥
ताः श्रुत्वा सोमपुत्रस्य स्त्रियः किंपुरुषीकृताः। उपासांचक्रिरे शैलं वध्वस्ता बहुलास्तदा॥ २४॥
इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डेऽष्टाशीतितमः सर्गः॥ ८८॥

Hearing those words of his, spoken with sweet syllables, all those women replied in sweet tones. (18) 'This woman of beautiful loins always commands us, is husbandless and roams about in the forest together with us.' (19) Having heard the words of unmanifest syllables of those women, that Brāhmaṇa (Budha) recited the holy Āvartanī Vidyā (Stotra or chantings). (20) Having thus known the whole account of that king as it had happened, the great ascetic then spoke to all those women. (21) 'Beside at the foot of this mountain as Kiṁpuruṣīs, find out your residence soon of this mountain. (22) Subsist always on roots, leaves and fruits all of you women, and obtain Kiṁpuruṣas as husbands.' (23) Then those women hearing (the words) of the son of Soma, changed into Kiṁpuruṣīs, resided near the mountain in a large number. (24)

Thus ends Canto Eighty-eight in the Uttarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

एकोननवतितमः सर्गः

Canto LXXXIX

Union of Budha and Ilā and birth of Purūravā

श्रुत्वा किंपुरुषोत्पत्तिं लक्ष्मणो भरतस्तथा। आश्चर्यमिति च ब्रूतामुभौ रामं जनेश्वरम्॥ १॥
अथ रामः कथामेतां भूय एव महायशाः। कथयामास धर्मात्मा प्रजापतिसुतस्य वै॥ २॥
सर्वास्ता विद्रुता दृष्ट्वा किन्नरीर्ऋषिसत्तमः। उवाच रूपसम्पन्नां तां स्त्रियं प्रहसन्निव॥ ३॥
सोमस्याहं सुदयितः सुतः सुरुचिरानने। भजस्व मां वरारोहे भक्त्या स्निग्धेन चक्षुषा॥ ४॥
तस्य तद् वचनं श्रुत्वा शून्ये स्वजनवर्जिते। इला सुरुचिरप्रख्यं प्रत्युवाच महाप्रभम्॥ ५॥

Having heard the (account of the) origin of Kiṁpuruṣas, Lakṣmaṇa and Bharata said to Śrī Rāma the king :— 'O Lord, how wonderful (it is) !' (1) Then Śrī Rāma, the noble one, continued to narrate the story of Ila (the son of Prajāpati). (2) 'Seeing that all the female Kinnaras (Kiṁpuruṣas) had departed, the great sage (Budha) said to that beautiful woman (Ilā) as if laughing. (3) 'O one of beautiful face, I am the beloved son of Soma (the moon-god); kindly look at me with love and own me .' (4) Having heard those words of Budha, Ilā, left by her friends, alone, spoke to the beautiful and lustrous one (Budha). (5)

अहं कामचरी सौम्य तवास्मि वशवर्तिनी। प्रशाधि मां सोमसुत यथेच्छसि तथा कुरु॥ ६॥
तस्यास्तदद्भुतप्रख्यं श्रुत्वा हर्षमुपागतः। स वै कामी सह तया रेमे चन्द्रमसः सुतः॥ ७॥
बुधस्य माधवो मासस्तामिलां रुचिराननाम्। गतो रमयतोऽत्यर्थं क्षणवत् तस्य कामिनः॥ ८॥
अथ मासे तु सम्पूर्णे पूर्णेन्दुसदृशाननः। प्रजापतिसुतः श्रीमाञ्शयने प्रत्यबुध्यत॥ ९॥
सोऽपश्यत् सोमजं तत्र तपन्तं सलिलाशये। ऊर्ध्वबाहुं निरालम्बं तं राजा प्रत्यभाषत॥ १०॥
भगवन् पर्वतं दुर्गं प्रविष्टोऽस्मि सहानुगः। न च पश्यामि तत् सैन्यं क्व नु ते मामका गताः॥ ११॥
तच्छ्रुत्वा तस्य राजर्षेर्नष्टसंज्ञस्य भाषितम्। प्रत्युवाच शुभं वाक्यं सान्त्वयन् परया गिरा॥ १२॥

'O son of Soma, although free to move at will, I am now at your command, order me and do as you like.' (6) Hearing these wonderful words of her (Ilā), that lover (Budha) the son of the moon, was highly pleased and dallied with her. (7) While Budha was dallying with

Ilā of beautiful face the spring season passed away just like a moment. (8) After the lapse of a month, Ilā the prosperous son of Prajāpati having a face comparable to the full moon, woke up in bed. (9) He saw that son of Soma was performing penance in that lake, with his hand raised upwards and without any support and addressed him thus : —(10) 'Sir, I entered the impenetrable forest with my attendants (for hunting); I do not however see (my) army, where they have gone, who belonged to me.' (11) Having heard those words of the bull among Kings who had lost his consciousness (formerly), he (Budha) replied to him in very auspicious words, consoling him. (12)

अश्मवर्षेण महता भृत्यास्ते विनिपातिताः। त्वं चाश्रमपदे सुप्तो वातवर्षभयार्दितः॥ १३॥
समाश्वसिहि भद्रं ते निर्भयो विगतज्वरः। फलमूलाशनो वीर निवसेह यथासुखम्॥ १४॥
स राजा तेन वाक्येन प्रत्याश्वस्तो महामतिः। प्रत्युवाच ततो वाक्यं दीनो भृत्यजनक्षयात्॥ १५॥
त्यक्ष्याम्यहं स्वकं राज्यं नाहं भृत्यैर्विनाकृतः। वर्तयेयं क्षणं ब्रह्मन् समनुज्ञातुमर्हसि॥ १६॥
सुतो धर्मपरो ब्रह्मन् ज्येष्ठो मम महायशाः। शशबिन्दुरिति ख्यातः स मे राज्यं प्रपत्स्यते॥ १७॥
नहि शक्ष्याम्यहं हित्वा भृत्यदारान् सुखान्वितान्। प्रतिवक्तुं महातेजः किंचिदप्यशुभं वचः॥ १८॥

'Your servants were killed by a hail storm; you however, filled with fear of wind and rain fell asleep in the hermitage. (13) Do not feel fear or worry. Be consoled and well. O brave one, live here happily, consuming fruits and roots.' (14) The King possessed of wisdom having rejoined confidence by those words, replied auspiciously, sorry on to the perishing of (his) attendants. (15) 'I shall forsake my kingdom, having lost my attendants I shall not subsist even for a moment, O Brāhmaṇa, you should advise me (what to do). (16) My righteous and famous son, O best among Brāhmaṇas, is well-known by the name of Śaśabindu. He shall possess my kingdom. (17) Having lost my attendants and spouses, who were happy, O powerful one, I shall not be able to say anything inauspicious.' (18)

तथा ब्रुवति राजेन्द्रे बुधः परममद्भुतम्। सान्त्वपूर्वमथोवाच वासस्त इह रोचताम्॥ १९॥
न संतापस्त्वया कार्यः कार्दमेय महाबल। संवत्सरोषितस्येह कारयिष्यामि ते हितम्॥ २०॥
तस्य तद् वचनं श्रुत्वा बुधस्याक्लिष्टकर्मणः। वासाय विदधे बुद्धिं यदुक्तं ब्रह्मवादिना॥ २१॥
मासं स स्त्री तदा भूत्वा रमयत्यनिशं सदा। मासं पुरुषभावेन धर्मबुद्धिं चकार सः॥ २२॥
ततः सा नवमे मासि इला सोमसुतात् सुतम्। जनयामास सुश्रोणी पुरूरवसमूर्जितम्॥ २३॥
जातमात्रे तु सुश्रोणी पितुर्हस्ते न्यवेशयत्। बुधस्य समवर्णं च इला पुत्रं महाबलम्॥ २४॥
बुधस्तु पुरुषीभूतं स वै संवत्सरान्तरम्। कथाभी रमयामास धर्मयुक्ताभिरात्मवान्॥ २५॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डे एकोननवतितमः सर्गः॥ ८९॥

When the king said, so, Budha said in a very wonderful manner consoling him, 'Approve of your stay here. (19) O mighty one, son of Kardama, you should not be grieved. I shall do well to you, who has past a year (here).' (20) Hearing those words of that Budha, of unwearied in performance, contemplated residing there, as advised by the discourses on Brahma (Brāhmaṇa). (21) Then he there becoming a woman dallied constantly for ever for a month; and as a man he contemplated righteous performance for a month. (22) Then that Ilā begot a powerful son Purūravā in the ninth month, by the son of Soma (Budha). (23) That one of beautiful loins Ilā handed over (her) son possessed of great power, and similar to (his father) Budha in appearance, to his father as he was born. (24) Budha, self-possessed, however, pleased him, turned into a male, with stories full of righteous (actions). (25)

Thus ends Canto Eighty-nine in the Uttarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

* * *

नवतितमः सर्गः

Canto LXXXX

Ilā attains manhood as a result of performing Aśwamedha

तथोक्तवति रामे तु तस्य जन्म तदद्भुतम्। उवाच लक्ष्मणो भूयो भरतश्च महायशाः॥ १॥
इला सा सोमपुत्रस्य संवत्सरमथोषिता। अकरोत् किं नरश्रेष्ठ तत्त्वं शंसितुमर्हसि॥ २॥

On Śrī Rāma describing his (Purūravā's) wonderful birth, Lakṣmaṇa and Bharata the famous one said again : 'O best among men, please tell us what Ilā did after staying a year with the son of Soma (Budha).' (1-2)

तयोस्तद् वाक्यमाधुर्यं निशम्य परिपृच्छतोः। रामः पुनरुवाचेमां प्रजापतिसुते कथाम्॥ ३॥
पुरुषत्वं गते शूरे बुधः परमबुद्धिमान्। संवर्तं परमोदारमाजुहाव महायशाः॥ ४॥
च्यवनं भृगुपुत्रं च मुनिं चारिष्टनेमिनम्। प्रमोदनं मोदकरं ततो दुर्वाससं मुनिम्॥ ५॥
एतान् सर्वान् समानीय वाक्यज्ञस्तत्त्वदर्शनः। उवाच सर्वान् सुहृदो धैर्येण सुसमाहितान्॥ ६॥

Hearing those sweet words of those two, (Lakṣmaṇa and Bharata) who eagerly asked him, Śrī Rāma again described the story of the son of Prajāpati (Ila). (3) When (Ilā) had regained manhood, the very wise one and possessed of fame, Budha, reckoned the very noble Saṁvarta (Ṛṣi). (4) (He reckoned) Cyavana, the son of Bhṛgu, and the sage Ariṣṭanemi, the humorous Pramodana, Modakara and (also) the sage Durvāsā. (5) Bringing all of them together, address them. Who were friendly (to him) and full of patience, Budha the skilled in conversation and truth. (6)

अयं राजा महाबाहुः कर्दमस्य इलः सुतः। जानीतैनं यथाभूतं श्रेयो ह्यत्र विधीयताम्॥ ७॥
तेषां संवदतामेव द्विजैः सह महात्मभिः। कर्दमस्तु महातेजास्तदाश्रममुपागमत्॥ ८॥
पुलस्त्यश्च क्रतुश्चैव वषट्कारस्तथैव च। ओङ्कारश्च महातेजास्तमाश्रममुपागमन्॥ ९॥
ते सर्वे हृष्टमनसः परस्परसमागमे। हितैषिणो बाह्लिपतेः पृथग्वाक्यान्यथाब्रुवन्॥ १०॥

That king of long arms is Ila, the son of Kardama : know what happened to him, do whatever is good (for him here).' (7) While the Brāhmaṇas conversed with the sages Kardama the mighty one, came to that hermitage. (8) Pulastya, Kratu and also Vaṣaṭkāra Oṁkāra the mighty one too entered the hermitage. (9) All those, happy at meeting each other, desirous of doing good to the lord of Bāhlīka then spoke separately. (10)

कर्दमस्त्वब्रवीद् वाक्यं सुतार्थं परमं हितम्। द्विजाः शृणुत मद्वाक्यं यच्छ्रेयः पार्थिवस्य हि॥ ११॥
नान्यं पश्यामि भैषज्यमन्तरा वृषभध्वजम्। नाश्वमेधात् परो यज्ञः प्रियश्चैव महात्मनः॥ १२॥
तस्माद् यजामहे सर्वे पार्थिवार्थे दुरासदम्। कर्दमेनैवमुक्तास्तु सर्व एव द्विजर्षभाः॥ १३॥

Kardama on his part said that was best for his son, 'O Brāhmaṇas, listen to me, which shall be for the welfare of the King. (11) I do not see any other cure except (the pleasure) of the God with the bull as emblem and no sacrifice other than the Aśvamedha is dearer to the noble one (Śiva). (12) Therefore all of us, bulls among Brāhmaṇas, will perform, for the sake of the king'. (13)

रोचयन्ति स्म तं यज्ञं रुद्रस्याराधनं प्रति। संवर्तस्य तु राजर्षिः शिष्यः परपुरञ्जयः॥ १४॥
मरुत्त इति विख्यातस्तं यज्ञं समुपाहरत्। ततो यज्ञो महानासीद् बुधाश्रमसमीपतः॥ १५॥

They (Brāhmaṇas) approved of that sacrifice indeed for the appeasement of God Rudra (Śiva). A Ṛṣi among kings, well-known as Marutta , destroyer of enemies, (who) was the pupil of Saṁvarta, made necessary arrangement for that sacrifice, then was performed a great sacrifice close to the hermitage of Budha. (14-15)

रुद्रश्च परमं तोषमाजगाम महायशाः। अथ यज्ञे समाप्ते तु प्रीतः परमया मुदा॥ १६॥

उमापतिर्द्विजान् सर्वानुवाच इलसंनिधौ । प्रीतोऽस्मि हयमेधेन भक्त्या च द्विजसत्तमाः ॥ १७ ॥
अस्य बाह्लिपतेश्चैव किं करोमि प्रियं शुभम् । तथा वदति देवेशे द्विजास्ते सुसमाहिताः ॥ १८ ॥
प्रसादयन्ति देवेशं यथा स्यात् पुरुषस्त्विला । ततः प्रीतो महादेवः पुरुषत्वं ददौ पुनः ॥ १९ ॥

The mighty Rudra was extremely pleased at the completion of the sacrifice, the lord of Umā (Śiva), pleased and happy spoke to all of them in the presence of Ila :—'O best among Brāhmaṇas, I am pleased by the horse-sacrifice (performed with) devotion. (16-17) What good and auspicious act may I do for the lord of Bāhlīka. On the lord of gods speaking thus those Brāhmaṇas, well-composed, propitiated the lord of gods (Śiva) in a manner that Ilā may turn into a man'. Then pleased, the great lord (Śiva) granted to her (Ilā) manhood again. (18-19)

इलायै सुमहातेजा दत्त्वा चान्तरधीयत । निवृत्ते हयमेधे च गते चादर्शनं हरे ॥ २० ॥
यथागतं द्विजाः सर्वे तेऽगच्छन् दीर्घदर्शिनः । राजा तु बाह्लिमुत्सृज्य मध्यदेशे ह्यनुत्तमम् ॥ २१ ॥
निवेशयामास पुरं प्रतिष्ठानं यशस्करम् । शशबिन्दुश्च राजर्षिर्बाह्लिं परपुरञ्जयः ॥ २२ ॥
प्रतिष्ठाने इलो राजा प्रजापतिसुतो बली । स काले प्राप्तवाँल्लोकमिलो ब्राह्ममनुत्तमम् ॥ २३ ॥
ऐलः पुरूरवा राजा प्रतिष्ठानमवाप्तवान् ।
ईदृशो ह्यश्वमेधस्य प्रभावः पुरुषर्षभौ । स्त्रीभूतः पौरुषं लेभे यच्चान्यदपि दुर्लभम् ॥ २४ ॥
इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डे नवतितमः सर्गः ॥ ९० ॥

The powerful (Śiva) having (granted manhood) to Ilā disappeared; and the horse-sacrifice being completed and Hara having disappeared, all the farsighted Brāhmaṇas went away as they came. The king (Ila) leaving Bāhlīka established the famous and unequalled Pratiṣṭhāna in the central region; Śaśabindu too the conqueror of fortresses of enemies re-established Bāhlīka. (20—22) At Pratiṣṭhāna the king, son of Prajāpati, the powerful one, Ila in time attained the world of Brahmā. (23) The king Purūravā' son of Ila, obtained Pratiṣṭhāna, such is the power of Aśvamedha, O bull among men, one who was formerly a woman, achieved manhood, and all that was difficult to obtain.' (24)

Thus ends Canto Ninety in the Uttarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

⁂

एकनवतितमः सर्गः

Canto LXXXXI

Preparation for Aśvamedha by the order of Śrī Rāma

एतदाख्याय काकुत्स्थो भ्रातृभ्याममितप्रभः । लक्ष्मणं पुनरेवाह धर्मयुक्तमिदं वचः ॥ १ ॥
वसिष्ठं वामदेवं च जाबालिमथ काश्यपम् । द्विजांश्च सर्वप्रवरानश्वमेधपुरस्कृतान् ॥ २ ॥
एतान् सर्वान् समानीय मन्त्रयित्वा च लक्ष्मण । हयं लक्षणसम्पन्नं विमोक्ष्यामि समाधिना ॥ ३ ॥

Having narrated to his brothers, Śrī Rāma with unlimited splendour it again spoke these righteous words to Lakṣmaṇa. (1) 'O Lakṣmaṇa, after having brought together all the sages e. g., Vasiṣṭha, Vāmadeva, Jābāli, Kāśyapa, and all Brāhmaṇas belonging to all Pravaras (Ṛṣi ancestors) and proficient in the performance of the Aśvamedha and also consulting them, I shall let loose a horse with auspicious marks carefully.' (2-3)

तद् वाक्यं राघवेणोक्तं श्रुत्वा त्वरितविक्रमः । द्विजान् सर्वान् समाहूय दर्शयामास राघवम् ॥ ४ ॥

ते दृष्ट्वा देवसंकाशं कृतपादाभिवन्दनम् । राघवं सुदुराधर्षमाशीर्भिः समपूजयन् ॥ ५ ॥
प्राञ्जलिः स तदा भूत्वा राघवो द्विजसत्तमान् । उवाच धर्मसंयुक्तमश्वमेधाश्रितं वचः ॥ ६ ॥

Hearing those words of the descendant of Raghu (Śrī Rāma), he (Lakṣmaṇa) of speedy gait, calling all Brāhmaṇas presented them to the scion of Raghu. (4) Having seen him, who was like a god, and had adored their feet, they honoured Śrī Rāma, the invincible, with blessings. (5) Then folding his hands the scion of Raghu, spoke to the best Brāhmaṇas, about Aśvamedha an a righteous pattern. (6)

तेऽपि रामस्य तच्छ्रुत्वा नमस्कृत्वा वृषध्वजम् । अश्वमेधं द्विजाः सर्वे पूजयन्ति स्म सर्वशः ॥ ७ ॥
स तेषां द्विजमुख्यानां वाक्यमद्भुतदर्शनम् । अश्वमेधाश्रितं श्रुत्वा भृशं प्रीतोऽभवत् तदा ॥ ८ ॥
विज्ञाय कर्म तत् तेषां रामो लक्ष्मणमब्रवीत् । प्रेषयस्व महाबाहो सुग्रीवाय महात्मने ॥ ९ ॥
यथा महद्भिर्हरिभिर्बहुभिश्च वनौकसाम् । सार्धमागच्छ भद्रं ते अनुभोक्तुं महोत्सवम् ॥ १० ॥
विभीषणश्च रक्षोभिः कामगैर्बहुभिर्वृतः । अश्वमेधं महायज्ञमायात्वतुलविक्रमः ॥ ११ ॥
राजानश्च महाभागा ये मे प्रियचिकीर्षवः । सानुगाः क्षिप्रमायान्तु यज्ञं भूमिनिरीक्षकाः ॥ १२ ॥
देशान्तरगता ये च द्विजा धर्मसमाहिताः । आमन्त्रयस्व तान् सर्वानश्वमेधाय लक्ष्मण ॥ १३ ॥
ऋषयश्च महाबाहो आहूयन्तां तपोधनाः । देशान्तरगताः सर्वे सदाराश्च द्विजातयः ॥ १४ ॥
तथैव तालावचरास्तथैव नटनर्तकाः । यज्ञवाटश्च सुमहान् गोमत्या नैमिषे वने ॥ १५ ॥
आज्ञाप्यतां महाबाहो तद्धि पुण्यमनुत्तमम् । शान्तयश्च महाबाहो प्रवर्तन्तां समन्ततः ॥ १६ ॥

All those Brāhmaṇas too having heard (the intention) of Śrī Rāma paying obeisance to Mahādeva the god (with the bull as His emblem). spoke very high of Aśvamedha. (7) Having heard the wonderful words of the leading Brāhmaṇas, related to the Aśvamedha, he then was extremely pleased. (8) Knowing their (intention) to perform that (sacrifice) Śrī Rāma spoke to Lakṣmaṇa : 'O one of long arms, send for the noble Sugrīva, alongwith many great monkeys and other denizens of the forest to enjoy this great ceremony, may welfare be with them. (9—10) May Vibhīṣaṇa too possessed of great power, come to the great sacrifice Aśvamedha accompanied by the Rākṣasas (demons) moving at will. (11) All those kings of great fortune who are desirous of my welfare, they come with attendants, as inspectors of the ground of Aśvamedha. (12) O Lakṣmaṇa, invite all those Brāhmaṇas who have migrated to other countries are devoted to righteousness, on the occasion of Aśvamedha. O one of long arms, reckon the sages rich in penance, and all the Brāhmaṇas staying abroad together with their spouses. (13-14) So also (reckon) the dancers with symbols, the actors and (other) dancers, make the great sacrificial place to be prepared. O one of long arms, in the Naimiṣa forest on the banks of the Gomatī, that (Naimiṣa forest) is extremely holy, may propitiatory rites for averting evil be performed on all sides. (15-16)

शतशश्चापि धर्मज्ञाः क्रतुमुख्यमनुत्तमम् । अनुभूय महायज्ञं नैमिषे रघुनन्दन ॥ १७ ॥
तुष्टः पुष्टश्च सर्वोऽसौ मानितश्च यथाविधि । प्रतियास्यति धर्मज्ञ शीघ्रमामन्त्र्यतां जनः ॥ १८ ॥
शतं वाहसहस्राणां तण्डुलानां वपुष्मताम् । अयुतं तिलमुद्गस्य प्रयात्वग्रे महाबल ॥ १९ ॥
चणकानां कुलित्थानां माषाणां लवणस्य च । अतोऽनुरूपं स्नेहं च गन्धं संक्षिप्तमेव च ॥ २० ॥
सुवर्णकोट्यो बहुला हिरण्यस्य शतोत्तराः । अग्रतो भरतः कृत्वा गच्छत्वग्रे समाधिना ॥ २१ ॥
अन्तरापणवीथ्यश्च सर्वे च नटनर्तकाः । सूदा नार्यश्च बहवो नित्यं यौवनशालिनः ॥ २२ ॥
भरतेन तु सार्धं ते यान्तु सैन्यानि चाग्रतः । नैगमान् बालवृद्धांश्च द्विजांश्च सुसमाहितान् ॥ २३ ॥
कर्मान्तिकान् वर्धकिनः कोशाध्यक्षांश्च नैगमान् । मम मातृस्तथा सर्वाः कुमारान्तःपुराणि च ॥ २४ ॥
काञ्चनीं मम पत्नीं च दीक्षायां ज्ञांश्च कर्मणि । अग्रतो भरतः कृत्वा गच्छत्वग्रे महायशाः ॥ २५ ॥
उपकार्या महार्हाश्च पार्थिवानां महौजसाम् । सानुगानां नरश्रेष्ठो व्यादिदेश महाबलः ॥ २६ ॥

……

अन्नपानानि वस्त्राणि अनुगानां महात्मनाम्। भरतः स तदा यातः शत्रुघ्नसहितस्तदा॥ २७॥
वानराश्च महात्मानः सुग्रीवसहितास्तदा। विप्राणां प्रवराः सर्वे चक्रुश्च परिवेषणम्॥ २८॥
विभीषणश्च रक्षोभिः स्त्रीभिश्च बहुभिर्वृतः। ऋषीणामुग्रतपसां पूजां चक्रे महात्मनाम्॥ २९॥
इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डे एकनवतितमः सर्गः॥ ९१॥

'O one of long arms, descendant of Raghu, may righteous persons in thousands (be satisfied) seeing the great sacrifice, the best among rites (Aśvamedha). O knower of righteousness, do invite all people soon, they will return satisfied, well-fed and honoured in the proper manner. (17-18) O mighty one (Lakṣmaṇa) may hundred thousand carriers (carry) unbroken rice, and ten thousand of them (carry) sesame and beans, grains, pulses, black gram (a little) and salt and in proportionals quantity lubricants and fragrant matters. (19—20) May Bharata proceed carrying (coins) in many hundred millions of gold and silver, carefully. (21) Many rows of (mobile) markets, all actors and dancers, cooks, many damsels possessed of eternal charm, may they accompany Bharata; the citizens both young and aged ones, Brāhmaṇas with firm resolve, the labourers, carpenters, treasurers and knowers of Veda, all my mothers (Kaikeyī with Sumitrā and Kausalyā), the spouses of the princes (Bharata etc.) 'the gold statue of my wife (Sītā), and the knowers of the consecration ceremony, may Bharata possessed of great fame proceed. (21—25) The powerful (Śrī Rāma) possessed of great power ordered (to be built) many costly dwellings for the powerful kings together with their attendants. (26) (He also ordered) for the (provision) of food and drinks for the noble ones who followed them (kings). Bharata then proceeded together with Śatrughna. (27) The noble monkeys together with Sugrīva and the select Brāhmaṇas then, served (the food). (28) Vibhīṣaṇa together with the Rākṣasas and many women, worshipped the noble Ṛṣis performing great penances. (29)

Thus ends Canto Ninety-one in the Uttarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

द्विनवतितमः सर्गः

Canto LXXXXII

Praising of donation and honour in the Aśvamedha of Śrī Rāma

तत् सर्वमखिलेनाशु प्रस्थाप्य भरताग्रजः। हयं लक्षणसम्पन्नं कृष्णसारं मुमोच ह॥ १॥
ऋत्विग्भिर्लक्ष्मणं सार्धमश्वे च विनियुज्य च। ततोऽभ्यगच्छत् काकुत्स्थः सह सैन्येन नैमिषम्॥ २॥
यज्ञवाटं महाबाहुर्दृष्ट्वा परममद्भुतम्। प्रहर्षमतुलं लेभे श्रीमानिति च सोऽब्रवीत्॥ ३॥
नैमिषे वसतस्तस्य सर्व एव नराधिपाः। आनिन्युरुपहारांश्च तान् रामः प्रत्यपूजयत्॥ ४॥
अन्नपानादिवस्त्राणि सर्वोपकरणानि च। भरतः सहशत्रुघ्नो नियुक्तो राजपूजने॥ ५॥
वानराश्च महात्मानः सुग्रीवसहितास्तदा। परिवेषणं च विप्राणां प्रयताः सम्प्रचक्रिरे॥ ६॥
विभीषणश्च रक्षोभिर्बहुभिः सुसमाहितः। ऋषीणामुग्रतपसां किंकरः समपद्यत॥ ७॥
उपकार्या महार्हाश्च पार्थिवानां महात्मनाम्। सानुगानां नरश्रेष्ठो व्यादिदेश महाबलः॥ ८॥
एवं सुविहितो यज्ञो ह्यश्वमेधो ह्यवर्तत। लक्ष्मणेन सुगुप्ता सा हयचर्या प्रवर्तत॥ ९॥
ईदृशं राजसिंहस्य यज्ञप्रवरमुत्तमम्। नान्यः शब्दोऽभवत् तत्र हयमेधे महात्मनः॥ १०॥
छन्दतो देहि देहीति यावत् तुष्यन्ति याचकाः। तावत् सर्वाणि दत्तानि क्रतुमुख्ये महात्मनः॥ ११॥
विविधानि च गौडानि खाण्डवानि तथैव च। न निःसृतं भवत्योष्ठाद् वचनं यावदर्थिनाम्॥ १२॥
तावद् वानररक्षोभिर्दत्तमेवाभ्यदृश्यत।

Dispatching all objects for performance the elder brother of Bharata (Śrī Rāma), let loose a horse mostly black (like the spotted deer), possessed of auspicious marks. (1) Entrusting Lakṣmaṇa together with the priests (to look after) the horse, there the scion of Kakutstha proceeded to Naimiṣa with (his) army. (2) That one of long arms (Śrī Rāma) seeing the most wonderful place of performance of the sacrifice (Aśvamedha), was highly pleased and exclaimed—(This is) indeed auspicious.' (3) While He (Śrī Rāma) was residing in Naimiṣa, all (other) kings brought presents (for him) (and) He returned their hospitality (by honouring them). (4) Food and drinks, clothes and all other requirements were provided (for them). Bharata and Śatrughna were charged (with the duty) of honouring the kings. (5) The noble monkeys with Sugrīva then served (food) to Brāhmaṇas attentively. (6) Vibhīṣaṇa with many ogres offered the services to the Ṛṣis rich in penances. (7) The mighty one, best of kings (Śrī Rāma) ordered to be built costly dwellings for the noble kings with their followers. (8) Thus the Aśvamedha was well-performed; the ambulation of the horse was commended well-protected by Lakṣmaṇa. (9) In this manner the great sacrifice of the lion among kings (Śrī Rāma) (was performed); in that horse-sacrifice of (Śrī Rāma) the noble one no other sound was heard (excepting cries) of "Go on distributing till the needy ones are satisfied. In that best sacrifice of the noble one, were given various (articles) of jellys and also sugar. The monkeys and Rākṣasas were seen distributing (food) among those who begged (for food) till words (of satisfaction) did not come out of their lips. (10—$12\frac{1}{2}$)

न कश्चिन्मलिनो वापि दीनो वाप्यथवा कृशः॥१३॥
तस्मिन् यज्ञवरे राज्ञो हृष्टपुष्टजनावृते। ये च तत्र महात्मानो मुनयश्चिरजीविनः॥१४॥
नास्मरंस्तादृशं यज्ञं दानौघसमलङ्कृतम्। यः कृत्यवान् सुवर्णेन सुवर्णं लभते स्म सः॥१५॥
वित्तार्थी लभते वित्तं रत्नार्थी रत्नमेव च। हिरण्यानां सुवर्णानां रत्नानामथ वाससाम्॥१६॥
अनिशं दीयमानानां राशिः समुपदृश्यते। न शक्रस्य न सोमस्य यमस्य वरुणस्य च॥१७॥
ईदृशो दृष्टपूर्वो न एवमूचुस्तपोधनाः। सर्वत्र वानरास्तस्थुः सर्वत्रैव च राक्षसाः॥१८॥
वासोधनान्नकामेभ्यः पूर्णहस्ता ददुर्भृशम्।
ईदृशो राजसिंहस्य यज्ञः सर्वगुणान्वितः। संवत्सरमथो साग्रं वर्तते न च हीयते॥१९॥
इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डे द्विनवतितमः सर्गः॥ ९२॥

There was no one unclean, poor or emaciated in that best horse-sacrifice of the king, surrounded by happy and well-nourished beings. Those noble ascetics, long-lived ones who came there, could not recall a sacrifice of that type so enriched with numerous donations, who felt satisfied with received gold indeed; he who desired wealth, received it and one wishing gems also received them; A heap of silver, gold, gems and garments being distributed constantly was seen (in that sacrifice); we have not seen such (a sacrifice performed) formerly by Indra, Soma, Yama and Varuṇa, thus said the sages rich in penance. At all corners (there) stood monkeys and Rākṣasas; they distributed liberally among them who desired clothes, wealth and food. (13—18). Such a sacrifice of the lion among kings, possessed of all merits ensued for more than a year, it went on unobstructed. (19)

Thus ends Canto Ninety-two in the Uttarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

* * *

त्रिनवतितमः सर्गः

Canto LXXXXIII

Arrival of sage Vālmīki with Lava and Kuśa in the Horse-sacrifice of Śrī Rāma and He orders to Kuśa and Lava for singing the Rāmāyaṇa

वर्तमाने तथाभूते यज्ञे च परमाद्भुते। सशिष्य आजगामाशु वाल्मीकिर्भगवानृषिः॥ १॥
स दृष्ट्वा दिव्यसंकाशं यज्ञमद्भुतदर्शनम्। एकान्त ऋषिवाहानां चकार उटजाञ्शुभान्॥ २॥
शकटांश्च बहून् पूर्णान् फलमूलांश्च शोभनान्। वाल्मीकिवाटे रुचिरे स्थापयन्नविदूरतः॥ ३॥
आसीत् सुपूजितो राज्ञा मुनिभिश्च महात्मभिः। वाल्मीकिः सुमहातेजा न्यवसत् परमात्मवान्॥ ४॥

While that most wonderful sacrifice was going on the venerable sage Vālmīki with his pupils came there soon. (1) That assembly of sages (following Vālmīki) seeing that almost divine sacrifice full wonderful in appearance constructed huts in one corner. They placed many loaded carts and lovely roots and fruits, in that place of worship of Vālmīki, not far away (from the sacrificial spot). (2-3) The self-controlled Vālmīki of great lustre was respected by the king (Śrī Rāma) and other hermits and great souls, resided there. (4)

स शिष्यावब्रवीद्धृष्टौ युवां गत्वा समाहितौ। कृत्स्नं रामायणं काव्यं गायतां परया मुदा॥ ५ ॥
ऋषिवाटेषु पुण्येषु ब्राह्मणावसथेषु च। रथ्यासु राजमार्गेषु पार्थिवानां गृहेषु च॥ ६ ॥
रामस्य भवनद्वारि यत्र कर्म च कुर्वते। ऋत्विजामग्रतश्चैव तत्र गेयं विशेषतः॥ ७ ॥
इमानि च फलान्यत्र स्वादूनि विविधानि च। जातानि पर्वताग्रेषु आस्वाद्यास्वाद्य गायताम्॥ ८ ॥
न यास्यथः श्रमं वत्सौ भक्षयित्वा फलान्यथ। मूलानि च सुमृष्टानि न रागात् परिहास्यथः॥ ९ ॥
यदि शब्दापयेद् रामः श्रवणाय महीपतिः। ऋषीणामुपविष्टानां यथायोगं प्रवर्तताम्॥ १०॥
दिवसे विंशतिः सर्गा गेया मधुरया गिरा। प्रमाणैर्बहुभिस्तत्र यथोद्दिष्टं मया पुरा॥ ११॥
लोभश्चापि न कर्तव्यः स्वल्पोऽपि धनवाञ्छया। किं धनेनाश्रमस्थानां फलमूलाशिनां सदा॥ १२॥
यदि पृच्छेत् स काकुत्स्थो युवां कस्येति दारकौ। वाल्मीकेरथ शिष्यौ द्वौ ब्रूतमेवं नराधिपम्॥ १३॥
इमास्तन्त्रीः सुमधुराः स्थानं वापूर्वदर्शनम्। मूर्च्छयित्वा सुमधुरं गायतां विगतज्वरौ॥ १४॥
आदिप्रभृति गेयं स्यान्न चावज्ञाय पार्थिवम्। पिता हि सर्वभूतानां राजा भवति धर्मतः॥ १५॥
तद् युवां हृष्टमनसौ श्वः प्रभाते समाहितौ। गायतं मधुरं गेयं तन्त्रीलयसमन्वितम्॥ १६॥
इति संदिश्य बहुशो मुनिः प्राचेतसस्तदा। वाल्मीकिः परमोदारस्तूष्णीमासीन्महामुनिः॥ १७॥
संदिष्टौ मुनिना तेन तावुभौ मैथिलीसुतौ। तथैव करवावेति निर्जग्मतुररिंदमौ॥ १८॥
तामद्भुतां तौ हृदये कुमारौ निवेश्य वाणीमृषिभाषितां तदा।
समुत्सुकौ तौ सुखमूषतुर्निशां यथाश्विनौ भार्गवनीतिसंहिताम्॥ १९॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डे त्रिनवतितमः सर्गः॥ ९३॥

He (Vālmīki) addressed the two cheerful pupils (thus); 'Go and carefully sing the entire poem Rāmāyaṇa most joyfully. (5) (Sing) in the holy huts of sages, in the dwellings of Brāhmaṇas, in the by-ways and highways and also in the houses of the kings," (6) At the entrance of the apartment of Śrī Rāma and also where the ritual is being performed, and specially before the priests, (this poem) is to be sung. (7) These tasty fruits of many types have grown on the tops of the mountain. Enjoying them again and again sing (the poem). (8) O you two dear ones, having eaten the fruits and also the roots well-ruled, you shall not tire and not deviate from the Rāga (musical mood). (9) If Śrī Rāma calls you to hear (your song), (then) perform (the singing of the poem) in front of the sages seated, with the best of your ability. (10) Twenty cantoes are to be sung in the day in sweet voice, as instructed by me formerly with containing different number of verses. (11) Do not be greedy even in the least, with desire for wealth; of what use is wealth to dwellers of hermitages and subsisting always on fruits and roots? (12) If that scion of Kakutstha asks you; whose sons are you two, then say to (Him) the king thus "We are the two disciples of Vālmīki. (13) Playing on these lutes emitting sweet sounds, and wonderfully divided according to musical notes, sing sweetly having no worry. (14) It (Rāmāyaṇa) has to be sung from the beginning without disrespect to the king, the king is the father of all beings according to the law. (15) Therefore you two with a cheerful mind and attentively sing tomorrow morning the sweet song, accompanied with the lute and keeping (proper) tune (musical). (16) Having thus instructed many times, the son of Pracetā, the great sage (Vālmīki) the most large-hearted one then kept silent.' (17) Thus instructed by that sage both those two sons of Maithilī (Sītā) the subduer of foes saying 'we shall do as you say' went out. (18) Then keeping the wonderful words of the sage (Vālmīki), the two young children (Lava and Kuśa), eager to sing slept with ease like the two Aświnīkumāras with teachings of Śukra. (19)

Thus ends Canto Ninety-three in the Uttarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

चतुर्नवतितमः सर्गः

Canto LXXXXIV

Śrī Rāma hears the sweet song of the Rāmāyaṇa sung by Lava and Kuśa in his assembly

तौ रजन्यां प्रभातायां स्नातौ हुतहुताशनौ। यथोक्तमृषिणा पूर्वं सर्वं तत्रोपगायताम्॥ १॥
तां स शुश्राव काकुत्स्थः पूर्वाचार्यविनिर्मिताम्। अपूर्वां पाठ्यजातिं च गेयेन समलङ्कृताम्॥ २॥
प्रमाणैर्बहुभिर्बद्धां तन्त्रीलयसमन्विताम्। बालाभ्यां राघवः श्रुत्वा कौतूहलपरोऽभवत्॥ ३॥

As the night passed and the day approached, both (Kuśa and Lava) having taken their bath and made offerings to the fire, sang (the poem) there as instructed formerly by the sage Vālmīki. That scion of Kakutstha heard that musical recitation accompanied with musical notes, unheard of before, composed by the former teacher (Bharata). (1-2) The descendant of Raghu hearing (that song) set to the proper time and tune and accompanied with the lute from the two boys was amazed. (3)

अथ कर्मान्तरे राजा समाहूय महामुनीन्। पार्थिवांश्च नरव्याघ्रः पण्डितान् नैगमांस्तथा॥ ४॥
पौराणिकाञ्शब्दविदो ये वृद्धाश्च द्विजातयः। स्वराणां लक्षणज्ञांश्च उत्सुकान् द्विजसत्तमान्॥ ५॥
लक्षणज्ञांश्च गान्धर्वान् नैगमांश्च विशेषतः। पादाक्षरसमासज्ञांश्छन्दःसु परिनिष्ठितान्॥ ६॥
कलामात्राविशेषज्ञाञ्ज्यौतिषे च परंगतान्। क्रियाकल्पविदश्चैव तथा कार्यविशारदान्॥ ७॥
भाषाज्ञानिङ्गितज्ञांश्च नैगमांश्चाप्यशेषतः। हेतूपचारकुशलान् हैतुकांश्च बहुश्रुतान्॥ ८॥
छन्दोविदः पुराणज्ञान् वैदिकान् द्विजसत्तमान्। चित्रज्ञान् वृत्तसूत्रज्ञान् गीतनृत्यविशारदान्॥ ९॥
शास्त्रज्ञान् नीतिनिपुणान् वेदान्तार्थप्रबोधकान्। एतान् सर्वान् समानीय गातारौ समवेशयत्॥ १०॥

Then in the midst of the performance (of the Aśvamedha) the king, Śrī Rāma the tiger among men, having called, the great ascetics, the other kings and the learned citizens, the specialists in the Purāṇas, and also those aged Brāhmaṇas who were proficient in the knowledge of words, and also those best among Brāhmaṇas, who were curious to hear (the Rāmāyaṇa) and knew the specialities of musical notes, the knowers of auspicious marks, the musicians, all citizens, the knowers of the relation between the syllables of stanza and were proficient in metres; those who excelled in art only, and those well-versed in astrology, knowers of ritual performances, and also those specializing in the details of the ritual and those skilled in suggesting remedial forms (of ritual), the logicians and also the erudite ones, the verifiers and knowers of the Purāṇas, the Vedas, the best among Brāhmaṇas, knowers of the Citra (forms of the Kāvya), knowers of the Sūtras on righteous conduct (Dharmasūtras) and also experts in vocal music and dance, and bringing all of them together, made the two singers sit (in the assembly of all these). (4—10)

तेषां संवदतां तत्र श्रोतॄणां हर्षवर्धनम्। गेयं प्रचक्रतुस्तत्र तावुभौ मुनिदारकौ॥ ११॥
ततः प्रवृत्तं मधुरं गान्धर्वमतिमानुषम्। न च तृप्तिं ययुः सर्वे श्रोतारो गेयसम्पदा॥ १२॥
हृष्टा मुनिगणाः सर्वे पार्थिवाश्च महौजसः। पिबन्त इव चक्षुर्भिः पश्यन्ति स्म मुहुर्मुहुः॥ १३॥
ऊचुः परस्परं चेदं सर्व एव समाहिताः। उभौ रामस्य सदृशौ बिम्बाद् बिम्बमिवोत्थितौ॥ १४॥
जटिलौ यदि न स्यातां न बल्कलधरौ यदि। विशेषं नाधिगच्छामो गायतो राघवस्य च॥ १५॥
एवं प्रभाषमाणेषु पौरजानपदेषु च। प्रवृत्तमादितः पूर्वसर्गं नारददर्शितम्॥ १६॥

Those two sons of the sage (Kuśa and Lava) then started singing, causing more joy to audience who were talking among themselves. (11) Then continued the super-human music; all hearing it were not satisfied by its musical culture (and desired to hear more of it). (12) The hosts of sages were in joy and also the mighty kings, seeing again and agains (the two boys) as if they would drink them through their eyes. (13) They (looked) attentively and said to each other: 'Both are similar to Śrī Rāma as a reflection from the original object. (14) If they were not bearing matted hair or not dressed in bark-garments, we could not differentiate between those two singers and the descendant of Raghu. (15) While the citizens and townsmen gossiped in this way the first canto attributed to Nārada was sung from the beginning. (16)

ततः प्रभृति सर्गांश्च यावद् विंशत्यगायताम्। ततोऽपराह्णसमये राघवः समभाषत॥ १७॥
श्रुत्वा विंशतिसर्गांस्तान् भ्रातरं भ्रातृवत्सलः। अष्टादश सहस्राणि सुवर्णस्य महात्मनोः॥ १८॥
प्रयच्छ शीघ्रं काकुत्स्थ यदन्यदभिकाङ्क्षितम्। ददौ स शीघ्रं काकुत्स्थो बालयोर्वै पृथक् पृथक्॥ १९॥
दीयमानं सुवर्णं तु नागृह्णीतां कुशीलवौ। ऊचतुश्च महात्मानौ किमनेनेति विस्मितौ॥ २०॥
वन्येन फलमूलेन निरतौ वनवासिनौ। सुवर्णेन हिरण्येन किं करिष्यावहे वने॥ २१॥
तथा तयोः प्रब्रुवतोः कौतूहलसमन्विताः। श्रोतारश्चैव रामश्च सर्व एव सुविस्मिताः॥ २२॥

From then on, they sang till the twenty cantos were completed. Then in the evening Śrī Rāma the descendant of Raghu affectionate to his brothers after hearing the twenty cantos spoke to his brother: "Give to these two noble ones soon, eighteen thousand gold coins, and whatever else they ask". The scion of Kakutstha at once gave to those two boys separately. (17—19) The two—Kuśa and Lava, the noble ones, did not accept the gold coins given to them and they said in surprise: 'Of what use are these for us.' (20) We reside in the forest and subsist daily on fruits and roots. What shall we do with gold and silver (coins) in the forest. (21) Thus as both of them spoke, those who heard them together with Śrī Rāma too were surprised and filled with curiosity. (22)

9 तस्य चैवागमं रामः काव्यस्य श्रोतुमुत्सुकः। पप्रच्छ तौ महातेजास्तावुभौ मुनिदारकौ॥ २३॥
किं प्रमाणमिदं काव्यं का प्रतिष्ठा महात्मनः। कर्ता काव्यस्य महतः क्व चासौ मुनिपुङ्गवः॥ २४॥
पृच्छन्तं राघवं वाक्यमूचतुर्मुनिदारकौ।
वाल्मीकिर्भगवान् कर्ता सम्प्राप्तो यज्ञसंविधम्। येनेदं चरितं तुभ्यमशेषं सम्प्रदर्शितम्॥ २५॥
संनिबद्धं हि श्लोकानां चतुर्विंशत्सहस्रकम्। उपाख्यानशतं चैव भार्गवेण तपस्विना॥ २६॥
आदिप्रभृति वै राजन् पञ्चसर्गशतानि च। काण्डानि षट्कृतानीह सोत्तराणि महात्मना॥ २७॥
कृतानि गुरुणास्माकमृषिणा चरितं तव। प्रतिष्ठा जीवितं यावत् तावत् सर्वस्य वर्तते॥ २८॥

यदि बुद्धिः कृता राजञ्छ्रवणाय महारथ। कर्मान्तरे क्षणीभूतस्तच्छृणुष्व सहानुजः ॥ २९ ॥

Desirous to know the source of that poem, Śrī Rāma the mighty one, asked both of those two sons of ascetic. (23) "How long is this poem? What is the object of the noble one (Vālmīki) ? Where is the composer of this poem, the best among ascetics."(24) The two sons of ascetic said to the scion of Raghu, 'The venerable sage Vālmīki is the composer who has come in this place of performance. By this poem he has revealed the whole account to you. (25) Twenty-four thousand Ślokas (verses) with a hundred legends have been composed by the ascetic Bhārgava (Vālmīki the brother of Bhṛgu). (26) From the beginning, O King, five hundred cantos with six Kāṇḍas (parts) together with the Uttara (best Kāṇḍa) have been composed by the noble one our preceptor sage (Vālmīki) keeping in mind your deeds which will continue till all beings live. (27-28) O great charioteer if you have a mind to hear it, then in between this performance listen joyfully together with your brothers.' (29)

बाढमित्यब्रवीद् रामस्तौ चानुज्ञाप्य राघवम् । प्रहृष्टौ जग्मतुः स्थानं यत्रास्ते मुनिपुङ्गवः ॥ ३० ॥
रामोऽपि मुनिभिः सार्धं पार्थिवैश्च महात्मभिः । श्रुत्वा तद् गीतिमाधुर्यं कर्मशालामुपागमत् ॥ ३१ ॥
शुश्राव तत्ताललयोपपन्नं सर्गान्वितं सुस्वरशब्दयुक्तम्।
तन्त्रीलयव्यञ्जनयोगयुक्तं कुशीलवाभ्यां परिगीयमानम् ॥ ३२ ॥
इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डे चतुर्नवतितमः सर्गः ॥ ९४ ॥

"Be it so" said Śrī Rāma, and the two taking leave (of Śrī Rāma), were went cheerfully to the place where the great sage stayed. (30) Śrī Rāma too with the ascetics and the noble kings, having heard the sweet song, approached the place of performance. (31) The song set into Chandas with proper words, embettered shed by proper beats and time, sung by Kuśa and Lava with lute in harmony heard He the scion of the Kakutsthas. (32)

Thus ends Canto Ninety-four in the Uttarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

* * *

पञ्चनवतितमः सर्गः

Canto LXXXXV

Śrī Rāma despatches an envoy to sage Vālmīki. The envoy meets the sage. Śrī Sītā takes an oath for purification

रामो बहून्यहान्येव तद् गीतं परमं शुभम् । शुश्राव मुनिभिः सार्धं पार्थिवैः सह वानरैः ॥ १ ॥
तस्मिन् गीते तु विज्ञाय सीतापुत्रौ कुशीलवौ । तस्याः परिषदो मध्ये रामो वचनमब्रवीत् ॥ २ ॥
दूताञ्शुद्धसमाचारानाहूयात्ममनीषया । मद् वचो ब्रूत गच्छध्वमितो भगवतोऽन्तिके ॥ ३ ॥
यदि शुद्धसमाचारा यदि वा वीतकल्मषा । करोत्विहात्मनः शुद्धिमनुमान्य महामुनिम् ॥ ४ ॥
छन्दं मुनेश्च विज्ञाय सीतायाश्च मनोगतम् । प्रत्ययं दातुकामायास्ततः शंसत मे लघु ॥ ५ ॥
श्वः प्रभाते तु शपथं मैथिली जनकात्मजा । करोतु परिषन्मध्ये शोधनार्थं ममैव च ॥ ६ ॥

For many days Śrī Rāma together with the ascetics, kings and monkeys heard that wonderful song of holy content. (1) Having known through that song, Kuśa and Lava as the sons of Sītā, Śrī Rāma spoke in that assembly (of sages, kings and monkeys). (2) Having called envoys of pure conduct, and contemplating inwardly said to them: "Go to the venerable Ṛṣi (Vālmīki) and speak to him my words ! (3) If she (Sītā) is pure of conduct, if all the sins do not dwell in her, then may she purify herself here at the bidding of the great sage (Vālmīki). (4) Having known the wish of the sage and Sītā's willingness to give proof (of her purity), let me know at once. (5) Let Maithilī (Sītā), the daughter of Janaka, take oath in front of this assembly to remove blemishes from me also tomorrow morning.' (6)

श्रुत्वा तु राघवस्यैतद् वचः परममद्भुतम्। दूताः सम्प्रययुर्बाढं यत्र वै मुनिपुङ्गवः॥७॥
ते प्रणम्य महात्मानं ज्वलन्तममितप्रभम्। ऊचुस्ते रामवाक्यानि मृदूनि मधुराणि च॥८॥
तेषां तद् भाषितं श्रुत्वा रामस्य च मनोगतम्। विज्ञाय सुमहातेजा मुनिर्वाक्यमथाब्रवीत्॥९॥

Hearing these wonderful words of Śrī Rāma the descendant of Raghu, envoys nodding ascent, went to the place where the great sage (Vālmīki) stayed. (7) Having saluted the noble one of inimitable lustre and as if in flames, they spoke the words of Rāma soft and sweet. (8) Having heard their words, and knowing intention of Śrī Rāma, the very powerful sage spoke thus: (9)

एवं भवतु भद्रं वो यथा वदति राघवः। तथा करिष्यते सीता दैवतं हि पतिः स्त्रियाः॥१०॥
तथोक्ता मुनिना सर्वे राजदूता महौजसम्। प्रत्येत्य राघवं सर्वं मुनिवाक्यं बभाषिरे॥११॥
ततः प्रहृष्टः काकुत्स्थः श्रुत्वा वाक्यं महात्मनः। ऋषींस्तत्र समेतांश्च राज्ञश्चैवाभ्यभाषत॥१२॥
भगवन्तः सशिष्या वै सानुगाश्च नराधिपाः। पश्यन्तु सीताशपथं यश्चैवान्योऽपि काङ्क्षते॥१३॥
तस्य तद् वचनं श्रुत्वा राघवस्य महात्मनः। सर्वेषामृषिमुख्यानां साधुवादो महानभूत्॥१४॥
राजानश्च महात्मानं प्रशंसन्ति स्म राघवम्। उपपन्नं नरश्रेष्ठ त्वय्येव भुवि नान्यतः॥१५॥
एवं विनिश्चयं कृत्वा श्वोभूत इति राघवः। विसर्जयामास तदा सर्वांस्ताञ्छत्रुसूदनः॥१६॥
इति सम्प्रविचार्य राजसिंहः श्वोभूते शपथस्य निश्चयम्।
विससर्ज मुनीन् नृपांश्च सर्वान् स महात्मा महतो महानुभावः॥१७॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डे पञ्चनवतितमः सर्गः॥ ९५ ॥

"So be it, welfare be with you, Sītā will go as mentioned by Śrī Rāma as husband is (indeed) a god for the wife." (10) Thus spoken to by the sage, all the royal envoys, coming back, repeated all that the sage has said, to mighty Rāma. (11) Then Śrī Rāma, the scion of Kakutstha, highly pleased on hearing the words of Vālmīki, the noble one addressed the sages and also the kings assembled there. (12) 'Venerable sages, with pupils and kings with attendants or anyone too else so desiring may witness the oath-taking of Sītā. (13) Hearing those words of the noble descendant of Raghu, all the chief sages exclaimed 'well done.' (14) The noble kings praised indeed the descendant of Raghu thus: 'O best among men, this behoves you only, and no one else.' (15) Thus deciding that (the oath-taking) shall take place tomorrow, then the descendant of Raghu, the extirpator of foes dismissed the assembly. (16) That lion among kings, the great and magnanimous one, deciding the oath to take place next day dismissed all noble ones. (17)

Thus ends Canto Ninety-five in the Uttarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

* * *

षण्णवतितमः सर्गः

Canto LXXXXVI

The Sage Vālmīki supportes purity of Sītā

तस्यां रजन्यां व्युष्टायां यज्ञवाटं गतो नृपः। ऋषीन् सर्वान् महातेजाः शब्दापयति राघवः॥ १ ॥
वसिष्ठो वामदेवश्च जाबालिरथ काश्यपः। विश्वामित्रो दीर्घतमा दुर्वासाश्च महातपाः॥ २ ॥
पुलस्त्योऽपि तथा शक्तिर्भार्गवश्चैव वामनः। मार्कण्डेयश्च दीर्घायुर्मौद्गल्यश्च महायशाः॥ ३ ॥
गर्गश्च च्यवनश्चैव शतानन्दश्च धर्मवित्। भरद्वाजश्च तेजस्वी अग्निपुत्रश्च सुप्रभः॥ ४ ॥
नारदः पर्वतश्चैव गौतमश्च महायशाः। कात्यायनः सुयज्ञश्च ह्यगस्त्यस्तपसां निधिः॥ ५ ॥
एते चान्ये च बहवो मुनयः संशितव्रताः। कौतूहलसमाविष्टाः सर्वं एव समागताः॥ ६ ॥
राक्षसाश्च महावीर्या वानराश्च महाबलाः। सर्व एव समाजग्मुर्महात्मानः कुतूहलात्॥ ७ ॥
क्षत्रिया ये च शूद्राश्च वैश्याश्चैव सहस्रशः। नानादेशगताश्चैव ब्राह्मणाः संशितव्रताः॥ ८ ॥
ज्ञाननिष्ठाः कर्मनिष्ठा योगनिष्ठास्तथापरे। सीताशपथवीक्षार्थं सर्वं एव समागताः॥ ९ ॥
तदा समागतं सर्वमश्मभूतमिवाचलम्। श्रुत्वा मुनिवरस्तूर्णं ससीतः समुपागमत्॥ १० ॥

As the night passed the King (Śrī Rāma) the powerful one, going to the place of sacrifice, reckoned all the sages—Vasiṣṭha, Vāmadeva, Jābāli and Kāśyapa, Viśvāmitra, Dīrghatamā, the great ascetic Durvāsā, also Pulastya and Śakti, Bhārgava, Vāmana, Markaṇḍeya the long-lived one, the famous Maudgalya, Garga, Cyavana, the religious Śatānanda, the splendrous Bharadvāja, the son of Agni, the lustrous one, Nārada, Parvata, the most famous Gautama all these sages and other ascetics of austere vows, filled with curiosity came and also the most powerful Rākṣasas and monkeys. (1—7) All Kṣatriyas and Śūdras and thousands of Vaiśyas, noble ones, came out of curiosity. (8) Brāhmaṇas coming from all places, well-versed in vows came to witness the oath-taking of Sītā. (9) Then coming to know that all who came were rendered to stationary as stone, the great sage (Vālmīki) came soon after accompanied by Sītā. (10)

तमृषिं पृष्ठतः सीता अन्वगच्छदवाङ्मुखी। कृताञ्जलिर्बाष्पकला कृत्वा रामं मनोगतम्॥ ११ ॥
तां दृष्ट्वा श्रुतिमायान्तीं ब्रह्माणमनुगामिनीम्। वाल्मीकेः पृष्ठतः सीतां साधुवादो महानभूत्॥ १२ ॥
ततो हलहलाशब्दः सर्वेषामेवमाबभौ। दुःखजन्मविशालेन शोकेनाकुलितात्मनाम्॥ १३ ॥
साधु रामेति केचित् तु साधु सीतेति चापरे। उभावेव च तत्रान्ये प्रेक्षकाः सम्प्रचुक्रुशुः॥ १४ ॥
ततो मध्ये जनौघस्य प्रविश्य मुनिपुङ्गवः। सीतासहायो वाल्मीकिरिति होवाच राघवम्॥ १५ ॥

Sītā followed the sage, with face downcast and hands folded, inarticulate due to tears, keeping Śrī Rāma in heart. (11) Seeing Sītā approaching after Vālmīki (as) the Śruti (Vedas) follows Brahmā (creator). (There) were great uproar of appreciation.' (12) Then the sound of Halahalā (sighs of sorrow) arose among all those who were agitated by great sorrow arising out of suffering. (13) Some said: 'Well done' Śrī Rāma, while others said: 'Well done' Śrī Sītā There all observers praised both of them (Śrī Rāma and Śrī Sītā). (14) Then in the midst of that assembly of men the great sage entering accompanied by Sītā, spoke thus to the descendant of Raghu. (15)

इयं दाशरथे सीता सुव्रता धर्मचारिणी। अपवादात् परित्यक्ता ममाश्रमसमीपतः॥ १६ ॥
लोकापवादभीतस्य तव राम महाव्रत। प्रत्ययं दास्यते सीता तामनुज्ञातुमर्हसि॥ १७ ॥
इमौ तु जानकीपुत्रावुभौ च यमजातकौ। सुतौ तवैव दुर्धर्षौ सत्यमेतद् ब्रवीमि ते॥ १८ ॥
प्रचेतसोऽहं दशमः पुत्रो राघवनन्दन। न स्मराम्यनृतं वाक्यमिमौ तु तव पुत्रकौ॥ १९ ॥
बहुवर्षसहस्राणि तपश्चर्या मया कृता। नोपाश्नीयां फलं तस्या दुष्टेयं यदि मैथिली॥ २० ॥
मनसा कर्मणा वाचा भूतपूर्वं न किल्बिषम्। तस्याहं फलमश्नामि अपापा मैथिली यदि॥ २१ ॥

अहं पञ्चसु भूतेषु मनःषष्ठेषु राघव। विचिन्त्य सीता शुद्धेति जग्राह वननिर्झरे॥ २२॥
इयं शुद्धसमाचारा अपापा पतिदेवता। लोकापवादभीतस्य प्रत्ययं तव दास्यति॥ २३॥
तस्मादियं नरवरात्मज शुद्धभावा दिव्येन दृष्टिविषयेण मया प्रविष्टा।
लोकापवादकलुषीकृतचेतसा या त्यक्ता त्वया प्रियतमा विदितापि शुद्धा॥ २४॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डे षण्णवतितमः सर्गः॥ ९६॥

O son of Daśaratha, this pious Sītā of righteous conduct was left by you near my hermitage out of fear of censure by folks. (16) O Rāma, possessed of great vows, Sītā will give assurance (of her good conduct) before you as you are afraid of public censure, please permit her (to do so). (17) These twin sons of Sītā are indeed your sons, difficult to conquer (by foes), this is the truth, I tell you. (18) O descendant of Raghu, I am the tenth son of Pracetā (Varuṇa). I do not remember having spoken untruth. These twins are verily your sons. (19) I have practised penances for many thousand years—may I not obtain the fruits there of, if Maithilī (Sītā) is wicked of conduct. (20) No sin has been committed by me in my earlier life through mind, speech or action; may I gain the fruit (of this sinless conduct) if Sītā is sinless. (21) Rāghava, (through deep meditation) I came to the conclusion that all ingredients like five gross elements and mind etc., subtle elements in Sītā are in their purest form. And it is only then that I took her from the bank of the river in the forest to my hermitage. (22) This sinless, pure of conduct (Sītā), looking upon her husband as the only god, shall give assurance to you, afraid of censure by public. (23) Therefore this one O! son of king (Daśaratha), forsakan by you for fear of public censure I have known through divine vision to be of pure conduct and devoted to you even though you knew that she was chaste. (24)

Thus ends Canto Ninety-six in the Uttarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

सप्तनवतितमः सर्गः

Canto LXXXXVII

Sītā takes oath and enters in netherworld

वाल्मीकिनैवमुक्तस्तु राघवः प्रत्यभाषत। प्राञ्जलिर्जगतो मध्ये दृष्ट्वा तां वरवर्णिनीम्॥ १॥
एवमेतन्महाभाग यथा वदसि धर्मवित्। प्रत्ययस्तु मम ब्रह्मंस्तव वाक्यैरकल्मषैः॥ २॥
प्रत्ययश्च पुरा वृत्तो वैदेह्याः सुरसंनिधौ। शपथश्च कृतस्तत्र तेन वेश्म प्रवेशिता॥ ३॥
लोकापवादो बलवान् येन त्यक्ता हि मैथिली।
सेयं लोकभयाद् ब्रह्मन्नपापेत्यभिजानता। परित्यक्ता मया सीता तद् भवान् क्षन्तुमर्हति॥ ४॥
जानामि चेमौ पुत्रौ मे यमजातौ कुशीलवौ। शुद्धायां जगतो मध्ये मैथिल्यां प्रीतिरस्तु मे॥ ५॥

Thus spoken to by Vālmīki, the scion of Raghu, replied with folded hands seeing the beautiful complexioned one (Sītā) within the sight of everybody. (1) O holy one, this is as you say, O knower of law, O Brāhmaṇa, by your guiltless words, I am assured. (2) Sītā (the daughter of Videha) has already assured (us of her pure conduct) in front of the gods, and taken oath and then she was allowed to enter the apartment. (3) The censure by people is great, due to which Maithilī (Sītā) was forsaken. This Sītā, O Brāhmana was forsaken by me due to fear of censure, although knowing that she was sinless, so please forgive me. (4) I know these two are my sons, the twins, Kuśa and

Lava, and yet let her chastity be acknowledged by the world and be my love in her reinstated. (5)

अभिप्रायं तु विज्ञाय रामस्य सुरसत्तमाः। सीतायाः शपथे तस्मिन् महेन्द्राद्या महौजसः॥ ६ ॥
पितामहं पुरस्कृत्य सर्व एव समागताः। आदित्या वसवो रुद्रा विश्वेदेवा मरुद्गणाः॥ ७ ॥
साध्याश्च देवाः सर्वे ते सर्वे च परमर्षयः। नागाः सुपर्णाः सिद्धाश्च ते सर्वे हृष्टमानसाः॥ ८ ॥
सीताशपथसम्भ्रान्ताः सर्व एव समागताः। दृष्ट्वा देवानृषींश्चैव राघवः पुनरब्रवीत्॥ ९ ॥
प्रत्ययो मे सुरश्रेष्ठ ऋषिवाक्यैरकल्मषैः। शुद्धायां जगतो मध्ये वेदेह्यां प्रीतिरस्तु मे॥ १० ॥

Knowing the intention of Śrī Rāma the great gods, all of them came (in connection) with the oath-taking of Sītā. (6) Having Brahmā at their head, the Ādityas, Vasus, Rudras, Viśvadevas, the hosts of Maruts, all the Sādhya gods, all great sages, the Nāgas, Suparṇas and the Siddhas, all came joyfully. (7-8) Seeing all the gods and sages, who came out of respect for the scion of Raghu again said:— 'O best among men, my faith is (gained) by the guiltless words of the sage (Vālmīki). (9) May my love for Sītā, sinless in the eyes of all—all out.' (10)

ततो वायुः शुभः पुण्यो दिव्यगन्धो मनोरमः। तं जनौघं सुरश्रेष्ठो ह्लादयामास सर्वतः॥ ११ ॥
तदद्भुतमिवाचिन्त्यं निरैक्षन्त समाहिताः। मानवाः सर्वराष्ट्रेभ्यः पूर्वं कृतयुगे यथा॥ १२ ॥
सर्वान् समागतान् दृष्ट्वा सीता काषायवासिनी। अब्रवीत् प्राञ्जलिर्वाक्यमधोदृष्टिरवाङ्मुखी॥ १३ ॥
यथाहं राघवादन्यं मनसापि न चिन्तये। तथा मे माधवी देवी विवरं दातुमर्हति॥ १४ ॥
मनसा कर्मणा वाचा यथा रामं समर्चये। तथा मे माधवी देवी विवरं दातुमर्हति॥ १५ ॥
यथैतत् सत्यमुक्तं मे वेद्मि रामात् परं न च। तथा मे माधवी देवी विवरं दातुमर्हति॥ १६ ॥

Then the holy and pure wind-god, blew emitting divine fragrance, caused the joy of all on all sides. (11) That wonderful and unconceivable happening as used to be in Kṛtayuga was seen by all men coming from various countries. (12) Sītā wearing a brown garment, having seen all of them arrived, with folded hands, keeping her gaze downwards and face cast down said: (13) 'As I have not contemplated about anyone other than the scion of Raghu even in mind, so the goddess Mādhavī (the earth-goddess) may provide space to me (to enter). (14) As I worship Śrī Rāma, in mind, speech and action, so the spouse of Mādhava (the earth-goddess) may grant space to me to enter. (15) As I have spoken the truth that I do not know anyone except Śrī Rāma, so the earth-goddess may grant space to me.' (16)

तथा शपन्त्यां वैदेह्यां प्रादुरासीत् तदद्भुतम्। भूतलादुत्थितं दिव्यं सिंहासनमनुत्तमम्॥ १७ ॥
ध्रियमाणं शिरोभिस्तु नागैरमितविक्रमैः। दिव्यं दिव्येन वपुषा दिव्यरत्नविभूषितैः॥ १८ ॥
तस्मिंस्तु धरणी देवी बाहुभ्यां गृह्य मैथिलीम्। स्वागतेनाभिनन्द्यैनामासने चोपवेशयत्॥ १९ ॥
तामासनगतां दृष्ट्वा प्रविशन्तीं रसातलम्। पुष्पवृष्टिरविच्छिन्ना दिव्या सीतामवाकिरत्॥ २० ॥
साधुकारश्च सुमहान् देवानां सहसोत्थितः। साधुसाध्विति वै सीते यस्यास्ते शीलमीदृशम्॥ २१ ॥
एवं बहुविधा वाचो ह्यन्तरिक्षगताः सुराः। व्याजह्रुर्हृष्टमनसो दृष्ट्वा सीताप्रवेशनम्॥ २२ ॥
यज्ञवाटगताश्चापि मुनयः सर्व एव ते। राजानश्च नरव्याघ्रा विस्मयान्नोपरेमिरे॥ २३ ॥
अन्तरिक्षे च भूमौ च सर्वे स्थावरजङ्गमाः। दानवाश्च महाकायाः पाताले पन्नगाधिपाः॥ २४ ॥
केचिद् विनेदुः संहृष्टाः केचिद् ध्यानपरायणाः। केचिद् रामं निरीक्षन्ते केचित् सीतामचेतसः॥ २५ ॥
सीताप्रवेशनं दृष्ट्वा तेषामासीत् समागमः। तन्मुहूर्तमिवात्यर्थं समं सम्मोहितं जगत्॥ २६ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डे सप्तनवतितमः सर्गः॥ ९७॥

Then while Sītā the daughter of Videha was taking oath, a divine throne, of wonderful beauty arose from the earth, borne on the head by very powerful Nāgas (serpents) adorned with divine ornaments, and looking divine in form sprang up. (17-18) On that throne, the earth-goddess, welcoming her with words of welcome, and taking her by her hands made Sītā seated on the seat. (19) Seeing Sītā thus seated entering the netherworld, a divine shower of flowers in succession covered Sītā. (20) All of a sudden loud cryings of 'well-done' arose from the gods "Well done," Well done, O Sītā, who are of such conduct'—thus and other words (of approvation) were uttered by the gods, happy in mind seeing Sītā's entry into the netherworld. (21-22) All ascetics and kings, tigers among men, that had come to the place of performance, stopped not (acclaiming Sītā) out of amazement. (23) In the firmament, on earth all movable and stationary (beings), the mighty sons of Danu (devils) and overlords of serpents acclaimed. (24) Some uttered cries of joy, other fixed their gaze on (Sītā), while others looked at Śrī Rāma, although in meditation. (25) All had assembled, to witness the entry of Sītā into the netherworld, that moment, all the world was as if stupefied. (26)

५: ८।

Thus ends Canto Ninety-seven in the Uttarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

* * *

अष्टनवतितमः सर्गः

Canto LXXXXVIII

Śrī Rāma becomes enveloped by grief at Sītā's departure. Brahmā informs Him that Sītā will again be reunited with Him in the Heaven

रसातलं प्रविष्टायां वैदेह्यां सर्ववानराः। चुक्रुशुः साधुसाध्वीति मुनयो रामसंनिधौ॥ १ ॥
दण्डकाष्ठमवष्टभ्य बाष्पव्याकुलितेक्षणः। अवाक्शिरा दीनमना रामो ह्यासीत् सुदुःखितः॥ २ ॥
स रुदित्वा चिरं कालं बहुशो बाष्पमुत्सृजन्। क्रोधशोकसमाविष्टो रामो वचनमब्रवीत्॥ ३ ॥
अभूतपूर्वं शोकं मे मनः स्प्रष्टुमिवेच्छति। पश्यतो मे यथा नष्टा सीता श्रीरिव रूपिणी॥ ४ ॥
सादर्शनं पुरा सीता लङ्कां पारे महोदधेः। ततश्चापि मयाऽऽनीता किं पुनर्वसुधातलात्॥ ५ ॥
वसुधे देवि भवति सीता निर्यात्यतां मम। दर्शयिष्यामि वा रोषं यथा मामवगच्छसि॥ ६ ॥
कामं श्वश्रूर्ममैव त्वं त्वत्सकाशात् तु मैथिली। कर्षता फालहस्तेन जनकेनोद्धृता पुरा॥ ७ ॥
तस्मान्निर्यात्यतां सीता विवरं वा प्रयच्छ मे। पाताले नाकपृष्ठे वा वसेयं सहितस्तया॥ ८ ॥
आनय त्वं हि तां सीतां मत्तोऽहं मैथिलीकृते। न मे दास्यसि चेत् सीतां यथारूपां महीतले॥ ९ ॥
सपर्वतवनां कृत्स्नां विधमिष्यामि ते स्थितिम्। नाशयिष्याम्यहं भूमिं सर्वमापो भवन्त्विह॥ १० ॥

When Sītā had entered the netherworld, all the monkeys and the ascetics exclaimed 'well-done' in the presence of Śrī Rāma. (1) Propping himself on the wooden stick, with his eyes afflicted by tears, head downcast in mental agony, Śrī Rāma was indeed very much grieved. (2) Weeping long and shedding tears in profusion, possessed of (both) anger and sorrow, He said. (3) 'A sorrow unexperienced before, is about to overpower mind as Sītā the goddess of wealth incarnate disappeared just before my eyes. (4) Sītā disappeared formerly (being carried) to Laṅkā across the ocean; I brought her back from there; what to say of (bringing her back) from the Earth. He spoke: (5) 'O goddess of Earth, venerable one, (please) return to me Sītā or else I shall show my anger as you know me (my might). (6) You indeed are my mother-in-law, Maithilī (Sītā) was taken out of you formerly by Janaka when ploughing field with golden plough. (7) Therefore either return Sītā or else grant space to me. I will stay with her in the netherworld or in heaven. (8) (Please) bring that Sītā; I have gone mad for her; if you will not give back to me Sītā as she was on this earth, I shall put you to ruine, with the mountains and forests ruined entirely; I shall destroy the whole earth—may the waters flood over the entire earth.' (9-10)

एवं ब्रुवाणे काकुत्स्थे क्रोधशोकसमन्विते। ब्रह्मा सुरगणैः सार्धमुवाच रघुनन्दनम्॥ ११ ॥

राम राम न संतापं कर्तुमर्हसि सुव्रत । स्मर त्वं पूर्वकं भावं मन्त्रं चामित्रकर्शन ॥ १२ ॥
न खलु त्वां महाबाहो स्मारयेयमनुत्तमम् । इमं मुहूर्तं दुर्धर्ष स्मर त्वं जन्म वैष्णवम् ॥ १३ ॥
सीता हि विमला साध्वी तव पूर्वपरायणा । नागलोकं सुखं प्रायात् त्वदाश्रयतपोबलात् ॥ १४ ॥
स्वर्गे ते संगमो भूयो भविष्यति न संशयः । अस्यास्तु परिषन्मध्ये यद् ब्रवीमि निबोध तत् ॥ १५ ॥
एतदेव हि काव्यं ते काव्यानामुत्तमं श्रुतम् । सर्वं विस्तरतो राम व्याख्यास्यति न संशयः ॥ १६ ॥
जन्मप्रभृति ते वीर सुखदुःखोपसेवनम् । भविष्यदुत्तरं चेह सर्वं वाल्मीकिना कृतम् ॥ १७ ॥
आदिकाव्यमिदं राम त्वयि सर्वं प्रतिष्ठितम् । नह्यन्योऽर्हति काव्यानां यशोभाग् राघवादृते ॥ १८ ॥
श्रुतं ते पूर्वमेतद्धि मया सर्वं सुरैः सह । दिव्यमद्भुतरूपं च सत्यवाक्यमनावृतम् ॥ १९ ॥
स त्वं पुरुषशार्दूल धर्मेण सुसमाहितः । शेषं भविष्यं काकुत्स्थ काव्यं रामायणं शृणु ॥ २० ॥
उत्तरं नाम काव्यस्य शेषमत्र महायशः । तच्छृणुष्व महातेज ऋषिभिः सार्धमुत्तमम् ॥ २१ ॥
न खल्वन्येन काकुत्स्थ श्रोतव्यमिदमुत्तमम् । परमऋषिणा वीर त्वयैव रघुनन्दन ॥ २२ ॥
एतावदुक्त्वा वचनं ब्रह्मा त्रिभुवनेश्वरः । जगाम त्रिदिवं देवो देवैः सह सबान्धवैः ॥ २३ ॥

On being thus spoken by the scion of Kākutstha accompanied with anger and sorrow, Brahmā together with the gods spoke to the descendant of Raghu. (11) 'O Rāma, O Śrī Rāma, possessor of good vows, please do not be grieved, recall your previous form and advice (to the gods), O destroyer of foes. (12) I do not dare remind you (of your former form) O one of long arms, but (pray to you) to remember at this moment, O one, difficult to conquer, your incarnation (pertaining to Viṣṇu). (13) The pure and noble Sītā devoted to your self as before has gone to the netherworld (Nāgaloka both netherworld and also the world of Viṣṇu) by the power of penances in the form of complete surrender to you. (14) Your union with her will again take place in heaven, listen to what I say in the midst of this assembly. (15) This poem (Rāmāyaṇa) dedicated to you, that you have heard is the best among all poems, O Rāma, it shall describe everything in detail, there is no doubt. (16) In this poem all has been described by Vālmīki, all happiness and sorrow that you have experienced from your birth, and also after that what you will (experience) in future. (17) This first and foremost among poems, O Rāma, is entirely based on you. No one other than you will be possessed of fame (to be described) by the poems. (18) I have heard all this formerly together with the gods, all wonderful and possessed of true statements with nothing concealed. (19) So you, O lion among men, scion of Kākutsthas should carefully listen to the remaining portion of the Rāmāyaṇa poem (dealing with) happenings of the future. (20) The remaining part of this poem, O famous one, is known as (Uttarakāṇḍa); O powerful one, listen to it possessed of excellence with the sages. (21) O Scion of Kākutstha, this best (portion) is indeed not to be heard by anyone else (composed by), the great great sage, O brave, (it is to be heard) only by you.' (22) Having spoken this much, Brahmā, the lord of the three worlds, went to heaven together with other gods. (23)

ये च तत्र महात्मान ऋषयो ब्राह्मलौकिकाः । ब्रह्मणा समनुज्ञाता न्यवर्तन्त महौजसः ॥ २४ ॥
उत्तरं श्रोतुमनसो भविष्यं यच्च राघवे । ततो रामः शुभां वाणीं देवदेवस्य भाषिताम् ॥ २५ ॥
श्रुत्वा परमतेजस्वी वाल्मीकिमिदमब्रवीत् । भगवञ्श्रोतुमनस ऋषयो ब्राह्मलौकिकाः ॥ २६ ॥
भविष्यदुत्तरं यन्मे श्वोभूते सम्प्रवर्तताम् । एवं विनिश्चयं कृत्वा सम्प्रगृह्य कुशीलवौ ॥ २७ ॥
तं जनौघं विसृज्याथ पर्णशालामुपागमत् । तामेव शोचतः सीता सा व्यतीता च शर्वरी ॥ २८ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डेऽष्टनवतितमः सर्गः ॥ ९८ ॥

The noble and splendrous sages belonging to the world of Brahmā being ordered by Brahmā returned, having a mind to hear what will happen to the scion of Raghu thereafter in the future. Then the most powerful Śrī Rāma after hearing the holy words spoken by the God of gods (Brahmā) said to Vālmīki: 'Sir the (Uttarakāṇḍa) pertaining to what (will happen to) me in future, that the sages of the world of Brahmā desire to hear, may be described tomorrow. Thus having decided, taking hold to Kuśa and Lava, He (Śrī Rāma) leaving that assembly of men went to his arbour—(and) as he kept thinking of Sītā, that night passed. (24—28)

Thus ends Canto Ninety-eight in the Uttarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

* * *

एकोनशततमः सर्गः

Canto LXXXXIX

Śrī Rāma enters Ayodhyā in grief for Sītā and afterwards performs Ten-thousand Horse-sacrifices. Passing away of His mothers and brothers

रजन्यां तु प्रभातायां समानीय महामुनीन्। गीयतामविशङ्काभ्यां रामः पुत्रावुवाच ह॥ १ ॥
ततः समुपविष्टेषु महर्षिषु महात्मसु। भविष्यदुत्तरं काव्यं जगतुस्तौ कुशीलवौ॥ २ ॥
प्रविष्टायां तु सीतायां भूतलं सत्यसम्पदा। तस्यावसाने यज्ञस्य रामः परमदुर्मनाः॥ ३ ॥
अपश्यमानो वैदेहीं मेने शून्यमिदं जगत्। शोकेन परमायस्तो न शान्तिं मनसागमत्॥ ४ ॥
विसृज्य पार्थिवान् सर्वानृक्षवानरराक्षसान्। जनौघं विप्रमुख्यानां वित्तपूर्वं विसृज्य च॥ ५ ॥
एवं समाप्य यज्ञं तु विधिवत् स तु राघवः। ततो विसृज्य तान् सर्वान् रामो राजीवलोचनः॥ ६ ॥

After the night had passed dawn came, Rāma said to the two sons calling all the great sages, "Sing unhasitatingly.' (1) Then after the great and noble sages had taken their seats, the twin Kuśa and Lava sang the poem relating to the Uttarakāṇḍa dealing with events of the future: (2) "On Sītā entering the netherworld through the efficacy of truth, Śrī Rāma was much agitated at the conclusion of the sacrifice and considered this earth as a void. Not being able to see Sītā and being terribly afflicted by sorrow, he had no peace of mind. (3-4) Leaving all kings, the bears and monkeys, and also the great assembly of the chief Brāhmaṇas giving to them wealthy gifts, Lotus-eyed. (5-6) Rāma after finishing the sacrifice, alongwith his two sons, Sītā in his heart, entered Ayodhyā. (7)

हृदि कृत्वा तदा सीतामयोध्यां प्रविवेश ह। इष्टयज्ञो नरपतिः पुत्रद्वयसमन्वितः॥ ७ ॥
न सीतायाः परां भार्यां वव्रे स रघुनन्दनः। यज्ञे यज्ञे च पत्न्यर्थं जानकी काञ्चनीभवत्॥ ८ ॥
दशवर्षसहस्राणि वाजिमेधानथाकरोत्। वाजपेयान् दशगुणांस्तथा बहुसुवर्णकान्॥ ९ ॥
अग्निष्टोमातिरात्राभ्यां गोसवैश्च महाधनैः। ईजे क्रतुभिरन्यैश्च स श्रीमानाप्तदक्षिणैः॥ १० ॥
एवं स कालः सुमहान् राज्यस्थस्य महात्मनः। धर्मे प्रयतमानस्य व्यतीयाद् राघवस्य च॥ ११ ॥
ऋक्षवानररक्षांसि स्थिता रामस्य शासने। अनुरञ्जन्ति राजानो ह्यहन्यहनि राघवम्॥ १२ ॥

That descendant of Raghu did not take as wife any one other than Sītā and at every sacrifice (Aśvamedha) the gold image of the daughter of Janaka served as the queen. (8) Then He (Śrī Rāma) performed horse-sacrifices and Vājapeya sacrifices ten times that number full with (the distribution of) gold (coins) for ten thousand years. (9) That prosperous one (Śrī Rāma) performed many Gosavas with the Agniṣṭoma and the Atirātra and also other sacrifices, giving donation in plenty. (10) Thus that period Rāma elapsed with, the descendant of Raghu, acting righteously ruling over His Kingdom. (11) The bears, monkeys and Rākṣasas obeyed the command of the descendant of Raghu, the Kings paid tributes to Him day by day. (12)

काले वर्षति पर्जन्यः सुभिक्षं विमला दिशः। हृष्टपुष्टजनाकीर्णं पुरं जनपदास्तथा॥ १३॥
नाकाले म्रियते कश्चिन्न व्याधिः प्राणिनां तथा। नानर्थो विद्यते कश्चिद् रामे राज्यं प्रशासति॥ १४॥
अथ दीर्घस्य कालस्य राममाता यशस्विनी। पुत्रपौत्रैः परिवृता कालधर्ममुपागमत्॥ १५॥
अन्वियाय सुमित्रा च कैकेयी च यशस्विनी। धर्मं कृत्वा बहुविधं त्रिदिवे पर्यवस्थिता॥ १६॥
सर्वाः प्रमुदिताः स्वर्गे राज्ञा दशरथेन च। समागता महाभागाः सर्वधर्मं च लेभिरे॥ १७॥
तासां रामो महादानं काले काले प्रयच्छति। मातृणामविशेषेण ब्राह्मणेषु तपस्विषु॥ १८॥
पित्र्याणि ब्रह्मरत्नानि यज्ञान् परमदुस्तरान्। चकार रामो धर्मात्मा पितॄन् देवान् विवर्धयन्॥ १९॥
एवं वर्षसहस्राणि बहून्यथ ययुः सुखम्। यज्ञैर्बहुविधं धर्मं वर्धयानस्य सर्वदा॥ २०॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डे एकोनशततमः सर्गः॥ ९९॥

The clouds rained timely, the harvest was good and the quarters shone clearly, and the towns and cities were full of happy and well-fed and healthy persons in His reign, (13) No one died prematurely, no physical ailment was felt by living beings, no calamity took place as Śrī Rāma ruled over his Kingdom. (14) After a long lapse of time the mother of Rāma (Kausalyā), possessed of fame, surrounded by her son and grandsons succumbed to the law of time. (15) Sumitrā and the Kaikeyī (also) followed her, performing various charitable deeds, and praise worthly were established in heaven. (16) All happy and righteous ones, united with Daśaratha in heaven, attained the (fruit) of all religious performances. (17) Śrī Rāma made great donations for his mothers (Kausalyā, Kaikeyī, Sumitrā) without any difference to the Brāhmaṇa ascetics. (18) Śrī Rāma, the noble one donated the most cherished (things) to Brāhmaṇas and performed the sacrifices most difficult to perform, to add to the glory of his ancestors and the gods. (19) Many a thousand years passed away while (Śrī Rāma) upraised the (course) of Dharma (religion) by (performing) various sacrifices. (20)

Thus ends Canto Ninety-nine in the Uttarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

* * *

शततमः सर्गः

Canto C

Gārgya comes with a token gift of pleasure to Śrī Rāma, Bharata proceeds towards the territory of the Gandharvas with his sons and army by the order of Śrī Rāma

कस्यचित् त्वथ कालस्य युधाजित् केकयो नृपः। स्वगुरुं प्रेषयामास राघवाय महात्मने॥ १॥
गार्ग्यमङ्गिरसः पुत्रं ब्रह्मर्षिममितप्रभम्। दश चाश्वसहस्राणि प्रीतिदानमनुत्तमम्॥ २॥
कम्बलानि च रत्नानि चित्रवस्त्रमथोत्तमम्। रामाय प्रददौ राजा शुभान्याभरणानि च॥ ३॥
श्रुत्वा तु राघवो धीमान् महर्षिं गार्ग्यमागतम्। मातुलस्याश्वपतिनः प्रहितं तन्महाधनम्॥ ४॥
प्रत्युद्गम्य च काकुत्स्थः क्रोशमात्रं सहानुजः। गार्ग्यं सम्पूजयामास यथा शक्रो बृहस्पतिम्॥ ५॥

After some time, the (King of) Kekaya, Yudhājit sent his preceptor Brāhmaṇ's Gārgya, the son of Aṅgirā, possessed of inimitable lustre to Śrī Rāma, the noble descendant of Raghu. The King presented a gift of ten thousand horses as a token of affection and also blankets and precious gems, and garments of various kinds and brilliant ornaments. (1—3) Having heard that the great sage Gārgya had come (bringing alongwith him) the rich gifts sent by the maternal uncle Aśvapati, Śrī Rama alongwith his brothers welcomed (Gārgya) at a distance of two miles in advance, and honoured Gārgya as Indra (honours) Bṛhaspati. (4-5)

तथा सम्पूज्य तमृषिं तद् धनं प्रतिगृह्य च। पृष्ट्वा प्रतिपदं सर्वं कुशलं मातुलस्य च॥ ६ ॥
उपविष्टं महाभागं रामः प्रष्टुं प्रचक्रमे। किमाह मातुलो वाक्यं यदर्थं भगवानिह॥ ७ ॥
प्राप्तो वाक्यविदां श्रेष्ठः साक्षादिव बृहस्पतिः। रामस्य भाषितं श्रुत्वा महर्षिः कार्यविस्तरम्॥ ८ ॥
वक्तुमद्भुतसंकाशं राघवायोपचक्रमे। मातुलस्ते महाबाहो वाक्यमाह नरर्षभः॥ ९ ॥
युधाजित् प्रीतिसंयुक्तं श्रूयतां यदि रोचते। अयं गन्धर्वविषयः फलमूलोपशोभितः॥ १० ॥
सिन्धोरुभयतः पार्श्वे देशः परमशोभनः। तं च रक्षन्ति गन्धर्वाः सायुधा युद्धकोविदाः॥ ११ ॥
शैलूषस्य सुता वीर तिस्रः कोट्यो महाबलाः। तान् विनिर्जित्य काकुत्स्थ गन्धर्वनगरं शुभम्॥ १२ ॥
निवेशय महाबाहो स्वे पुरे सुसमाहिते।
अन्यस्य न गतिस्तत्र देशः परमशोभनः। रोचतां ते महाबाहो नाहं त्वामहितं वदे॥ १३ ॥

Thus having honoured that sage and accepting the gifts, he enquired of the welfare of his maternal uncle, Śrī Rāma asked the holy one when he had seated himself thus: 'What has my maternal uncle said for which O Venerable Sir, best among the knowers Śāstras like Bṛhaspti himself, you have come .' Having heard the words of Śrī Rāma, the great sage began to speak in detail the wondrous purpose to the descendant of Raghu: 'O one of long arms, bull among men, your maternal uncle Yudhājit has said pleasingly, listen if it appeals to you. The territory of the Gandharvas, rich with fruits and roots is a region most beautiful on both sides of the Sindhu (river), that is protected by the Gandharvas, the experts in war, possessed of arms, the powerful three million sons of Śailūṣa, O brave one, having conquered them, O scion of Kakutstha, merge the holy city of the Gandharvas in your own kingdom which; no one else can do. May it please you (to occupy it), O one of long arms, I do not say this against your interests.' (6—13)

तच्छ्रुत्वा राघवः प्रीतो महर्षेर्मातुलस्य च। उवाच बाढमित्येव भरतं चान्ववैक्षत॥ १४ ॥
सोऽब्रवीद् राघवः प्रीतः साञ्जलिप्रग्रहो द्विजम्। इमौ कुमारौ तं देशं ब्रह्मर्षे विचरिष्यतः॥ १५ ॥
भरतस्यात्मजौ वीरौ तक्षः पुष्कल एव च। मातुलेन सुगुप्तौ तु धर्मेण सुसमाहितौ॥ १६ ॥
भरतं चाग्रतः कृत्वा कुमारौ सबलानुगौ। निहत्य गन्धर्वसुतान् द्वे पुरे विभजिष्यतः॥ १७ ॥
निवेश्य ते पुरवरे आत्मजौ संनिवेश्य च। आगमिष्यति मे भूयः सकाशमतिधार्मिकः॥ १८ ॥

Having heard this, Śrī Rāma the descendant of Raghu, being pleased with what the sage and his maternal uncle said: 'So shall it be' and looked at Bharata. (14) That descendant of Raghu was pleased and with folded hands courteously said: 'O Ṛṣi among Brāhmaṇas, these two brave sons (of Bharata) Takṣa and Puṣkala will go to that region well-protected by my maternal uncle and observing relegious norms. (15-16) Keeping Bharata at their head, the two sons together with their army and attendants, will divide the two regions having killed the sons of the Gandharva (Śailūṣa). (17) Establishing those two cities and foresetting his two sons there, this most pious one (Bharata) will again return to me.' (18)

ब्रह्मर्षिमेवमुक्त्वा तु भरतं सबलानुगम्। आज्ञापयामास तदा कुमारौ चाभ्यषेचयत्॥ १९ ॥
नक्षत्रेण च सौम्येन पुरस्कृत्याङ्गिरःसुतम्। भरतः सह सैन्येन कुमाराभ्यां विनिर्ययौ॥ २० ॥
सा सेना शक्रयुक्तेव नगरान्निर्ययावथ। राघवानुगता दूरं दुराधर्षा सुरैरपि॥ २१ ॥
मांसाशिनश्च ये सत्त्वा रक्षांसि सुमहान्ति च। अनुजग्मुर्हि भरतं रुधिरस्य पिपासया॥ २२ ॥
भूतग्रामाश्च वहवो मांसभक्षाः सुदारुणाः। गन्धर्वपुत्रमांसानि भोक्तुकामाः सहस्रशः॥ २३ ॥
सिंहव्याघ्रवराहाणां खेचराणां च पक्षिणाम्। बहूनि वै सहस्राणि सेनाया ययुरग्रतः॥ २४ ॥
अध्यर्धमासमुषिता पथि सेना निरामया। हृष्टपुष्टजनाकीर्णा केकयं समुपागमत्॥ २५ ॥
इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डे शततमः सर्गः॥ १००॥

Thus having spoken to the Brāhmaṇas, he (Rāma) ordered Bharata to (proceed)

with his army and attendants, and also consecrated the two sons on an auspicious (day) with the holy star, putting the son of Aṅgirā at their head, Bharata with his army and his sons proceeded. (19-20) Then that army went out of the royal city (Ayodhyā) like the army of Indra, followed by the descendant of Raghu for a long distance—(the army) that was difficult to conquer even by the gods. (21) The flesh-eaters and the mighty Rākṣasas followed Bharata out of thirst for blood. (22) Hosts of Bhūtas (demons), eaters of flesh, the terrible ones, desirous of devouring the flesh of the sons of the Gandharva (followed) in thousands. (23) Lions, tigers, bears and the sky-roving birds, thousands in number went heralded the army. (24) Having spent one and half months on the way, the army, hale and healthy bearing happy and well-fed men reached Kekaya (country). (25)

Thus ends Canto Hundred in the Uttarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

एकाधिकशततमः सर्गः

Canto CI

Bharata and Yudhājit reach the city of the Gandharva, their fight with Gandharvas, latters are defeated. Bharata installs Takṣa on Takṣaśilā and Puṣkala on Puṣkalāvata and return to Ayodhyā

श्रुत्वा सेनापतिं प्राप्तं भरतं केकयाधिपः। युधाजिद् गार्ग्यसहितं परां प्रीतिमुमागमत्॥ १ ॥
स निर्ययौ जनौघेन महता केकयाधिपः। त्वरमाणोऽभिचक्राम गन्धर्वान् कामरूपिणः॥ २ ॥
भरतश्च युधाजिच्च समेतौ लघुविक्रमैः। गन्धर्वनगरं प्राप्तौ सबलौ सपदानुगौ॥ ३ ॥
श्रुत्वा तु भरतं प्राप्तं गन्धर्वास्ते समागताः। योद्धुकामा महावीर्या व्यनदंस्ते समन्ततः॥ ४ ॥
ततः समभवद्युद्धं तुमुलं लोमहर्षणम्। सप्तरात्रं महाभीमं न चान्यतरयोर्जयः॥ ५ ॥
खड्गशक्तिधनुर्ग्राहा नद्यः शोणितसंस्रवाः। नृकलेवरवाहिन्यः प्रवृत्ताः सर्वतोदिशम्॥ ६ ॥
ततो रामानुजः क्रुद्धः कालस्यास्त्रं सुदारुणम्। संवर्तं नाम भरतो गन्धर्वेष्वभ्यचोदयत्॥ ७ ॥
ते बद्धाः कालपाशेन संवर्तेन विदारिताः। क्षणेनाभिहतास्तेन तिस्रः कोट्यो महात्मना॥ ८ ॥
तद् युद्धं तादृशं घोरं न स्मरन्ति दिवौकसः। निमेषान्तरमात्रेण तादृशानां महात्मनाम्॥ ९ ॥
हतेषु तेषु सर्वेषु भरतः केकयीसुतः। निवेशयामास तदा समृद्धे द्वे पुरोत्तमे॥१०॥
तक्षं तक्षशिलायां तु पुष्कलं पुष्कलावते। गन्धर्वदेशे रुचिरे गान्धारविषये च सः॥११॥

Yudhājit the king of Kekaya having heard of the arrival of Bharata as the Commander-in-chief of his army, was highly pleased together with Gārgya. (1) He, the lord of Kekaya, and Bharata set out accompanied with a large army and quickly reached the capital of the Gandharvas. (2) Bharata and Yudhājit accompanied with the rapid action warriors reached the city of Gandharvas with the army and attendants. (3) Those Gandharvas possessed of great power, and desirous of war came out and shouting war cries everywhere. (4) Then there ensued a great battle enough to cause horripilation for seven nights in a terrible form, and (yet) none came out victorious. (5) Rivers with streams of blood, having crocodiles in the form of swords, arrows and bows, and carrying the corpses of men gushed forth on all sides. (6) Then Bharata, the brother of Śrī Rāma highly enraged directed the most terrible weapon of death Saṁvarta (by name) towards the Gandharvas. (7) Struck by the mighty Saṁvarta, as if bound by the noose of death, they the Gandharvas, three million (in number) perished in a moment. (8) Even the gods did not remember a battle so fierce (in which) those mighty (Gandharvas) were killed in a moment. (9) On all of them (Gandharvas) being killed, Bharata, the son of Kaikeyī founded there two great and prosperous cities and he installed Takṣa on Takṣaśilā in the Gandharva-Deśa and Puṣkala on Puṣkalāvata in the territory of Gāndhāras. (10-11)

धनरत्नौघसंकीर्णे काननैरुपशोभिते । अन्योन्यसंघर्षकृते स्पर्धया गुणविस्तरैः ॥ १२ ॥
उभे सुरुचिरप्रख्ये व्यवहारैरकिल्बिषैः । उद्यानयानसम्पूर्णे सुविभक्तान्तरापणे ॥ १३ ॥
उभे पुरवरे रम्ये विस्तरैरुपशोभिते । गृहमुख्यैः सुरुचिरैर्विमानैर्बहुभिर्वृते ॥ १४ ॥
शोभिते शोभनीयैश्च देवायतनविस्तरैः । तालैस्तमालैस्तिलकैर्बकुलैरुपशोभिते ॥ १५ ॥
निवेश्य पञ्चभिर्वर्षैर्भरतो राघवानुजः । पुनरायान्महाबाहुरयोध्यां केकयीसुतः ॥ १६ ॥
सोऽभिवाद्य महात्मानं साक्षाद्धर्ममिवापरम् । राघवं भरतः श्रीमान् ब्रह्माणमिव वासवः ॥ १७ ॥
शशंस च यथावृत्तं गन्धर्ववधमुत्तमम् । निवेशनं च देशस्य श्रुत्वा प्रीतोऽस्य राघवः ॥ १८ ॥
इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डे एकाधिकशततमः सर्गः ॥ १०१ ॥

Having fully established the two (above named) cities, filled with wealth and gems, beautified by gardens, trying each other to excel through competitive spirit, both extremely lovely and rich with fresh business, abounding in pleasant groves and carrier vehicles and well-planned with markets, both great cities, beautifully decorated with mansions and many lovely Vimānas (palaces), adorned with attractive temples of worship, made lovely with the Tālas, Tamālas, Tilaka and Vakula trees. In five years, Bharata the younger brother of Śrī Rāma the descendant of Raghus possessed of long arms, the son of Kaikeyī, returned to Ayodhyā. (12—16) Having saluted Śrī Rāma the noble descendant of Raghu, who was as if another Dharma (Law), incarnate as Indra (salutes) Brahmā, the graceful Bharata narrated him how the great battle with the Gandharvas was fought and were founded the two cities too. Hearing him Śrī Rāma the descendant of Raghu was very pleased. (17-18)

Thus ends Canto One hundred and one in the Uttarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

द्व्यधिकशततमः सर्गः

Canto CII

Coronation of Aṅgada and Candraketu by Bharata and Lakṣmaṇa as per order of Śrī Rāma in the territory of Kārupatha

तच्छ्रुत्वा हर्षमापेदे राघवो भ्रातृभिः सह । वाक्यं चाद्भुतसंकाशं भ्रातॄन् प्रोवाच राघवः ॥ १ ॥
इमौ कुमारौ सौमित्रे तव धर्मविशारदौ । अङ्गदश्चन्द्रकेतुश्च राज्यार्थे दृढविक्रमौ ॥ २ ॥
इमौ राज्येऽभिषेक्ष्यामि देशः साधु विधीयताम् । रमणीयो ह्यसम्बाधो रमेतां यत्र धन्विनौ ॥ ३ ॥
न राज्ञां यत्र पीडा स्यान्नाश्रमाणां विनाशनम् । स देशो दृश्यतां सौम्य नापराध्यामहे यथा ॥ ४ ॥

Hearing this (account of Bharata), Śrī Rāma together with his brothers was pleased and said to Lakṣmaṇa these words of wonderful content:—(1) 'O son of Sumitrā (Lakṣmaṇa), your these two sons are knower of Dharma (Law and righteousness)— (named) Aṅgada and Candraketu, possessed of firm fortitude (for the protection) of their kingdoms. (2) I shall consecrate these two, find out a suitable region, that is enjoyable and where the two archers may remain happily without being obstructed. (3) O gracious one, find out that place, where the kings are not tormented and the hermitages are well-protected and we may not be at fault (later).' (4)

तथोक्तवति रामे तु भरतः प्रत्युवाच ह। अयं कारुपथो देशो रमणीयो निरामयः॥५॥
निवेश्यतां तत्र पुरमङ्गदस्य महात्मनः। चन्द्रकेतोः सुरुचिरं चन्द्रकान्तं निरामयम्॥६॥
तद् वाक्यं भरतेनोक्तं प्रतिजग्राह राघवः। तं च कृत्वा वशे देशमङ्गदस्य न्यवेशयत्॥७॥
अङ्गदीया पुरी रम्याप्यङ्गदस्य निवेशिता। रमणीया सुगुप्ता च रामेणाक्लिष्टकर्मणा॥८॥

On Śrī Rāma saying thus, Bharata replied: 'This region (known as) Kārupatha is indeed beautiful and free from all ills. Establish there the city under the noble Aṅgada and also a region (known as) Candrakānta free from sorrow for Candraketu the noble one.' (5-6) This statement of Bharata was accepted by Śrī Rāma descendant of Raghu and having brought that territory (Kārupatha) under him established the city for Aṅgada. (7) The city that belonged to Aṅgada was beautiful indeed and well-protected by Śrī Rāma unwearied in action. (8)

चन्द्रकेतोश्च मल्लस्य मल्लभूम्यां निवेशिता। चन्द्रकान्तेति विख्याता दिव्या स्वर्गपुरी यथा॥ ९ ॥
ततो रामः परां प्रीतिं लक्ष्मणो भरतस्तथा। ययुर्युद्धे दुराधर्षा अभिषेकं च चक्रिरे॥१०॥
अभिषिच्य कुमारौ द्वौ प्रस्थाप्य सुसमाहितौ। अङ्गदं पश्चिमां भूमिं चन्द्रकेतुमुदङ्मुखम्॥११॥
अङ्गदं चापि सौमित्रिर्लक्ष्मणोऽनुजगाम ह। चन्द्रकेतोस्तु भरतः पार्ष्णिग्राहो बभूव ह॥१२॥

For the wrestler Candraketu, the city well-known as Candrakāntā in Malla country was established as the divine city in heaven. (9) Then Śrī Rāma, Lakṣmaṇa and Bharata (all) difficult to conquer in war, were highly pleased and performed the coronation (of Aṅgada and Candraketu). (10) Having consecrated and sent Aṅgada to the western region and Candraketu northwards (both) firm in mind (they were pleased). (11) Lakṣmaṇa, the son of Sumitrā, too, followed Aṅgada and Bharata on his part followed Candraketu as the rear guard. (12)

लक्ष्मणस्त्वङ्गदीयायां संवत्सरमथोषितः। पुत्रे स्थिते दुराधर्षे अयोध्यां पुनरागमत्॥१३॥
भरतोऽपि तथैवोष्य संवत्सरमतोऽधिकम्। अयोध्यां पुनरागम्य रामपादावुपास्त सः॥१४॥
उभौ सौमित्रिभरतौ रामपादावनुव्रतौ। कालं गतमपि स्नेहान्न जज्ञातेऽतिधार्मिकौ॥१५॥
एवं वर्षसहस्राणि दश तेषां ययुस्तदा। धर्मे प्रयतमानानां पौरकार्येषु नित्यदा॥१६॥
विहृत्य कालं परिपूर्णमानसाः श्रियावृता धर्मपुरे च संस्थिताः।
त्रयः समिद्धाहुतिदीप्ततेजसो हुताग्नयः साधुमहाध्वरे . त्रयः॥१७॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डे द्व्यधिकशततमः सर्गः॥ १०२ ॥

Having stayed for one full year in the city of Aṅgada, when his son, difficult to conquer was well-established, Lakṣmaṇa came back again to Ayodhyā. (13) Bharata too, having spent a year and more, in the same manner returned to Ayodhyā and worshipped the feet of Śrī Rāma. (14) Both—the son of Sumitrā (Lakṣmaṇa) and Bharata the most noble ones ardently attached to the feet of Śrī Rāma, were oblivious of the elapse of time due to the deep affection (of Śrī Rāma). (15) Thus ten thousand years passed with them (Śrī Rāma, Bharata and Lakṣmaṇa) striving always to perform tasks of the citizens and always ready to follow Dharma. (16) With desires all fulfilled, established in the city of virtue full of prosperity, the three radiated effulgence like the three great sacrificial fire inflamed by oblations well poured passed time. (17)

Thus ends Canto One hundred and two in the Uttarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

* * *

त्र्यधिकशततमः सर्गः

Canto CIII

Śrī Rāma's virtuous rule. An Ascetic approaches Him for a private talk

कस्यचित् त्वथ कालस्य रामे धर्मपरे स्थिते। कालस्तापसरूपेण राजद्वारमुपागमत्॥ १॥
सोऽब्रवील्लक्ष्मणं वाक्यं धृतिमन्तं यशस्विनम्। मां निवेदय रामाय सम्प्राप्तं कार्यगौरवात्॥ २॥
दूतो ह्यतिबलस्याहं महर्षेरमितौजसः। रामं दिदृक्षुरायातः कार्येण हि महाबल॥ ३॥
तस्य तद् वचनं श्रुत्वा सौमित्रिस्त्वरयान्वितः। न्यवेदयत रामाय तापसं तं समागतम्॥ ४॥
जयस्व राजधर्मेण उभौ लोकौ महाद्युते। दूतस्त्वां द्रष्टुमायातस्तपसा भास्करप्रभः॥ ५॥

After sometime, while Śrī Rāma was engaged in virtuous deeds, Death in the form of an ascetic appeared at the royal gate. (1) He spoke to courageous and glorious Lakṣmaṇa, who was standing on the door thus: 'I have come here for a great purpose, you report my arrival to Śrī Rāma. (2) 'I am the messenger of the sage Atibala possessed of great power and have come desiring to see Śrī Rāma' with a purpose, O mighty one.' (3) Having heard the words of the ascetic, the son of Sumitrā (Lakṣmaṇa) at once reported the arrival of that ascetic to Śrī Rāma ! (4) 'O one possessed of great power, be victorious over both the worlds, a messenger, who is as lustrous as the sun, due to austerities, has come to see you.' (5)

तद् वाक्यं लक्ष्मणोक्तं वै श्रुत्वा राम उवाच ह। प्रवेश्यतां मुनिस्तात महौजास्तस्य वाक्यधृक्॥ ६॥
सौमित्रिस्तु तथेत्युक्त्वा प्रावेशयत तं मुनिम्। ज्वलन्तमेव तेजोभिः प्रदहन्तमिवांशुभिः॥ ७॥
सोऽभिगम्य रघुश्रेष्ठं दीप्यमानं स्वतेजसा। ऋषिर्मधुरया वाचा वर्धस्वेत्याह राघवम्॥ ८॥
तस्मै रामो महातेजाः पूजामर्घ्यपुरोगमाम्। ददौ कुशलमव्यग्रं प्रष्टुं चैवोपचक्रमे॥ ९॥
पृष्टश्च कुशलं तेन रामेण वदतां वरः। आसने काञ्चने दिव्ये निषसाद महायशाः॥ १०॥
तमुवाच ततो रामः स्वागतं ते महामते। प्रापयास्य च वाक्यानि यतो दूतस्त्वमागतः॥ ११॥

Śrī Rāma on his part hearing the words of Lakṣmaṇa said: 'O dear, let the messenger possessed of great vigour, who carries the message of his (patron) enter.' (6) Then the son of Sumitrā (Lakṣmaṇa) also having said, 'It shall be as you say', He presented before Rāma, the great ascetic as if enveloped with effulgence and burning (others) with his beams. (7) That sage having approached the best among the descendants of Raghus, glouring with his splendour said in a sweet voice, 'Hail to Thee.' (8) The powerful Śrī Rāma worshipped him with offerings of Arghya and then began to ask him about his welfare and peace. (9) The famous ascetic; the best among speakers, being (thus) enquired about his welfare by Śrī Rāma seated himself on the beautiful golden seat. (10) Then Śrī Rāma said to him, 'Welcome to you O one of great wisdom. Please do convey the message of him from whom you come as messenger.' (11)

चोदितो राजसिंहेन मुनिर्वाक्यमभाषत। द्वन्द्वे ह्येतत् प्रवक्तव्यं हितं वै यद्यवेक्षसे॥ १२॥
यः शृणोति निरीक्षेद् वा स वध्यो भविता तव। भवेद् वै मुनिमुख्यस्य वचनं यद्यवेक्षसे॥ १३॥
तथेति च प्रतिज्ञाय रामो लक्ष्मणमब्रवीत्। द्वारि तिष्ठ महाबाहो प्रतिहारं विसर्जय॥ १४॥
स मे वध्यः खलु भवेद् वाचं द्वन्द्वसमीरितम्। ऋषेर्मम च सौमित्रे पश्येद् वा शृणुयाच्च यः॥ १५॥
ततो निक्षिप्य काकुत्स्थो लक्ष्मणं द्वारि संग्रहम्। तमुवाच मुने वाक्यं कथयस्वेति राघवः॥ १६॥
तत् ते मनीषितं वाक्यं येन वासि समाहितः। कथयस्वाविशङ्कस्त्वं ममापि हृदि वर्तते॥ १७॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डे त्र्यधिकशततमः सर्गः॥ १०३॥

Impelled by Śrī Rāma the lion among kings, the ascetic said; (My message) is to be conveyed (only) between two of us (secretly) if you keep the common interest in mind. (12) If you pay heed to the words of the chief of the ascetics the intruder who sees us or hears our talk must be sentenced to death. (13) Saying "So shall it be", Śrī Rāma said to Lakṣmaṇa, "Go, and stand at the door; O one of long arms and dismiss the door-attendant. (14) He shall indeed be killed who sees or hears the words spoken between two of us.' (15) Then placing Lakṣmaṇa, who could catch of the meaning (of Śrī Rāma's word) at the door, the descendant of Raghu said to that (ascetic), 'O ascetic, speak (what you have to say). (16) Do speak out the intention of that one, by whom you have been sent without any hesitation. I am eager to know (what you have got to say). ' (17)

Thus ends Canto One hundred and three in the Uttarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

* * *

चतुरधिकशततमः सर्गः

Canto CIV

The Ascetic conveys the message of Brahmā to Śrī Rāma

श‍ृणु राजन् महासत्त्व यदर्थमहमागतः। पितामहेन देवेन प्रेषितोऽस्मि महाबल॥ १॥
तवाहं पूर्वके भावे पुत्रः परपुरञ्जय। मायासम्भावितो वीर कालः सर्वसमाहरः॥ २॥
पितामहश्च भगवानाह लोकपतिः प्रभुः। समयस्ते कृतः सौम्य लोकान् सम्परिरक्षितुम्॥ ३॥
संक्षिप्य हि पुरा लोकान् मायया स्वयमेव हि। महार्णवे शयानोऽप्सु मां त्वं पूर्वमजीजनः॥ ४॥

'Hear O King, of great, prowess, the purpose for which I have come, O powerful one, I have been sent by the god Brahmā. (1) In the primeval form, O brave one, destroyer of the forts of enemies, at the time of creation, I was your son, in the form of Time brought forth by your Māyā (the illusory power), and the destroyer of all. (2) Our lord, the master of all worlds, the venerable Brahmā has said: 'O gracious one, you have promised formerly for the protection of the worlds and that has been fulfilled. (3) Prior to creation, you yourself by your Māyā having merged all the worlds in you sleeping on the great ocean had created me (Brahmā) first. (4)

भोगवन्तं ततो नागमनन्तमुदकेशयम्। मायया जनयित्वा त्वं द्वौ च सत्त्वौ महाबलौ॥ ५॥
मधुं च कैटभं चैव ययोरस्थिचयैर्वृता। इयं पर्वतसम्बाधा मेदिनी चाभवत् तदा॥ ६॥
पद्मे दिव्येऽर्कसंकाशे नाभ्यामुत्पाद्य मामपि। प्राजापत्यं त्वया कर्म मयि सर्वं निवेशितम्॥ ७॥
सोऽहं संन्यस्तभारो हि त्वामुपास्य जगत्पतिम्। रक्षां विधत्स्व भूतेषु मम तेजस्करो भवान्॥ ८॥

'Then having created by your Māyā the (thousand-) hooded Ananta (serpent) lying on the waters, you (created) the two powerful beings, Madhu and Kaiṭabha by the heaps of bones of whom this (earth) was crowded and covered with mountains, and then became Medinī, (having fatness-fertility). (5-6) Creating from (Your) navel, two divine lotus, having the lustre of the sun, and (from it) myself, the work ordained for Prajāpati (creator) was entrusted to me. (7) So I, having been entrusted with the task (of creation) worshipping you, I request you: Sir, to protect all creatures as you only bestow power upon me. (8)

ततस्त्वमसि दुर्धर्षात् तस्माद् भावात् सनातनात्। रक्षां विधास्यन् भूतानां विष्णुत्वमुपजग्मिवान्॥ ९॥
अदित्यां वीर्यवान् पुत्रो भ्रातॄणां वीर्यवर्धनः। समुत्पन्नेषु कृत्येषु तेषां साह्याय कल्पसे॥ १०॥
स त्वमुज्जास्यमानासु प्रजासु जगतां वर। रावणस्य वधाकाङ्क्षी मानुषेषु मनोऽदधाः॥ ११॥
दशवर्षसहस्राणि दशवर्षशतानि च। कृत्वा वासस्य नियमं स्वयमेवात्मना पुरा॥ १२॥

'Due to that (request) protecting the beings (on earth) you took the form of Viṣṇu, from that unconquerable eternal form. (9) From Aditi (the mother of the gods), you (were born) as the brave son, (Vāmana, the Divine Dwarf) adding to the valour of your brothers (the gods) and extended help to them, whenever the occasion demanded. (10) O best in the world, You had set your mind on having a human form, desirous to kill Rāvaṇa, when the human beings were extirpated you yourself fixed the span of your stay (among the mortals) for ten thousand and ten hundred years formerly. (11-12)

स त्वं मनोमयः पुत्रः पूर्णायुर्मानुषेष्विह। कालोऽयं ते नरश्रेष्ठ समीपमुपवर्तितुम्॥ १३॥
यदि भूयो महाराज प्रजा इच्छस्युपासितुम्। वस वा वीर भद्रं ते एवमाह पितामहः॥ १४॥
अथ वा विजिगीषा ते सुरलोकाय राघव। सनाथा विष्णुना देवा भवन्तु विगतज्वराः॥ १५॥

'You were thus a mind-born son (to Daśaratha). The span of your stay on earth as human being is complete and now it is time for you to comes back to us. (13) If, O brave one you desire again to serve men, then dwell as you wish, may welfare be with Thee, thus Brahmā said.' (14) If, however, O descendant of Raghu there is the desire in you to protect the gods, then let the gods have Viṣṇu as their Lord.' (15)

श्रुत्वा पितामहेनोक्तं वाक्यं कालसमीरितम्। राघवः प्रहसन् वाक्यं सर्वसंहारमब्रवीत्॥ १६॥
श्रुत्वा मे देवदेवस्य वाक्यं परममद्भुतम्। प्रीतिर्हि महती जाता तवागमनसम्भवा॥ १७॥
त्रयाणामपि लोकानां कार्यार्थं मम सम्भवः। भद्रं तेऽस्तु गमिष्यामि यत एवाहमागतः॥ १८॥
हृद्गतो ह्यसि सम्प्राप्तो न मे तत्र विचारणा।
मया हि सर्वकृत्येषु देवानां वशवर्तिना। स्थातव्यं सर्वसंहार यथा ह्याह पितामहः॥ १९॥
इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डे चतुरधिकशततमः सर्गः॥ १०४॥

Having heard, the words of Brahmā spoken by Death, Śrī Rāma said laughingly to the destroyer of all (the Death): (16) 'Hearing the words so full of wonder, of the god of gods (Brahmā), fills me with great pleasure born out of your visit. (17) To carry out the work of the three worlds is the purpose of my birth (as human being), may welfare be with you, I will go (now) to (heaven), wherefrom I came. (18) You have come as my heart desired, (so) there is nothing for me to ponder over. O destroyer of all, I have to stay at will of gods for performing all their deeds as Brahmā has said.' (19)

Thus ends Canto One hundred and four in the Uttarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

पञ्चाधिकशततमः सर्गः

Canto CV

Durvāsā appears before Śrī Rāma and desires to take food. After eating he departs. Śrī Rāma remembers the words of Death, and is wonderstruck

तथा तयोः संवदतोर्दुर्वासा भगवानृषिः। रामस्य दर्शनाकाङ्क्षी राजद्वारमुपागमत्॥ १॥
सोऽभिगम्य तु सौमित्रिमुवाच ऋषिसत्तमः। रामं दर्शय मे शीघ्रं पुरा मेऽर्थोऽतिवर्तते॥ २॥
मुनेस्तु भाषितं श्रुत्वा लक्ष्मणः परवीरहा। अभिवाद्य महात्मानं वाक्यमेतदुवाच ह॥ ३॥
किं कार्यं ब्रूहि भगवन् को ह्यर्थः किं करोम्यहम्। व्यग्रो हि राघवो ब्रह्मन् मुहूर्तं परिपाल्यताम्॥ ४॥
तच्छ्रुत्वा ऋषिशार्दूलः क्रोधेन कलुषीकृतः। उवाच लक्ष्मणं वाक्यं निर्दहन्निव चक्षुषा॥ ५॥

Thus while the two (Śrī Rāma and Death) were conversing, the venerable sage Durvāsā desirous of seeing Śrī Rāma appeared at the royal gate. (1) The great sage approaching Lakṣmaṇa (the son of Sumitrā) said: 'Let me see Śrī Rāma at once for the purpose (for which I have come) is being lost.' (2) Lakṣmaṇa the killer of the enemy heroes, on hearing words of ascetic, spoke after having saluted the noble one (Durvāsā). (3) Sir, what has to be done (for you) for what purpose you have come? What should I do ? The descendant of Raghu is (now) indeed busy, O Brāhmaṇa, wait for a moment.' (4) Having heard this, Durvāsā , the lion among sages darkened by rage said to Lakṣmaṇa, as if burning (all) by his eyes. (5)

अस्मिन् क्षणे मां सौमित्रे रामाय प्रतिवेदय।
अस्मिन् क्षणे मां सौमित्रे न निवेदयसे यदि। विषयं त्वां पुरं चैव शपिष्ये राघवं तथा॥ ६ ॥
भरतं चैव सौमित्रे युष्माकं या च संततिः। न हि शक्ष्याम्यहं भूयो मन्युं धारयितुं हृदि॥ ७ ॥
तच्छ्रुत्वा घोरसंकाशं वाक्यं तस्य महात्मनः। चिन्तयामास मनसा तस्य वाक्यस्य निश्चयम्॥ ८ ॥
एकस्य मरणं मेऽस्तु मा भूत् सर्वविनाशनम्। इति बुद्ध्या विनिश्चित्य राघवाय न्यवेदयत्॥ ९ ॥
लक्ष्मणस्य वचः श्रुत्वा रामः कालं विसृज्य च। निःसृत्य त्वरितो राजा अत्रेः पुत्रं ददर्श ह॥१०॥

Inform (about me) at this (very) moment to Śrī Rāma, O son of Sumitrā, If you do not do, so, I shall curse this city, you, this territory, Bharata and also the Rāma and even this city progeny, I am indeed unable to contain my anger inside me anymore. (6-7) Hearing those dreadful words of the Mahātmā (Durvāsā) (Lakṣmaṇa) thought in his mind the real purport of his (Durvāsā) words. (8) 'Let me die alone, let not all others perish' deciding thus he reported (the arrival of Durvāsā) to Śrī Rāma. (9) Hearing the words of Lakṣmaṇa, the king Śrī Rāma disposing Death, came out in haste and saw the son of Atri (Durvāsā). (10)

सोऽभिवाद्य महात्मानं ज्वलन्तमिव तेजसा। किं कार्यमिति काकुत्स्थः कृताञ्जलिरभाषत॥११॥
तद् वाक्यं राघवेणोक्तं श्रुत्वा मुनिवरः प्रभुः। प्रत्याह रामं दुर्वासाः श्रूयतां धर्मवत्सल॥१२॥
अद्य वर्षसहस्रस्य समाप्तिर्मम राघव। सोऽहं भोजनमिच्छामि यथासिद्धं तवानघ॥१३॥

Having saluted him the noble one, enflamed with effulgence, Śrī Rāma, the descendant of Kakutstha with folded hands said: 'What has to be done (by me).' (11) Hearing these words spoken by Śrī Rāma, Durvāsā replied: 'O one of loving piety, listen, the thousand years of (my vow of keeping fast) has ended today, so I want cooked food whatsoever may be ready. (12-13)

तच्छ्रुत्वा वचनं राजा राघवः प्रीतमानसः। भोजनं मुनिमुख्याय यथासिद्धमुपाहरत्॥१४॥
स तु भुक्त्वा मुनिश्रेष्ठस्तदन्नममृतोपमम्। साधु रामेति सम्भाष्य स्वमाश्रममुपागमत्॥१५॥
तस्मिन् गते मुनिवरे स्वाश्रमं लक्ष्मणाग्रजः। संस्मृत्य कालवाक्यानि ततो दुःखमुपागमत्॥१६॥
दुःखेन च सुसंतप्तः स्मृत्वा तद्घोरदर्शनम्। अवाङ्मुखो दीनमना व्याहर्तुं न शशाक ह॥१७॥
ततो बुद्ध्या विनिश्चित्य कालवाक्यानि राघवः। नैतदस्तीति निश्चित्य तूष्णीमासीन्महायशाः॥१८॥
इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डे पञ्चाधिकशततमः सर्गः॥ १०५ ॥

Hearing these words Śrī Rāma the king, with gratified mind, offered food readily available. (14) Durvāsā the best among ascetics, having consumed that food like nectar, 'saying, appreciatory words to Śrī Rāma', went away to his hermitage. (15) After Durvāsā was gone to his hermitage, Rāma remembering the utterances of Kāla became sad. (16) Thinking of a terrible sorrow to be ensued from the separation of a brother like Lakṣmaṇa, Rāma was tormented to the extreme. With his down cast face and a miserable heart he could not speak a thing. (17) Considering pros and cons of the utterances of Kāla, Rāma came to the conclusion that now nothing will remain, he kept silent. (18).

Thus ends Canto One hundred and five in the Uttarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

* * *

षडधिकशततमः सर्गः

Canto CVI

Lakṣmaṇa departs and goes to heaven alongwith his body

अवाङ्मुखमथो दीनं दृष्ट्वा सोममिवाप्लुतम् । राघवं लक्ष्मणो वाक्यं हृष्टो मधुरमब्रवीत्॥ १ ॥
न सन्तापं महाबाहो मदर्थं कर्तुमर्हसि । पूर्वनिर्माणबद्धा हि कालस्य गतिरीदृशी॥ २ ॥
जहि मां सौम्य विस्रब्धं प्रतिज्ञां परिपालय । हीनप्रतिज्ञाः काकुत्स्थ प्रयान्ति नरकं नराः॥ ३ ॥
यदि प्रीतिर्महाराज यद्यनुग्राह्यता मयि । जहि मां निर्विशङ्कस्त्वं धर्मं वर्धय राघव॥ ४ ॥

Seeing the descendant of Raghu (Śrī Rāma) speechless and in sorrow like the moon eclipsed (by Rāhu). Lakṣmaṇa cheerfully spoke to him sweetly. (1) 'O one of long arms, you should not feel grieved for me, because bound by former actions this is the law of time (Death). (2) Give me death award O gracious one, and confidently keep your promise, O scion of Kakutstha, those men who do not keep their promises do go to Hell. (3) O King, descendant of Raghu, kill me without hesitation if you have love for and are favourable to me, and promote righteousness.' (4)

लक्ष्मणेन तथोक्तस्तु रामः प्रचलितेन्द्रियः । मन्त्रिणः समुपानीय तथैव च पुरोधसम्॥ ५ ॥
अब्रवीच्च तदा वृत्तं तेषां मध्ये स राघवः । दुर्वासोऽभिगमं चैव प्रतिज्ञां तापसस्य च॥ ६ ॥
तच्छ्रुत्वा मन्त्रिणः सर्वे सोपाध्यायाः समासत । वसिष्ठस्तु महातेजा वाक्यमेतदुवाच ह॥ ७ ॥
दृष्टमेतन्महाबाहो क्षयं ते रोमहर्षणम् । लक्ष्मणेन वियोगश्च तव राम महायशः॥ ८ ॥
त्यजैनं बलवान् कालो मा प्रतिज्ञां वृथा कृथाः । प्रतिज्ञायां हि नष्टायां धर्मो हि विलयं व्रजेत्॥ ९ ॥
ततो धर्मे विनष्टे तु त्रैलोक्यं सचराचरम् । सदेवर्षिगणं सर्वं विनश्येत् तु न संशयः॥ १० ॥
स त्वं पुरुषशार्दूल त्रैलोक्यस्याभिपालनात् । लक्ष्मणेन विना चाद्य जगत् स्वस्थं कुरुष्व ह॥ ११ ॥

Thus spoken to by Lakṣmaṇa, Śrī Rāma with his senses disturbed, summoned his councillors and also priests, and said in their midst, what had happened, the arrival of Durvāsā and also the promise made (in accordance with the condition laid down by) the ascetic. (5-6) Hearing these words all the councillors together with the preceptors kept mum, (Then) Vasiṣṭha, the powerful one, however, said thus: (7) 'O one of long arms, this end of yours was foreseen by (me), which causes horripilation and also the separation from Lakṣmaṇa, O Śrī Rāma possessed of glory. (8) Leave him (Lakṣmaṇa). Time (Death) is indeed (too) powerful, do not give up your promise, for it being given up, righteousness will perish. (9) With righteousness gone, the three worlds, both moving and stationary, indeed the hosts of divine sages shall perish, there is no doubt. (10) Therefore, O lion among men, separated from Lakṣmaṇa today, you on your part restore normalcy to this earth with the protection of the three worlds.' (11)

तेषां तत् समवेतानां वाक्यं धर्मार्थसंहितम् । श्रुत्वा परिषदो मध्ये रामो लक्ष्मणमब्रवीत्॥ १२ ॥
विसर्जये त्वां सौमित्रे मा भूद् धर्मविपर्ययः । त्यागो वधो वा विहितः साधूनां ह्युभयं समम्॥ १३ ॥
रामेण भाषिते वाक्ये बाष्पव्याकुलितेन्द्रियः । लक्ष्मणस्त्वरितं प्रायात् स्वगृहं न विवेश ह॥ १४ ॥
स गत्वा सरयूतीरमुपस्पृश्य कृताञ्जलिः । निगृह्य सर्वस्रोतांसि निःश्वासं न मुमोच ह॥ १५ ॥
अनिःश्वसन्तं युक्तं तं सशक्राः साप्सरोगणाः । देवाः सर्षिगणाः सर्वे पुष्पैरभ्यकिरंस्तदा॥ १६ ॥
अदृश्यं सर्वमनुजैः सशरीरं महाबलम् । प्रगृह्य लक्ष्मणं शक्रस्त्रिदिवं संविवेश ह॥ १७ ॥
ततो विष्णोश्चतुर्भागमागतं सुरसत्तमाः । हृष्टाः प्रमुदिताः सर्वे पूजयन्ति स्म राघवम्॥ १८ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डे षडधिकशततमः सर्गः॥ १०६ ॥

Hearing these words full of righteous import (spoken) by those assembled, Śrī Rāma said to Lakṣmaṇa in the midst of that assembly. (12) 'I leave you, O son of Sumitrā (Lakṣmaṇa), may not the cause of righteousness suffer, desertion or slaying-both are the same to the pious ones.' (13) On Śrī Rāma speaking thus, Lakṣmaṇa, with his eyes filled with tears, went out in haste and did not enter his apartment (also). (14) Having reached the banks of the Sarayū, he performed ablutions, restraining all senses, held his breathe. (15) The gods together with Indra, the Apsarās and all sages sprinkled there flowers on him, who was performing the Yoga of restraining senses. (16) Taking hold of Lakṣmaṇa alive and invisible to men, Indra entered him in the heaven. (17) Then all the great gods pleased at seeing the fourth part of Viṣṇu (coming back to heaven) honoured indeed the descendant of Raghu. (18)

Thus ends Canto One hundred and six in the Uttarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

* * *

सप्ताधिकशततमः सर्गः

Canto CVII

According to the opinion of Sage Vasiṣṭha Śrī Rāma considers to take citizens with Him and crowns Kuśa and Lava on the kingdoms of South and North Kosalās

विसृज्य लक्ष्मणं रामो दुःखशोकसमन्वितः। पुरोधसं मन्त्रिणश्च नैगमांश्चेदमब्रवीत्॥ १॥
अद्य राज्येऽभिषेक्ष्यामि भरतं धर्मवत्सलम्। अयोध्यायाः पतिं वीरं ततो यास्याम्यहं वनम्॥ २॥
प्रवेशयत सम्भारान् मा भूत् कालात्ययो यथा। अद्यैवाहं गमिष्यामि लक्ष्मणेन गतां गतिम्॥ ३॥
तच्छ्रुत्वा राघवेणोक्तं सर्वाः प्रकृतयो भृशम्। मूर्धभिः प्रणता भूमौ गतसत्त्वा इवाभवन्॥ ४॥

Having discharged Lakṣmaṇa, Śrī Rāma full of agony and sorrow, spoke thus to the priests, councillors and citizens. (1) 'I shall consecrate of the brave one Bharata given to piety, in this kingdom as the lord of Ayodhyā this very day and then depart to the forest. (2) All the necessaries (for consecration) may be brought without delay. I shall tread on the path that Lakṣmaṇa has gone this very day.' (3) Hearing these words of the descendant of Raghu, all subjects prostrated on the ground and were almost rendered as if lifeless. (4)

भरतश्च विसंज्ञोऽभूच्छ्रुत्वा राघवभाषितम्। राज्यं विगर्हयामास वचनं चेदमब्रवीत्॥ ५॥
सत्येनाहं शपे राजन् स्वर्गभोगेन चैव हि। न कामये यथा राज्यं त्वां विना रघुनन्दन॥ ६॥
इमौ कुशीलवौ राजन्नभिषिच्य नराधिप। कोशलेषु कुशं वीरमुत्तरेषु तथा लवम्॥ ७॥
शत्रुघ्नस्य च गच्छन्तु दूतास्त्वरितविक्रमाः। इदं गमनमस्माकं शीघ्रमाख्यातु मा चिरम्॥ ८॥

Bharata too was almost unconscious on hearing the words of the descendant of Raghu, and spoke ill of kingship and then said. (5) 'I swear, by the truth and heavenly enjoyments O descendant of Raghu, I do not desire kingship without you. (6) O King, consecrate Kuśa in the territory of south Kosala and Lava in the Uttara Kosala territory. (7) May messengers of speedy gait go to Śatrughna, and convey soon (the news) of our departure, may there be no delay' (8)

तच्छ्रुत्वा भरतेनोक्तं दृष्ट्वा चापि ह्यधोमुखान्। पौरान् दुःखेन संतप्तान् वसिष्ठो वाक्यमब्रवीत्॥ ९॥
वत्स राम इमाः पश्य धरणिं प्रकृतीर्गताः। ज्ञात्वैषामीप्सितं कार्यं मा चैषां विप्रियं कृथाः॥ १०॥

वसिष्ठस्य तु वाक्येन उत्थाप्य प्रकृतीजनम्। किंकरोमीति काकुत्स्थः सर्वान् वचनमब्रवीत्॥ ११॥
ततः सर्वाः प्रकृतयो रामं वचनमब्रुवन्। गच्छन्तमनुगच्छामो यत्र राम गमिष्यसि॥ १२॥
पौरेषु यदि ते प्रीतिर्यदि स्नेहो ह्यनुत्तमः। सपुत्रदाराः काकुत्स्थ समं गच्छाम सत्पथम्॥ १३॥
तपोवनं वा दुर्गं वा नदीमम्भोनिधिं तथा। वयं ते यदि न त्याज्याः सर्वान्नो नय ईश्वर॥ १४॥
एषा नः परमा प्रीतिरेष नः परमो वरः। हृद्गता नः सदा प्रीतिस्तवानुगमने नृप॥ १५॥

Having heard the words spoken by Bharata and also seen the citizens with faces downcast and afflicted by pain, Vasiṣṭha said. (9) 'O Child Śrī Rāma, see the subjects lying prostrate on the ground, you should act after knowing their desire; do not do (something) disliked by them.' (10) (Impelled) by the words of Vasiṣṭha, the descendant of Kakutstha made the subjects rise, and said to all of them 'What may I do." (11) Then all the subjects said to Śrī Rāma; 'O Śrī Rāma, we shall follow you where you go. (12) If you are pleased with the citizens and do bear great affection for them, then O descendant of Kakutstha, we shall proceed on the right path simultaneously (the way to heaven) together with our progeny and spouses. (13) Take all of us to the forest, unnavigable pass or the river or the ocean, O lord, if we are not to be deserted by you. (14) This is what we most desire, O King, in following you lies the pleasure of our heart.' (15)

पौराणां दृढभक्तिं च बाढमित्येव सोऽब्रवीत्। स्वकृतान्तं चान्ववेक्ष्य तस्मिन्नहनि राघवः॥ १६॥
कोशलेषु कुशं वीरमुत्तरेषु तथा लवम्। अभिषिच्य महात्मानावुभौ रामः कुशीलवौ॥ १७॥
अभिषिक्तौ सुतावङ्के प्रतिष्ठाप्य पुरे ततः। परिष्वज्य महाबाहुर्मूर्ध्न्युपाघ्राय चासकृत्॥ १८॥
रथानां तु सहस्राणि नागानामयुतानि च। दशायुतानि चाश्वानामेकैकस्य धनं ददौ॥ १९॥
बहुरत्नौ बहुधनौ हृष्टपुष्टजनावृतौ। स्वे पुरे प्रेषयामास भ्रातरौ तौ कुशीलवौ॥ २०॥
अभिषिच्य ततो वीरौ प्रस्थाप्य स्वपुरे तदा। दूतान् सम्प्रेषयामास शत्रुघ्नाय महात्मने॥ २१॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डे सप्ताधिकशततमः सर्गः॥ १०७॥

(Seeing) the firm devotion of the citizens, He (Śrī Rāma) said, 'so be it. Visualizing the end of his earthly sojourn that very day the descendant of Raghu, Śrī Rāma having coronated both the noble ones Kuśa in the south Kośala territory and Lava in the Uttara Kośala territory, then seatings, them in his lap embracing them, smelling their heads more than once and establishing them, (as kings), gave to each thousand chariots, ten thousand elephants and hundred thousand horses. (16—19) He (Śrī Rāma) sent the two brothers Kuśa and Lava to their own kingdoms, with many gems and a lot of wealth and full of happy and prosperous men. (20) Then, having coronated both of them and establishing them in their kingdoms, caused messengers to be sent to the noble Śatrughna. (21)

Thus ends Canto One hundred and seven in the Uttarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

अष्टाधिकशततमः सर्गः

Canto CVIII

Śrī Rāma decides to go to heaven with his brothers, monkeys and bears.
He advises Vibhīṣaṇa, Hanumān, Jāmbavān, Mainda, and
Dwivida to remain on the earth

ते दूता रामवाक्येन चोदिता लघुविक्रमाः। प्रजग्मुर्मधुरां शीघ्रं चक्रुर्वासं न चाध्वनि॥ १॥

ततस्त्रिभिरहोरात्रैः सम्प्राप्य मधुरामथ। शत्रुघ्नाय यथातत्त्वमाचख्युः सर्वमेव तत्॥ २॥
लक्ष्मणस्य परित्यागं प्रतिज्ञां राघवस्य च। पुत्रयोरभिषेकं च पौरानुगमनं तथा॥ ३॥
कुशस्य नगरी रम्या विन्ध्यपर्वतरोधसि। कुशावतीति नाम्ना सा कृता रामेण धीमता॥ ४॥
श्रावस्तीति पुरी रम्या श्राविता च लवस्य ह। अयोध्यां विजनां कृत्वा राघवो भरतस्तथा॥ ५॥
स्वर्गस्य गमनोद्योगं कृतवन्तौ महारथौ। एवं सर्वं निवेद्याशु शत्रुघ्नाय महात्मने॥ ६॥
विरेमुस्ते ततो दूतास्त्वर राजेति चाब्रुवन्। तच्छ्रुत्वा घोरसंकाशं कुलक्षयमुपस्थितम्॥ ७॥
प्रकृतीस्तु समानीय काञ्चनं च पुरोधसम्। तेषां सर्वं यथावृत्तमब्रवीद् रघुनन्दनः॥ ८॥

Then the messengers of speedy gait impelled by the orders of Śrī Rāma, went to Madhurā with all haste and did not halt on the way. (1) Then after three days and nights, having reached Madhurā they (the messengers) narrated all (that had happened) exactly; the desertion of Lakṣmaṇa, and the determination of (Śrī Rāma) the descendant of Raghu, the consecration of the two sons (of Śrī Rāma) and the citizens following (Him). (2-3) That beautiful city of Kuśa at the foot of the Vindhya mountain, was named Kuśāvatī by the wise Śrī Rāma and that beautiful city of Lava Śrāvastī was also made famous. Thus after having rendered Ayodhyā desolate, the descendant of Raghu (Śrī Rāma) and Bharata, the two great warriors, have made themselves ready to go to heaven. Having thus narrated all (events) to the noble Śatrughna, those messengers then stopped (narrating) and said: 'O king, make haste', having heard the terrible news of (his) family coming to an end, the descendant of Raghu, calling all his subjects and the priest Kāñcana, spoke to them all that had happened. (4—8)

आत्मनश्च विपर्यासं भविष्यं भ्रातृभिः सह। ततः पुत्रद्वयं वीरः सोऽभ्यषिञ्चन्नराधिपः॥ ९॥
सुबाहुर्मधुरां लेभे शत्रुघाती च वैदिशम्।
द्विधा कृत्वा तु तां सेनां माधुरीं पुत्रयोर्द्वयोः। धनं च युक्तं कृत्वा वै स्थापयामास पार्थिवः॥ १०॥
सुबाहुं मधुरायां च वैदिशे शत्रुघातिनम्। ययौ स्थाप्य तदायोध्यां रथेनैकेन राघवः॥ ११॥
स ददर्श महात्मानं ज्वलन्तमिव पावकम्। सूक्ष्मक्षौमाम्बरधरं मुनिभिः सार्धमक्षयैः॥ १२॥
सोऽभिवाद्य ततो रामं प्राञ्जलिः प्रयतेन्द्रियः। उवाच वाक्यं धर्मज्ञं धर्ममेवानुचिन्तयन्॥ १३॥
कृत्वाभिषेकं सुतयोर्द्वयो राघवनन्दन। तवानुगमने राजन् विद्धि मां कृतनिश्चयम्॥ १४॥
न चान्यदद्य वक्तव्यमतो वीर न शासनम्। विहन्यमानमिच्छामि मद्विधेन विशेषतः॥ १५॥
तस्य तां बुद्धिमक्लीबां विज्ञाय रघुनन्दनः। बाढमित्येव शत्रुघ्नं रामो वाक्यमुवाच ह॥ १६॥

He also communicated his approaching death with his brothers, Śatrughna (then) consecrated (his) two sons. Subāhu obtained Madhurā, while Śatrughātī Vidiśa (Bhelsa). Having divided the army of Madhurā into two and making them possessed of wealth, the king (Śatrughna) established (his) two sons there. (9-10) (Having established) Subāhu in Madhurā (Mathurā) and Śatrughātī in Vidiśa the descendant of Raghu (Śatrughna) went to Ayodhyā by a chariot alone. (11) He saw (Śrī Rāma) the noble one as if the fire in flames, dressed in fine silken garments (litting) together with the immortal sages. (12) Having saluted Śrī Rāma, with folded hands and his senses in control, contemplating on the law of righteousness, he (Śatrughna) spoke to him, the knower of Dharma. (13) 'O descendant of Raghu, know me as one having decided to follow you after having coronated my two sons. (14) No word other than that of (agreement) is to be spoken (by you), O brave one ! I do not wish that your orders be transgressed by one like me in particular. (15) Knowing that potent desire (of Śatrughna), the descendant of Raghu, said 'Indeed may it be so to Śatrughna. (16)

तस्य वाक्यस्य वाक्यान्ते वानराः कामरूपिणः। ऋक्षराक्षससङ्घाश्च समापेतुरनेकशः॥ १७॥
सुग्रीवं ते पुरस्कृत्य सर्व एव समागताः। तं रामं द्रष्टुमनसः स्वर्गायाभिमुखं स्थितम्॥ १८॥

देवपुत्रा ऋषिसुता गन्धर्वाणां सुतास्तथा। रामक्षयं विदित्वा ते सर्व एव समागताः ॥ १९ ॥
ते राममभिवाद्योचुः सर्वे वानरराक्षसाः। तवानुगमने राजन् सम्प्राप्ताः स्म समागताः ॥ २० ॥
यदि राम विनास्माभिर्गच्छेस्त्वं पुरुषोत्तम। यमदण्डमिवोद्यम्य त्वया स्म विनिपातिताः ॥ २१ ॥
एतस्मिन्नन्तरे रामं सुग्रीवोऽपि महाबलः। प्रणम्य विधिवद् वीरं विज्ञापयितुमुद्यतः ॥ २२ ॥
अभिषिच्याङ्गदं वीरमागतोऽस्मि नरेश्वर। तवानुगमने राजन् विद्धि मां कृतनिश्चयम् ॥ २३ ॥
तस्य तद् वचनं श्रुत्वा रामो रमयतां वरः। वानरेन्द्रमथोवाच मैत्रं तस्यानुचिन्तयन् ॥ २४ ॥
सखे शृणुष्व सुग्रीव न त्वयाहं विनाकृतः। गच्छेयं देवलोकं वा परमं वा पदं महत् ॥ २५ ॥

As he finished his sentence, the monkeys, who could change their form according to will, and also the bears and Rākṣasas in great number arrived (there). (17) Having put Sugrīva at their head, came all of them wishing to look Śrī Rāma on his way to heaven. (18) Knowing that the end of the earthly sojourn of Śrī Rāma has arrived, the sons of gods, the sons of sages and also the sons of the Gandharvas came. (19) (They said) 'O King, we have come to follow you, O Śrī Rāma the best among men, if you will go without us, (then) indeed we have been killed as if by you by the rod of Yama. In this midst, the powerful Sugrīva also having saluted the brave one (Śrī Rāma) properly became eager to convey (his wish) and said: (20—22) O king of men, having coronated the brave Aṅgada (son of Vālī) on throne, I have come. Know me, O king, as one having decided to follow you. (23) Hearing him so saying Rāma the best among rejoicers, having inconsideration his friendship spoke to Sugrīva—(24) Listen to me my friend, I do not intend to go without you, to supreme beatitude or even to my Sāketadhāma. (25)

तैरेवमुक्तः काकुत्स्थो बाढमित्यब्रवीत् स्मयन्। विभीषणमथोवाच राक्षसेन्द्रं महायशाः ॥ २६ ॥
यावत् प्रजा धरिष्यन्ति तावत् त्वं वै विभीषण। राक्षसेन्द्र महावीर्य लङ्कास्थः स्वं धरिष्यसि ॥ २७ ॥
यावच्चन्द्रश्च सूर्यश्च यावत् तिष्ठति मेदिनी। यावच्च मत्कथा लोके तावद् राज्यं तवास्त्विह ॥ २८ ॥
शासितश्च सखित्वेन कार्यं ते मम शासनम्। प्रजाः संरक्ष धर्मेण नोत्तरं वक्तुमर्हसि ॥ २९ ॥
किंचान्यद् वक्तुमिच्छामि राक्षसेन्द्र महाबल। आराधय जगन्नाथमिक्ष्वाकुकुलदैवतम् ॥ ३० ॥
आराधनीयमनिशं देवैरपि सवासवैः। तथेति प्रतिजग्राह रामवाक्यं विभीषणः ॥ ३१ ॥
राजा राक्षसमुख्यानां राघवाज्ञामनुस्मरन्।

Thus spoken to by them, the descendant of Kakutstha, smiled and said, 'so be it,' then the famous one spoke to Vibhīṣaṇa. (26) 'As long as the subjects will stay (alive), so long you will stay in person (as king) at Laṅkā. (27) As long as the sun and the moon stay, and as long as (this) earth remains in this world as long as my tales exist in the world, so long may your rule be. (28) Out of friendship, you are commanded (by me), the orders are to be carried out by you; protect the subjects righteously, please do not make any reply. (29) O best among Rākṣasas this much more I wish to say, O mighty one, worship Jagannātha (Viṣṇu) the presiding deity of the Ikṣvāku-family. (30) He (Viṣṇu) is to be worshipped always by even the gods together with Indra.' Saying thus "It shall be so" Vibhīṣaṇa the king of the Rākṣasas, accepted the words of Śrī Rāma. (31) Keeping in mind the orders of the descendant of Raghu. ($31\frac{1}{2}$)

तमेवमुक्त्वा काकुत्स्थो हनूमन्तमथाब्रवीत् ॥ ३२ ॥
जीविते कृतबुद्धिस्त्वं मा प्रतिज्ञां वृथा कृथाः। मत्कथाः प्रचरिष्यन्ति यावल्लोके हरीश्वर ॥ ३३ ॥
तावद् रमस्व सुप्रीतो मद्वाक्यमनुपालयन्। एवमुक्तस्तु हनुमान् राघवेण महात्मना ॥ ३४ ॥
वाक्यं विज्ञापयामास परं हर्षमवाप च। यावत् तव कथा लोके विचरिष्यति पावनी ॥ ३५ ॥
तावत् स्थास्यामि मेदिन्यां तवाज्ञामनुपालयन्। जाम्बवन्तं तथोक्त्वा तु वृद्धं ब्रह्मसुतं तदा ॥ ३६ ॥
मैन्दं च द्विविदं चैव पञ्च जाम्बवता सह। यावत् कलिश्च सम्प्राप्तस्तावज्जीवत सर्वदा ॥ ३७ ॥
तानेवमुक्त्वा काकुत्स्थः सर्वांस्तानृक्षवानरान्। उवाच बाढं गच्छध्वं मया सार्धं यथोदितम् ॥ ३८ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डेऽष्टाधिकशततमः सर्गः ॥ १०८ ॥

Having spoken to him (Vibhīṣaṇa), the descendant of Kakutstha then spoke to) Hanumān: 'You have made up your mind to live (on this earth), so do not let your promise go in vain. ($32\frac{1}{2}$) O best among monkeys, as long as my tales circulate on this earth, so long, live happily, in compliance with my words in (your).' ($33\frac{1}{2}$) Thus spoken to by (Śrī Rāma) the noble descendant of Raghu Hanumān was highly pleased and said to him. ($34\frac{1}{2}$) 'As long as your divine tale will circulate on this earth, so long shall I stay on earth, carrying out your orders.' ($35\frac{1}{2}$) "Saying thus to the son of Brahmā, the aged Jāmbavān, Śrī Rāma instructed Mainda and Dvivida also to stay alongwith Jāmbavān (including Vibhīṣaṇa and Hanumān five in all) on earth till Kali approaches. ($35\frac{1}{2}$ —37) Speaking thus to them Śrī Rāma addressed the rest of bears and monkeys and said—'Alright, you all accompany me as stipulated. (38)

Thus ends Canto One hundred and eight in the Uttarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

नवाधिकशततमः सर्गः

Canto CIX

Śrī Rāma ascends heaven with the citizens of Kosala

प्रभातायां तु शर्वर्यां पृथुवक्षा महायशाः । रामः कमलपत्राक्षः पुरोधसमथाब्रवीत् ॥ १ ॥
अग्निहोत्रं व्रजत्वग्रे दीप्यमानं सह द्विजैः । वाजपेयातपत्रं च शोभमानं महापथे ॥ २ ॥
ततो वसिष्ठस्तेजस्वी सर्वं निरवशेषतः । चकार विधिवद् धर्मं माहाप्रस्थानिकं विधिम् ॥ ३ ॥
ततः सूक्ष्माम्बरधरो ब्रह्ममावर्तयन् परम् । कुशान् गृहीत्वा पाणिभ्यां सरयूं प्रययावथ ॥ ४ ॥
अव्याहरन् क्वचित् किंचिन्निश्चेष्टो निःसुखः पथि । निर्जगाम गृहात् तस्माद् दीप्यमानो यथांशुमान् ॥ ५ ॥
रामस्य दक्षिणे पार्श्वे सपद्मा श्रीरुपाश्रिता । सव्येऽपि च मही देवी व्यवसायस्तथाग्रतः ॥ ६ ॥
शरा नानाविधाश्चापि धनुरायत्तमुत्तमम् । तथायुधाश्च ते सर्वे ययुः पुरुषविग्रहाः ॥ ७ ॥

When the night passed and the morning appeared the broad breasted Rāma possessed of fame and having lotus-like eyes then spoke to the chief-priest—'May the Agnihotra (performed by me) go in front, enkindled with the Brāhmaṇas, and the Vājapeya umbrella with all its beauty on this final journey. (1-2) Then the effulgent Vasiṣṭha performed all the rites connected with the final departure as enjoined (by the Śāstras). (3) Then, donning fine garments, and reciting the (chants connected with the) Supreme Brahma, taking the Kuśa grass in his hands, he (Śrī Rāma) went to Sarayū. (4) Not speaking any word anywhere, devoid of any action, without comfort, he went out of the mansion, lustrous as the sun. (5) On the right side of Śrī Rāma, was the lotus-seated Śrī and on the left was the goddess Earth, and the (Power) of resolutions personified went ahead. Many types of arrows, the wonderful well-strong bow and all his other weapons went in human forms. (6-7)

वेदा ब्राह्मणरूपेण गायत्री सर्वरक्षिणी । ओङ्कारोऽथ वषट्कारः सर्वे राममनुव्रताः ॥ ८ ॥
ऋषयश्च महात्मानः सर्वं एव महीसुराः । अन्वगच्छन् महात्मानं स्वर्गद्वारमपावृतम् ॥ ९ ॥
तं यान्तमनुगच्छन्ति ह्यन्तःपुरचराः स्त्रियः । सवृद्धबालदासीकाः सवर्षवरकिंकराः ॥ १० ॥
सान्तःपुरश्च भरतः शत्रुघ्नसहितो ययौ । रामं गतिमुपागम्य साग्निहोत्रमनुव्रताः ॥ ११ ॥
ते च सर्वे महात्मानः साग्निहोत्राः समागताः । सपुत्रदाराः काकुत्स्थमनुजग्मुर्महामतिम् ॥ १२ ॥
मन्त्रिणो भृत्यवर्गाश्च सपुत्रपशुबान्धवाः । सर्वे सहानुगा राममन्वगच्छन् प्रहृष्टवत् ॥ १३ ॥
ततः सर्वाः प्रकृतयो हृष्टपुष्टजनावृताः । गच्छन्तमनुगच्छन्ति राघवं गुणरञ्जिताः ॥ १४ ॥

The Vedas in the form of Brāhmaṇas, the (prayer) Gāyatrī protector of all the Oṁkāra and the Vaṣaṭkāra, all followed Śrī Rāma. (8) The noble sages and all Brāhmaṇas followed the noble one to the gates of heaven which were held open. (9) The women residing in female apartments, together with the old men and young boys and also the eunuchs and servants followed him as he went on. (10) Bharata and Śatrughna accompanied with the ladies of gynaeceum went forth and having approached Śrī Rāma the resort (of all) followed Him together with the Agnihotra. (11) All of the noble ones, together with the Agnihotra assembled and with their sons and spouses followed the scion of Kakutstha. (12) The councillors, the servants, altogether with their sons, cattle and kinsmen, with their followers followed Śrī Rāma as if in pleasure. (13) Then all subjects, containing happy and well-nourished men, followed the descendant of Raghu on his way, devoted to him due to his qualities.* (14)

ततः सस्त्रीपुमांसस्ते सपक्षिपशुबान्धवाः। राघवस्यानुगाः सर्वे हृष्टा विगतकल्मषाः॥ १५॥
स्नाताः प्रमुदिताः सर्वे हृष्टपुष्टाश्च वानराः। दृढं किलकिलाशब्दैः सर्वं राममनुव्रतम्॥ १६॥
न तत्र कश्चिद् दीनो वा व्रीडितो वापि दुःखितः। हृष्टं समुदितं सर्वं बभूव परमाद्भुतम्॥ १७॥
द्रष्टुकामोऽथ निर्यान्तं रामं जानपदो जनः। यः प्राप्तः सोऽपि दृष्ट्वैव स्वर्गायानुगतो जनः॥ १८॥
ऋक्षवानररक्षांसि जनाश्च पुरवासिनः। आगच्छन् परया भक्त्या पृष्ठतः सुसमाहिताः॥ १९॥
यानि भूतानि नगरेऽप्यन्तर्धानगतानि च। राघवं तान्यनुययुः स्वर्गाय समुपस्थितम्॥ २०॥
यानि पश्यन्ति काकुत्स्थं स्थावराणि चराणि च। सर्वाणि रामगमने अनुजग्मुर्हि तान्यपि॥ २१॥
नोच्छ्वसत् तदयोध्यायां सुसूक्ष्ममपि दृश्यते। तिर्यग्योनिगताश्चैव सर्वे राममनुव्रताः॥ २२॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डे नवाधिकशततमः सर्गः॥ १०९॥

Then all males and females with the birds, animals and kinsmen, free from blemish followed the scion of Raghu. (15) All monkeys, happy and well-fed, having taken dip in the Sarayū, with their sounds of Kila-kilā being closely attached to Śrī Rāma (followed). (16) There was no one poor or ashamed or pained, they all were happy: all this was extraordinary. (17) The citizens that came desiring of seeing Śrī Rāma departing, they too followed him to the heaven by merely seeing him. (18) The bears, monkeys and Rākṣasas, the townsmen stood behind with firm purpose out of devotion to Śrī Rāma. (19) Those Bhūtas (evil spirits) who dwelt there invisibly, (they also) followed the descendant of Raghu on his way to heaven. (20) All stationary and moving (objects) who saw the scion of Kakutstha, wishing best of him, followed him departing. (21) No sensible being, even of the smallest size could be seen in Ayodhyā, even sub-human species followed devotedly to Śrī Rāma. (22)

Thus ends Canto One hundred and nine in the Uttarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

* * *

दशाधिकशततमः सर्गः

Canto CX

Śrī Rāma enters alive the divine lustre of Viṣṇu alongwith his brothers and others go to Santānika world

अध्यर्धयोजनं गत्वा नदीं पश्चान्मुखाश्रिताम्। सरयूं पुण्यसलिलां ददर्श रघुनन्दनः॥ १॥
तां नदीमाकुलावर्तां सर्वत्रानुसरन् नृपः। आगतः सप्रजो रामस्तं देशं रघुनन्दनः॥ २॥
अथ तस्मिन् मुहूर्ते तु ब्रह्मा लोकपितामहः। सर्वैः परिवृतो देवैर्ऋषिभिश्च महात्मभिः॥ ३॥
आययौ यत्र काकुत्स्थः स्वर्गाय समुपस्थितः। विमानशतकोटीभिर्दिव्याभिरभिसंवृतः ॥ ४॥

---

*The author of Bhāgavata also recalls:—सत्यैः स्पृष्टोऽभिदृष्टो वा संविष्टोऽनुगतोऽपि वा। कोसलास्ते ययुः स्थानं यत्र गच्छन्ति योगिनः॥

दिव्यतेजोवृतं व्योम ज्योतिर्भूतमनुत्तमम् । स्वयंप्रभैः स्वतेजोभिः स्वर्गिभिः पुण्यकर्मभिः ॥ ५ ॥
पुण्या वाता ववुश्चैव गन्धवन्तः सुखप्रदाः । पपात पुष्पवृष्टिश्च देवैर्मुक्ता महौघवत् ॥ ६ ॥
तस्मिंस्तूर्यशतैः कीर्णे गन्धर्वाप्सरसंकुले । सरयूसलिलं रामः पद्भ्यां समुपचक्रमे ॥ ७ ॥

Śrī Rāma the descendant of Raghu, going one and a half Yojana westward saw the river Sarayū full with holy waters. (1) Following that river stirred up by whirlpools, all along its course, King Śrī Rāma, the descendant of Raghu together with the subjects reached a place. (2) At that moment, Brahmā, the grandfather of the world, accompanied with all the gods, high sages and noble ones, came (to the place) where the scion of Kakutstha was ready to (depart to) heaven. He (the scion of Kakutstha) was surrounded by divine chariots in millions. (3-4) The sky was full with unparalleled lustre, it was flooded with an unearthly light emitted by the residents of heaven, the meritorious and self-luminous. (5) The holy fragrant winds blew which gave comfort (to all). A shower of flowers was poured by the gods on Śrī Rāma, of great prosperity. (6) Then (at that time) when hundreds of instruments were sounded and (the place) was full of Gandharvas and Apsarās, Śrī Rāma set on entering the waters of the Sarayū on foot. (7)

ततः पितामहो वाणीं त्वन्तरिक्षादभाषत । आगच्छ विष्णो भद्रं ते दिष्ट्या प्राप्तोऽसि राघव ॥ ८ ॥
भ्रातृभिः सह देवाभैः प्रविशस्व स्विकां तनुम् । यामिच्छसि महाबाहो तां तनुं प्रविश स्विकाम् ॥ ९ ॥
वैष्णवीं तां महातेजो यद्वाऽऽकाशं सनातनम् । त्वं हि लोकगतिर्देव न त्वां केचित् प्रजानते ॥ १० ॥
ऋते मायां विशालाक्षीं तव पूर्वपरिग्रहाम् ।
त्वामचिन्त्यं महद् भूतमक्षयं चाजरं तथा । यामिच्छसि महातेजस्तां तनुं प्रविश स्वयम् ॥ ११ ॥
पितामहवचः श्रुत्वा विनिश्चित्य महामतिः । विवेश वैष्णवं तेजः सशरीरः सहानुजः ॥ १२ ॥
ततो विष्णुमयं देवं पूजयन्ति स्म देवताः । साध्या मरुद्गणाश्चैव सेन्द्राः साग्निपुरोगमाः ॥ १३ ॥
ये च दिव्या ऋषिगणा गन्धर्वाप्सरसश्च याः । सुपर्णनागयक्षाश्च दैत्यदानवराक्षसाः ॥ १४ ॥
सर्वं पुष्टं प्रमुदितं सुसम्पूर्णमनोरथम् । साधुसाध्विति तैर्देवैस्त्रिदिवं गतकल्मषम् ॥ १५ ॥

Then Brahmā spoke from the heaven, 'O Viṣṇu come, may welfare be with you, O descendant of Raghu, luckily you have come (back). (8) With your brothers equal to gods, enter your own form, O one of long arms, or take to the form you wish. O one of great power, enter the form of Viṣṇu, or the eternal sky. O God, you are the resort of the worlds, no one knows you well except the big-eyed Māyā, that was your former spouse. You, the incomprehensible, the imperishable and undecaying one too whichever form you desire, enter that yourself, O powerful one.' (9—11) Hearing the words of Brahmā, the very wise (Śrī Rāma) decided and entered into the Viṣṇu's form alive alongwith his brothers. (12) Then the gods indeed worshipped the God that was Viṣṇu in form, (so also) the Sādhyas, the hoots of Maruts, with Indra and Agni at their head. (13) All those divine sages and also the Gandharvas and Apsarās; Suparṇas, the Nāgas and the Yakṣas, the sons of Diti, the demons and the Rākṣasas (ogres) were stout and happy and had their desires fulfilled—so the gods uttered 'well done' (seeing) the three-worlds, blemishless. (14-15)

अथ विष्णुर्महातेजाः पितामहमुवाच ह । एषां लोकं जनौघानां दातुमर्हसि सुव्रत ॥ १६ ॥
इमे हि सर्वे स्नेहान्मामनुयाता यशस्विनः । भक्ता हि भजितव्याश्च त्यक्तात्मानश्च मत्कृते ॥ १७ ॥
तच्छुत्त्वा विष्णुवचनं ब्रह्मा लोकगुरुः प्रभुः । लोकान् संतानकान् नामयास्यन्तीमे समागताः ॥ १८ ॥
यच्च तिर्यग्गतं किंचित् त्वामेवमनुचिन्तयत् । प्राणांस्त्यक्ष्यति भक्त्या तत् संतानेषु निवत्स्यति ॥ १९ ॥
सर्वैर्ब्रह्मगुणैर्युक्ते ब्रह्मलोकादनन्तरे । वानराश्च स्विकां योनिमृक्षाश्चैव तथा ययुः ॥ २० ॥
येभ्यो विनिःसृताः सर्वे सुरेभ्यः सुरसम्भवाः । तेषु प्रविविशे चैव सुग्रीवः सूर्यमण्डलम् ॥ २१ ॥

Then the powerful Viṣṇu (Rāma) spoke to Brahmā, 'O performers of vows, you should grant to these hosts of men (the deserving) world also. (16) All of these famous beings have followed me due to extreme affection (for me), My devotees, who forsook their mundane comforts are indeed worthy of my favour, (17) Having heard these words of Lord Viṣṇu, Brahmā, the lord and preceptor of the three worlds said: All these who have come here will go to the world named Santānaka. (18) That animal which will breath last thinking of you in this manner will leave its mortal frame and shall reside in Santānaka due to devotion (to you) (they will reside) in the world of Santānaka, close to the world of Brahmā and accompanied with all the merits of Brahmā. The monkeys and the bears also entered their primeval forms (godhood). (19-20) All those (monkeys and bears) born of gods entered into that form (of the god) from which they had sprung, among them Sugrīva entered the orb of the sun. (21)

पश्यतां सर्वदेवानां स्वान् पितॄन् प्रतिपेदिरे। तथा ब्रुवति देवेशे गोप्रतारमुपागताः॥ २२॥
भेजिरे सरयूं सर्वे हर्षपूर्णाश्रुविक्लवाः। अवगाह्याप्सु यो यो वै प्राणांस्त्यक्त्वा प्रहृष्टवत्॥ २३॥
मानुषं देहमुत्सृज्य विमानं सोऽध्यरोहत। तिर्यग्योनिगतानां च शतानि सरयूजलम्॥ २४॥
सम्प्राप्य त्रिदिवं जग्मुः प्रभासुरवपूंषि तु। दिव्या दिव्येन वपुषा देवा दीप्ता इवाभवन्॥ २५॥
गत्वा तु सरयूतोयं स्थावराणि चराणि च। प्राप्य तत्तोयविक्लेदं देवलोकमुपागमन्॥ २६॥
तस्मिन् येऽपि समापन्ना ऋक्षवानरराक्षसाः। तेऽपि स्वर्गं प्रविविशुर्देहान् निक्षिप्य चाम्भसि॥ २७॥
ततः समागतान् सर्वान् स्थाप्य लोकगुरुर्दिवि। हृष्टैः प्रमुदितैर्देवैर्जगाम त्रिदिवं महत्॥ २८॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डे दशाधिकशततमः सर्गः॥ ११०॥

They united with their ancestors watched by all the gods. Speaking thus, all approached Gopratāra (a ford on the bank of the Sarayū). (22) They entered the Sarayū agitated by tears of joy. Whoever took bath in the waters (of the Sarayū), they after leaving their bodies happily (and) discording the human forms ascended the divine chariot. (23½) Those, in animal form in hundreds, having come in touch with the waters of the Sarayū went to heaven and with lustrous bodies, became divine with divine forms and as lustrous as the gods. (24-25) Even the moving (animals) and stationary (objects), having bathed in the waters (of the Sarayū) went to the world of gods. (26) Those bears, monkeys, and Rākṣasas who took their bath in that (Sarayū), they also entered heaven, casting their bodies in the waters. (27) Then the preceptor of all worlds (Brahmā), established all of them who came in heaven and went to the highest heaven with the extremely happy gods. (28)

Thus ends Canto One hundred and ten in the Uttarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

एकादशाधिकशततमः सर्गः

Canto CXI

Mention of the consequences of listening to and reading of the Rāmāyaṇa

एतावदेतदाख्यानं सोत्तरं ब्रह्मपूजितम्। रामायणमिति ख्यातं मुख्यं वाल्मीकिना कृतम्॥ १॥
ततः प्रतिष्ठितो विष्णुः स्वर्गलोके यथा पुरा। येन व्याप्तमिदं सर्वं त्रैलोक्यं सचराचरम्॥ २॥
ततो देवाः सगन्धर्वाः सिद्धाश्च परमर्षयः। नित्यं शृण्वन्ति संहृष्टाः काव्यं रामायणं दिवि॥ ३॥
इदमाख्यानमायुष्यं सौभाग्यं पापनाशनम्। रामायणं वेदसमं श्राद्धेषु श्रावयेद् बुधः॥ ४॥
अपुत्रो लभते पुत्रमधनो लभते धनम्। सर्वपापैः प्रमुच्येत पादमप्यस्य यः पठेत्॥ ५॥
पापान्यपि च यः कुर्यादहन्यहनि मानवः। पठत्येकमपि श्लोकं पापात् स परिमुच्यते॥ ६॥

This much is the account together with the Uttarakāṇḍa, recognised by even Brahmā, known as the Rāmāyaṇa and composed by (the sage) Vālmīki. (1) Then (after all had gone to heaven) Viṣṇu was established in heaven as before, (and) by whom these three worlds, with the moving and the stationary (thereafter bodies) are pervaded. (2) Therefore, the gods, with the Gandharvas, the Siddhas and great sages listen to the epic Rāmāyaṇa always in heaven, with pleasure. (3) This legend the Rāmāyaṇa is the giver of longevity, the enhancer of fortune and the dispeller of sins and is equal to the Vedas (and) the wise should cause it to be heard in the funeral rites. (4) The sonless one obtains a son, the poor gets wealth (by hearing it). He who reads even a quarter of this (Rāmāyaṇa) is freed from all sins. (5) The man who commits sins everyday, is also freed from sins, if he reads even one Śloka (verse) of the Rāmāyaṇa. (6)

वाचकाय च दातव्यं वस्त्रं धेनुहिरण्यकम् । वाचके परितुष्टे तु तुष्टाः स्युः सर्वदेवताः ॥ ७ ॥
एतदाख्यानमायुष्यं पठन् रामायणं नरः । सपुत्रपौत्रो लोकेऽस्मिन् प्रेत्य चेह महीयते ॥ ८ ॥

Cloth, cow and gold should be offered to one who recites Rāmāyaṇa; if the reciter is satisfied all the gods would be pleased. (7) The man reading this life-giving legend enjoys pleasures with sons and grandsons and becomes honoured in the other world also. (8)

रामायणं गोविसर्गे मध्याह्ने वा समाहितः । सायाह्ने वापराह्ने च वाचयन् नावसीदति ॥ ९ ॥
अयोध्यापि पुरी रम्या शून्या वर्षगणान् बहून् । ऋषभं प्राप्य राजानं निवासमुपयास्यति ॥ १० ॥
एतदाख्यानमायुष्यं सभविष्यं सहोत्तरम् । कृतवान् प्रचेतसः पुत्रस्तद् ब्रह्माप्यन्वमन्यत ॥ ११ ॥

Reciting the Rāmāyaṇa attentively in the morning (when cows are allowed to go for frazing), at midday, or evening or afternoon one suffers no pain. (9) The beautiful Ayodhyā remaining desolate for many many years, will again,be inhabited during the reign of the king Ṛṣabha. (10) This life-giving legend, (Rāmāyaṇa) with the Bhaviṣya (account of future events) and the Uttarakāṇḍa, was composed by the son of Pracetā (Vālmīki) and it was approved (as true) by Brahmā. (11)

अश्वमेधसहस्रस्य वाजपेयायुतस्य च । लभते श्रवणादेव सर्गस्यैकस्य मानवः ॥ १२ ॥
प्रयागादीनि तीर्थानि गङ्गाद्याः सरितस्तथा । नैमिषादीन्यरण्यानि कुरुक्षेत्रादिकान्यपि ॥ १३ ॥
गतानि तेन लोकेऽस्मिन् येन रामायणं श्रुतम् । हेमभारं कुरुक्षेत्रे ग्रस्ते भानौ प्रयच्छति ॥ १४ ॥
यश्च रामायणं लोके शृणोति सदृशावुभौ । सम्यक्श्रद्धासमायुक्तः शृणुते राघवीं कथाम् ॥ १५ ॥
सर्वपापात् प्रमुच्येत विष्णुलोकं स गच्छति । आदिकाव्यमिदं त्वार्षं पुरा वाल्मीकिना कृतम् ॥ १६ ॥
यः शृणोति सदा भक्त्या स गच्छेद् वैष्णवीं तनुम् । पुत्रदाराश्च वर्धन्ते सम्पदः संततिस्तथा ॥ १७ ॥
सत्यमेतद् विदित्वा तु श्रोतव्यं नियतात्मभिः । गायत्र्याश्च स्वरूपं तद् रामायणमनुत्तमम् ॥ १८ ॥
यः पठेच्छृणुयान्नित्यं चरितं राघवस्य ह । भक्त्या निष्कल्मषो भूत्वा दीर्घमायुरवाप्नुयात् ॥ १९ ॥

A man gets the retributions of (performing) one thousand Aśwamedha and ten thousand Vājpeya sacrifices merely by hearing even one single cantos of this (Rāmāyaṇa). (12) He is supposed to have visited (all) the holy places like Prayāga etc., and all the rivers like Gaṅgā, the forests, like Naimiṣāraṇya and* Kṣetras like Kurukṣetra, in the world, who has listened Rāmāyaṇa. (13$\frac{1}{2}$) One who gives two thousand Palas of gold at Kurukṣetra on sun-eclipse and the other who hears Rāmāyaṇa, both are equal in inheriting virtues. (14$\frac{1}{2}$) He who listens the story of Rāma is freed from with full reverence, sins and goes to the world of Viṣṇu. (15$\frac{1}{2}$) This is the first and the foremost epic, composed in the ages of remote past by the sage Vālmīki. He who listens it everyday, attains the form of Viṣṇu blessed with wife, his progenies and wealth are multiplied (and prospered). (15$\frac{1}{2}$—17) One should listen it taking to be true with tranquil mind. The Rāmāyaṇa is the unsurpassed form of Gāyatrī. (18) He who narrates or listens always the story of Śrī Rāma with reverence and devoutly, becomes sinless and attains a (very) long life. (19)

---

* Holiest place like.

चिन्तयेद् राघवं नित्यं श्रेयः प्रासुं य इच्छति। श्रावयेदिदमाख्यानं ब्राह्मणेभ्यो दिने दिने॥ २०॥
यस्त्विदं रघुनाथस्य चरितं सकलं पठेत्। सोऽसुक्षये विष्णुलोकं गच्छत्येव न संशयः॥ २१॥
पिता पितामहस्तस्य तथैव प्रपितामहः। तत्पिता तत्पिता चैव विष्णुं यान्ति न संशयः॥ २२॥
चतुर्वर्गप्रदं नित्यं चरितं राघवस्य तु। तस्माद् यत्नवता नित्यं श्रोतव्यं परमं सदा॥ २३॥
शृण्वन् रामायणं भक्त्या यः पादं पदमेव वा। स याति ब्रह्मणः स्थानं ब्रह्मणा पूज्यते सदा॥ २४॥
एवमेतत् पुरावृत्तमाख्यानं भद्रमस्तु वः। प्रव्याहरत विस्रब्धं बलं विष्णोः प्रवर्धताम्॥ २५॥
इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डे एकादशाधिकशततमः सर्गः॥ १११॥

He who wants to secure bliss, should contemplate on Śrī Rāma and should narrate the story before Brāhmaṇas, day by day. (20) He who reads this whole story of Śrī Rāma undoubtedly shall attain the world of Viṣṇu after end of his life. (21) His father, grandfather and great grandfather and even the fathers of these attain the body of Viṣṇu. (22) The exploits of Śrī Rāma is bestower of four objects—Kāma—the gratification of desire, Artha—acquisition of wealth; Dharma-discharge of duty and Mokṣa—final emancipation. So one should listen carefully and diligently. (23) Listening even a syllable or quarter of verse of the Rāmāyaṇa with reverence, one attains the world of Brahmā and is regarded and respected there by him. (24) Thus recite this historical narrative with full faith. May all be well with you and enhance-power of Lord Viṣṇu (Śrī Rāma). (25)

Thus ends Canto one hundred and eleven in the Uttarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

THE END OF UTTARAKĀṆḌA

THE END OF THE RĀMĀYAṆA OF VĀLMĪKI

reading
ends at
13.7.2012

Y

পুস্তিকা – ৭

Address:
Gita Press
P.O. Gita Press—273005
Gorakhpur, Ph. (0551) 334721